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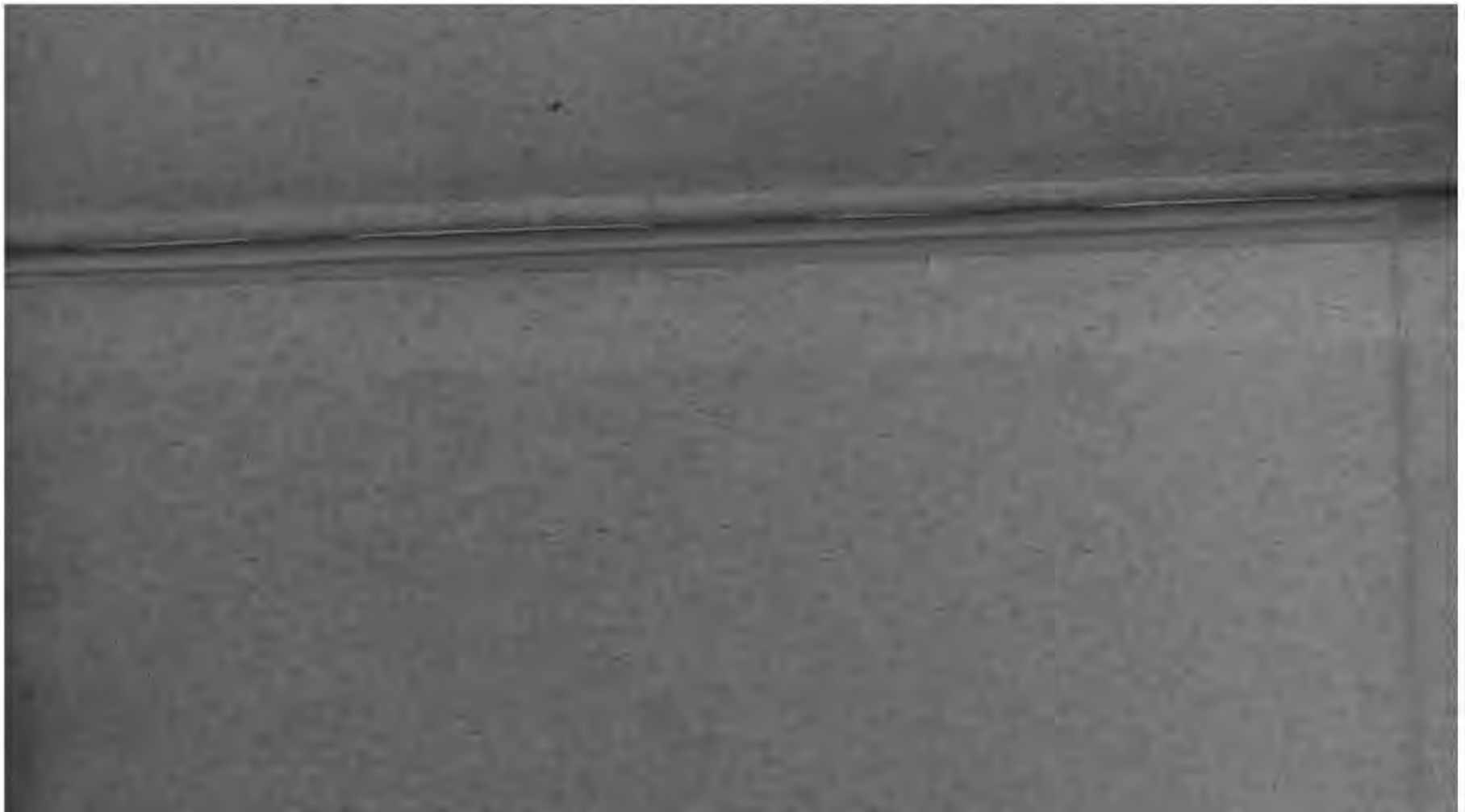

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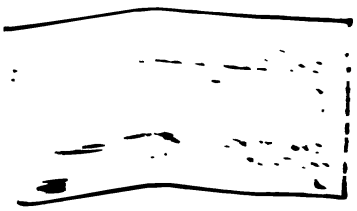

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TREVI FOUNTAIN. **PIETRO BRACCI.**

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THE MESSENGER

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RETROSPECT.

A. D. 1904.

EVENTS move fast in our modern revolutionary era, and the "delivered monograph" of the year now ending is close-written and weighty. Notwithstanding all the efforts and influences that make for peace, even the new and most commendable one of international arbitration treaties, the year has brought forth one of the most sanguinary of modern wars, which, perhaps, is still only at its beginning. Not all the ways of commerce have availed, nor the formation of great armaments, which are supposed, paradoxically, to be guarantees that the swords shall be converted into ploughshares.

The enlightened self-interest of modern politics and commerce, and what we trust is a truly progressive spirit in the age, have inspired the formation of pacts between most of the nations of Western Christendom, based, as a rule, on the Anglo-French agreement, and removing causes of friction or referring these to peaceful arbitration. Efforts have also been made at a peace congress, but with less tangible consequences than even those of the scarce-remembered Hague. Furthermore, steps were taken to convoke a new international conference at the seat of the Dutch government. Coming in the midst of war—a war, too, in which European alliances are so nearly concerned,—the project was at once suspected and sharply criticised by European political writers of note. It was pointed out that the very terms on which the conference was invited to agree were either intended, or could be availed of, to deprive one of the contending parties of the fruits of victory. Russia declined the invitation to the Hague and France sympathized with her ally, and thus the peace conference is held in abeyance.

The international arbitration treaties, some fourteen of which have been made known officially in the United States, and many

more of which have been announced as formed or in process of formation, exist among the greater part of the European nations. It is interesting to note that one has been concluded between the United States and Germany, and between the former country and Russia. One has been signed also between Germany and England. How far such treaties would tend to insure peace when the self-interest of either contracting party prompted war, is a matter of speculation.

Side by side with these Platonic essays at peace has gone on the development of national armaments on a colossal and hitherto unprecedented scale. The German fleet is destined to be the worthy associate of the German army, which is the greatest human engine of destruction in existence. The American navy is growing faster than the land forces, and aims at being inferior to no other save the English. Sea-ruling Britannia herself is putting into effect what has been described as the most comprehensive scheme of military reorganization in her history; and the intensely distasteful system of conscription is proposed for that country, in which alone in Europe it had hitherto no foothold.

The everlasting religious question also has come to the front, or remained there, as it ever must, even when sought to be ignored. In France, the greatest of Catholic countries, a system of de-Christianization has been steadily advancing in geometrical progression for the last five years. We have witnessed, in this relation, a singular phenomenon. In the so-called Latin countries, including Central and South America, a relatively small number of men—"an enlightened minority" they have been nicknamed by several of our non-Catholic journalistic contemporaries—have propounded and attempted to put in force an identical program. Separation of Church and State is the euphemistic generalisation under which it is made known. Its chief items are, suppression of the Catholic religious associations, but of no others, even though anti-religious; confiscation of the property of these associations; divorce; *laïcised* education, from which all revealed religion is excluded or in which it is condemned, and the old moral standards and safeguards are ignored; no religious persons are allowedto discharge the function of education, and parents have no choice in the matter, but must accept the dogmas proposed in the name of the State; religion itself—that is, Catholicism—is to be carefully supervised; it must have no voice, and no power of action. Thus speaks the republican Salmeron in the name of his Spanish as-

sociates, thus the international freethinkers gathered at Rome, thus also the French Government and that of Ecuador by the mouth of its President, Leonidas Plaza. This last-named señor, perhaps because he had more elbow-room in remote Ecuador, was more explicit. According to him, the old Catholic Countries "have inherited the ancient Catholic subjection" to a political organization centered in Rome, and "assuming jurisdiction over independent nationalities . . . All to whom it pretends to give salvation are its slaves; it disposes at will of persons and property . . . exploiting the ignorance and good faith of the people. . . Its clergy cannot be naturalized in any country . . . no bond can unite them to it . . . They are foreigners and invaders. . . . They dispute with us our homes and property. . . . They do not accept territorial laws . . . but usurp the functions of sovereignty." Hence they must possess no political rights nor teach the young. The State alone has the right "to morally nourish the citizen." All religious vows are contrary to the natural law; and therefore the Catholic Orders must be expelled and their property confiscated. All this is to be done in the name of liberty properly understood, according to the "glorious principles of the French revolutionists" of the Reign of Terror. Only the nations free from Rome are nations in the true modern sense; only those which imitate the action of the present French government are "in the van of civilization."

There have been two great convulsions during the year: one bloodless, in France; another whose way is deeply dyed in distant Manchuria. Of the two, the former is by far the more extraordinary. The horrors of war are, alas! inevitable; justice as well as injustice rings the tocsin. But it is a more remarkable object-lesson that, in one of the proudest and most illustrious nations, in which nearly all of a vast population unhesitatingly profess the Catholic faith, the whole machinery of government, the army, navy, and courts of law, should be turned, for now five years, to the *de-Christianization* of the country, and this in the name of liberty and true republicanism. For any position under the government practical renunciation of Catholicism is insisted upon. The Venerable Head of the Catholic Church is insulted, and all diplomatic relations with him are broken off, contrary to the immemorial traditions and uninterrupted custom of Catholic France. The vast network of voluntary Catholic associations, which have ever been the pride of France and one of the chief causes of her influence, which ministered to every misery and

saved the State from incalculable expenses—these have been destroyed without a pretence at observance of forms of law as the persecution progressed. The Catholic school system of this Catholic nation has been destroyed by a stroke of the pen or by the word of the Premier, who professes indeed not to rule, but to execute the decrees of his socialist and secret society managers.

The destruction of the Catholic schools was described by the socialist leader, Jaurès, "the Dictator of the Chamber of Deputies," as a "great historic work," perhaps more complete in its way than that of the Great Revolution. Of the 13,000 communal schools taught by Religious, 11,000 had been suppressed by various Ministries before January 1,1904. Two thousand yet remained, and 7,000 free Catholic schools had been opened by the Religious themselves. They had, moreover, 7,000 other free schools, which had been long in existence. The 14,000 Catholic schools contained 1,100,000 pupils. In 1902 and 1903, M. Combes suppressed 10,049 of these schools, in which more than 800,000 children were taught. Later on, his audacity increasing with his success, he closed 3,000 more. About 1,000 remained in September of this year. By craftily classifying the Religious Orders as authorized and unauthorized, he divided the Catholic array and deceived the people. The authorized Orders were the easier victims; for, in obedience to the Associations Law, they had furnished complete lists of members and property. Neither law nor liberty, nor the immense national service rendered by the Religious availed to save. There was no regard for the rights or the anguish of parents, for the enormous national expense which these unjust and tyrannical measures entailed, for the lack of teachers thus resulting, nor for the wishes of the municipalities, nor finally for the pledges of the State itself. The purpose in this work of destruction was avowed, not only in the conventions of the secret societies and freethinkers, but openly in almost every debate in the parliament. It was, as the *non-clerical Temps* said, "Not only the first blow of the pick at the structure of the Concordat, but the first step in the radical extirpation of the religious spirit, or, as it is said, in the de-Christianization of France."

A few days after the promulgation of the law against the authorized congregations, M. Combes recalled the French ambassador at the Vatican as the prelude of a new phase of the campaign. Various attempts had already been made to provoke a rupture. The Premier declared that it was his office and not the Pope's, to ap-

point and govern the Bishops of France. The country was not, however, of the same opinion, nor were the Bishops; and so the French Government accepted Pope Pius's view of the nomination of prelates. Then Mr. Loubet was sent to Rome to visit King Victor Emmanuel, chiefly as a defiance of the Papal policy hitherto observed by Catholic rulers. Then came the incident of the Bishops of Laval and Dijon. Because the Pope presumed to call them to Rome on account of charges preferred against them—which Papal action was, according to the historical intuition of M. Combes, an action unprecedented in French history—the Premier, after a correspondence described by the unsuspected *Figaro* as "brusque and brutal," broke off all his diplomatic relations with the Holy See. This was in truth unprecedented; for in all the history of France official relations with Rome were never interrupted except during ten years in the period of the Great Revolution. M. Combes has not yet quite finished with the Bishops and the National Church. Without putting his parliamentary majority to the trouble of passing a law, he simply ordered the Bishops to dismiss the Sulpitian teachers from twenty-three seminaries. To make the incident more emphatic, the Sulpitians, whose piety is proverbial, were charged with no offence; and they were, not only specially *authorized,* but specially protected by a promise of the government.

The most drastic, and in a way, the most amusing procedure of the Premier, is the dis-establishment of the National Church, which is in fact almost the only church in France, the Church, too, which has created the nation. The government is already, and has been for some years, atheistic to all intents and purposes; but it acknowledged Catholicity as the national religion. M. Combes is now proceeding to disavow officially this position, and to lease the churches for a while to those who built them and worshipped in them from time immemorial. But, although disavowed, the Catholic clergy, and in fact the people, must be muzzled most carefully. They dare say not a word against the reigning ministry, no matter what its acts or character. Public worship is to be carried on with due permission and under police supervision, while it must be faithfully confined within the appointed precincts. Decidedly this is, for Catholics, the most interesting situation since the Reign of Terror.

The revelation of the progress made by General André in "purifying" the French army startled even the "Block" or majority in parliament, and caused the fall even of the doughty General him-

self. In obedience to the Masonic Grand Orient, and by means of it and its subservient lodges, he established a complete and elaborate system of spying throughout France, by which he became acquainted with all the family secrets of the Catholic officers, or, as he called them, "fanatical clericals." If they went to Mass, if their wives visited nuns or taught Sunday-school, their disgrace quickly followed. The same nefarious system was extended to the schools, especially the military schools, and under the auspices of M. Pelletan, to the navy. The system went hand in hand with official peculation and general disorganization.

It would be unjust to the French people to omit mention of a profound reaction against the senseless irreligion of the Ministry. The laymen are organizing throughout France as they never did before. Catholic schools are reopened; religious indifference is growing markedly less; and whatever we may think of the seeming lack of courage in allowing a tyrannical Ministry to proceed from outrage to outrage, it must be remembered that France is sick of revolution; that the army, at least in great part, is secured by the government; that the deputies have at least the semblance of legal election, and so cannot be displaced save by civil war; and that the country has been accustomed for a hundred years to government excess, whether republican, royal, or imperial. The people are waiting to reverse the insensate policy of the passing hour. A greater cause of evil than ministerial excess and one by which such excess is made possible, a cause which, in a Catholic nation, necessarily paralyzes the spiritual life as it does the physical, is the violation of the law of God and of nature in the childlessness of the nation. This arises chiefly from the provisions of the revolutionary Napoleonic code, which ordains the equal division of all property between the children. Small property-holders—and these are the great majority of the people—prefer to violate conscience rather than to diminish still further an insignificant inheritance.

The history of the other greatest event of the year, the Russo-Japanese war, it is still impossible to write. To those who admire war, the fighting has been superb in courage or recklessness, and the carnage awful in proportion. The wonder of the war has been the defence of Port Arthur for now nearly a year. Battered incessantly by the most progressive kind of cannon and assailed with indescribable fury by a multitudinous array, the fortress still flies the Russian flag, while a whole army has perished around its

walls. Russia's rejection of all overtures of peace, and her purpose to build a fleet of a hundred ships, prove that she intends to fight to the bitter end. What stand Japan may be able to make in a protracted struggle or what intervention of other powers may ensue, remains for history to reveal. A policy of conciliation has followed the assassination of M. von Plehve, Minister of the Interior, and the Czar's manifesto, at the birth of his son, has abolished corporal punishment in the army and navy and in the treatment of the peasants. Other provisions in the manifesto, or issued since, prove Russia's advance in toleration.

The first year of the Pontificate has brought into prominent relief the figure of Pope Pius X. His noble simplicity, his goodness of heart, his zeal, his almost extravagant charity, were well known long before he succeeded to the See of Peter, and the world has been charmed to find that all this continues in his lofty station. Recalling the days of Leo I, Gregory the Great, and Innocent III, he speaks Sunday after Sunday to the people of Rome as if he were their ordinary parish-priest. These popular audiences number, at times, as many as 20,000 persons. It is the old popularity of Pio Nono revived again among the Catholic masses. He had shown also before his election skill and vigor in dealing with men. But the first year of the Pontificate, which has not been without storms, has revealed the character of the Pontiff in an extraordinary light. Whatever nefarious coalition the radicals of France and Italy aimed at effecting has been completely frustrated by Pope Pius' pacific conquest of the hearts of his countrymen, and by his gradual conciliation of even the leaders. The conservative supporters of the Italian monarchy have been quick to see that the Pontiff is not a foe but a much-needed auxiliary. The bluster of the French government has become utterly contemptible before the prudence, self-restraint, and courage of the man of peace. The Pontiff's prompt denunciation of French official impiety and injustice rang over all Christendom, and M. Combes' puerile diplomacy since then has been but a series of defeats. Republicanism in all its history was never more thoroughly disgraced than it has been on its French stage in our day. Calm, energetic, prudent, inflexible, the Roman Pontiff sees the difficulties coolly and follows the best practical course. He utters no rash word; he does not even refer to the causes of strife as the French pilgrims throng around him. He only says that God loves France, and that we shall

see better days. As he said to Cardinal Vannutelli, who asked him after he had condemned the French government, whether he did not fear—he had no fear, he answered, as long as he did his duty. He would not break off his good relations with any nation, but he would sacrifice no principle in order to keep them up. He would wait till the confused voices ceased which clamor that we must accept a civilization without God or break with men. The publication of the official correspondence between the Vatican and the French government set the causes and character of the quarrel fairly before the world, after the Combes Ministry had suppressed some of the most important Papal documents.

The Pontiff's first year has been one of deeds. He has regulated the great movement of Christian democracy: it must be free of parties and politics. By a bold and much-needed reform he has provided for the dignity of religious service. The Holy Office has now the duty of selecting worthy bishops in all countries not under the Propaganda, or the Congregation of Extraordinary Affairs, or not regulated by a concordat. Hence, if the French concordat be rescinded, the Holy Office will be untrammelled in its choice of bishops for the church in France. Canon Law is about to be codified now for the first time, and many of its provisions will be changed. The zeal of Pope Pius has been manifested particularly in his institution of an Apostolical Visitation of Rome and Italy; which will, no doubt, be extended, later on, to the entire Catholic world. The commission for Biblical study has been confirmed; and lest rash or untrained men might hinder progress, the Pope has instituted the degrees of licentiate and doctorate in this field of research. For these degrees the doctorate in divinity is required as a pre-existing condition. The procedure of the Roman curia has been simplified. One-third of the officials of the Secretaryship of Briefs have been dismissed in order that there may be more uniformity of work and equality of remuneration, while the Congregation of Rites has been united to that of Indulgences. The Pontiff's own words best express his purpose of true reform: "there are many repairs," he said, "to be made in the Church's robe; but I am a tailor (Sarto) by trade, and I hope that God will enable me to ply the needle skilfully."

Earnest efforts to re-awaken religious conviction and influence have been made in the United States, in the face of growing indifferentism, and, unfortunately, of increasing transgression. The

conviction that religious formation is the most necessary element in the education of the young is becoming more and more pronounced. To this is due the establishment of the Religious Education Association, which held its second annual convention in Philadelphia in March. Here were gathered most prominent clergymen and educators of the chief Protestant organizations of the country, united in a common purpose of promoting religious and moral education. The Protestant Churches deplore the moral havoc wrought by divorce; and generally commend, although they have not been able to imitate, the stand taken by the Catholic Church. In the Episcopalian Convention in Boston the Bishops advocated absolute refusal to re-marry divorced persons, but the deputies would not follow them except to the extent of insisting on a delay of a year before the remarriage of the innocent party, and of allowing clergymen to refuse their ministrations even then. Like some other Protestant bodies, the Episcopalians have declared for more comity in dealing with Catholicism, and Bishop Doane made the remarkable statement, that, in the interests of Christian unity, he would acknowledge in the Pope a primacy of honor. Amongst other signs of moral and religious re-action is the growing aversion to Mormonism, the disgraceful practices and oaths of which are being more and more fully revealed in the courts of justice.

The St. Louis Exposition has recalled the Catholic history of the territory now included in the United States. The statues of St. Louis of France, Father Marquette and others, maps and documents of the early discoveries, the Vatican exhibit, the Philippine and educational exhibits—all these formed a Catholic note in the great national fair. At the same time the third annual conference of Catholic educators was held in St. Louis, presided over by Archbishop Glennon. This, as well as the diocesan reports and that of the National Bureau of Education, testifies to the steady and remarkable advance of the Catholic colleges and schools. Another remarkable testimony was that of an inspector of the public schools in New York, who declared, in a letter to the New York *Sun* (Nov. 16), that in the essentials of education, as well as in some other things, the Catholic schools excel the public schools. The interest of Catholics in their University at Washington has been more keenly aroused by a special appeal to their generosity. The Waggaman failure, which has affected the University, makes the appeal more

emphatic. The University received, amongst other donations, $50,000 from the Knights of Columbus.

During the year the Church of the United States had to mourn the death of Archbishop Elder, of Cincinnati; Archbishop Guidi, Apostolic Delegate to the Philippines; Bishop Durier, of Natchitoches, and Bishop Fink, of Leavenworth. To the deceased prelates have succeeded, in respective order, Archbishops Moeller and Agius, with Bishops Van den Ven and Lillis. Archbishop Messmer succeeds Archbishop Katzer in Milwaukee, Archbishop Glennon has been appointed to St. Louis, Bishop Fox to Green Bay, Bishop Delaney to Manchester; Bishop Cusack is made coadjutor of New York, Bishop Davis coadjutor of Davenport. The year has been made memorable by the conferring of three palliums—on Archbishops Glennon, Messmer and Moeller. The growth of the Church has been further signalized by the formation of two new dioceses—Fall River, in New England, and Great Falls, in Montana. Attention has been directed to the increase of the Greek Catholics—now numbering 300,000—by the interesting and valuable pastoral of Bishop Canevin, of Pittsburg, regulating the question of the Oriental Rites. The visit of Cardinal Satolli, quite out of the course traced by the diplomatic etiquette of Cardinals, showed his love for the United States, and was the occasion of special honor paid him by non-Catholics as well as Catholics.

The year has been marked by the celebration of conventions and congresses of large Catholic associations of men. Particularly noticeable was the Eucharistic Congress of New York, at which were assembled 5 Archbishops, 18 Bishops, and more than 500 priests. The German Catholic Associations held their convention at St. Louis in September. The delegates represented 600 societies. Here, too, that great league of charity, the Society of St. Vincent de Paul, held its first congress. The report for 1903 shows that there are in the United States 416 Conferences, with a membership of 7,413. During that year, 18,330 families (66,975 persons) were relieved, and 145,320 visits made to the poor; 1,304 situations were procured and $214,957 expended in aid of the needy. One particular Council, that of New York, contributed $1,616 for a fresh-air home; $1,300 for rent and food for families; $1,192 for a boys' association; $798 for persons not in the districts of the Conferences; $172 for lodgings and meals for persons discharged from hospitals, and $825 for coal for the poor.

The year has borne witness to the steady growth of the great federation movement, as shown in the convention at Detroit. The Empire State has taken it up warmly, while in other parts of the country associations with enormous membership have been affiliated.

The re-election of President Roosevelt is a national testimony to his great popularity with all classes. By his own personal initiative he has righted many things of which Catholics justly complained. This is true particularly of the Indian schools. These are enabled to provide for more children by the restoration of the "rations" given by the Government. The Indian Department recognizes, also, that the Indians are the undisputed owners of the tribal funds, and may use these to educate their children as they desire. Injustices have been prevented, such as, for instance, the attempt to deprive the Colville Indians in Washington State of 1,300,000 acres of land without compensation. Archbishop Ryan and Mr. Charles J. Bonaparte have been able to do much good as members of the Board of Indian Commissioners, and the Marquette League has been recently formed to promote the interests of the Catholic Indians.

In our insular possessions, the year was made remarkable by the work of our American bishops, especially in Porto Rico and the Philippines. Their active visitations of their respective dioceses have restored confidence among the people and created a new enthusiasm for religion. The death of Archbishop Guidi, Apostolic Delegate in Manila, has delayed for some time the settlement of the question of the ownership of churches and other ecclesiastical properties in the Islands. The Aglipayans, realizing that the more they become known as insurrectos the less they can hope to claim and hold church property in good faith, have been pretending for some time that the municipalities own it all, so that they may lease churches and convents at easy terms for their insurrectionary meetings. The honorable Secretary of War, in his address at Notre Dame University, October 5, declared that personally he was of the opinion that all these properties belonged to the Church, but that the matter would be decided in the courts. It is now proposed to give the Supreme Court of Manila powers which will enable it to decide this dispute without delay or needless expense, and it is hoped that the new Apostolic Delegate to Manila, Archbishop Agius, will soon have the gratification of disposing of this and similar temporal matters of less importance, so as to devote his energies to the spiritual needs of the 7,000,000 Catholics intrusted to his care. About one-

half of the money for the Friars' lands has been paid; the balance, which will purchase the Dominican estates, will be turned over as soon as all disputes about boundaries and titles have been decided.

The 51st Congress of German Catholics at Ratisbon shows the same superb organization, the same devoted and intelligent work, the same steady development of Catholic life and action, which characterized preceding assemblies, and which have made the religious workers of the Fatherland the models of their fellow-believers everywhere. Opening with the usual public procession of many thousands of workingmen, the Congress reviewed the work of the vast organizations represented in it, and traced out definitely and intelligently the line of action to be followed in the great social issues of the hour.

Germany's disgraceful treatment of her Polish subjects is as much a blot on her fair fame as a danger to her national life. One of the latest phases of it is the formation of German colonies from which all Poles are excluded by law, in the Polish provinces of the Empire. A fund also has been voted by the Reichstag to reward all officials, and especially school teachers, who distinguish themselves in the *Germanisation* of these territories. The persecution of the Poles has consolidated them all the more and intensified their sense of nationality. This is one of the most noteworthy growths of our time and a thing to be reckoned with in future political upheavals.

In Prussia conservative Protestants and the Catholic Centre hold a solid political majority against liberals of all shades, and thus safeguard the denominational school. The Catholics of Cologne, who had long been governed by men hostile to their creed and interests, have at last obtained a majority in the city council. Fierce anti-Catholic prejudice, always chronic in parts of Germany, has been rebuked by the government's partial revocation of the law excluding Jesuits from the Fatherland, and by the Emperor's special honor of the Archbishop of Cologne, whom he has made a life-member of the Prussian House of Lords. Conservative Protestants, also, have pointedly condemned the fanatical Evangelical Alliance. The historical work of Father Denifle on Luther, setting the repulsive character of the reformer in its true light, should not be left unnoticed.

England has still on her hands the "passive resisters"—conscientious Nonconformists who refuse to obey the law because it does justice to the religious schools of Anglicans and Catholics. The

local authorities, also, which have been appointed to administer the Education Act, have frequently failed in their duty. Political parties have not yet adjusted their dissentient views concerning a policy of protection, so strongly advocated by Mr. Chamberlain. One of his most telling arguments is drawn from the misery of the English masses, a phenomenon not at all new in one of the richest countries in Europe. The condition of agriculture is bad in England, Mr. Chamberlain informs us, and is becoming rapidly worse. Land values have shrunk by hundreds of millions, and money has gone from the farmers' hands. Laborers are fewer by a million than they were in 1851, and one-half of the English people are underfed. While the statesman was speaking, 50,000 persons were on the verge of starvation in one city alone, Manchester, owing to depression in the cotton trade; and similar conditions prevail—so it was said in the Manchester City Council—in London and all the chief cities of the Kingdom. The enthronement of Archbishop Bourne at Westminster, after he had received the pallium in Rome, was a very notable event. Accompanied by the procession and chant of the Benedictine monks, it recalled the establishment of Catholicity in England; and proved, in the words of the *Daily Mail,* that Catholics had renewed a broken tradition, and are no longer aliens. Notable, too, were the official honors paid to Cardinal Vannutelli during his visit.

The Irish Land Act, during the one year that it has been in operation, has to a great extent failed of its effect, owing to the greed of the landlords, who will not sell their vast estates without exorbitant prices. They selfishly availed themselves of every loophole in the Act; but amendments are now being considered, and faith in the ultimate benefits of the Act remains almost unshaken. Mr. Redmond affirms that it is "destined, with common prudence and courage on the part of the people, to hand over nine-tenths of the country to the native population in comparatively few years." Meanwhile the industrial revival continues, although one of its chief organizers, Sir Horace Plunkett, has injured his own cause by his absurd theories regarding the causes of depression in Ireland. During the year there have been remarkable official testimonies as to the morality of the people, the general crimelessness of the country, and the superiority of the convent schools over those of the national system. The Bishops have kept up the fight for justice in the common schools, the training schools, and in the matter of a National University. The

consecration of Armagh Cathedral, more than half a century after its foundation, is a type of the people's gradual restoration to their social and political inheritance. Cardinal Vannutelli was sent from Rome to represent Pope Pius at this solemn event.

The expansion of the Catholic Church in Canada has had a remarkable proof in the creation of the archdiocese of St. John's, Newfoundland, and in the creation of three new dioceses—Harbour Grace, Joliette and Sault Ste. Marie.

In Scotland, since the re-establishment of the hierarchy, a quarter of a century ago, the Catholic population, now 513,400, has increased 40 per cent.; the number of distinct missions has increased 61 per cent.; of priests, 86; of schools 58. The recent semi-centennial of the restored hierarchy in Holland shows a similar astonishing growth, the members of Religious Orders, in particular, having increased from less than 3,000 to 16,000.

A most determined and unjust effort has been actively made by a certain number of English missionaries and traders to force an international interference in the affairs of the Belgian Congo. The charges brought against the administration have ludicrously failed under examination, and England's own conduct towards native tribes has been shown to be persistently worse. One of the notable pieces of alleged evidence was the book of Captain Burrows, which was condemned as a libel by the English law courts.

From Spain comes the most encouraging news of an astonishing industrial revival. The popularity of the young monarch is unmistakable, and the Conservative Cabinet of Señor Maura proved that it could manage the subversive elements which have made France a laughing-stock in recent years. The position of the Religious Orders has been recognized by an agreement with the Holy See; and the Spanish people themselves have shown a laudable vigor in resisting the violence and condemning the calumnies of lawless agitators.

It is pleasant to have to chronicle a steady industrial and Catholic development in most of the Spanish-American Republics. This is true particularly of Mexico, where President Diaz has quietly repaired many of the evils done to religion by the so-called liberal revolutionists. One of the notable events in South America was the appeal made by Bolivia and Brazil to Pope Pius X that the Papal Nuncio might be made president of a court of arbitration in causes of disagreement between the two countries.

The most remarkable religious event of the year—and religious events are justly esteemed highest—has been the Jubilee of the Immaculate Conception. Fifty years ago the immortal Pio Nono proclaimed as an article of faith the doctrine at least implicitly revealed in Scripture and substantially believed by the Christian Church from the beginning, that the Mother of the Incarnate Son of God was never subjected to the bondage of original sin. The reasons for such exemption were inconceivably greater than the contrary ones. These fifty years have marked a development of the Catholic Church, both from within, in numbers, organization, and fidelity, and from without, in general favor and imitation, which is one of the most singular features of modern history. Above the clamor of earthly agitation, the Catholic world has venerated with singular enthusiasm the august being in whom the new Christian order of things and all modern history began—the being in whom the characteristic Christian virtues were first exemplified, and from whom they have historically descended.

The celebration of the jubilee was attended with extraordinary results. The spiritual effects, particularly in the frequentation of the Sacraments and in the correction of abuses, have surpassed all expectations. Some idea of the popular movement may be formed by recalling the splendor of the Marial Exposition and Congress in Rome; the multitudinous processions and pilgrimages in the Catholic countries; the erection of statues, churches and institutes; the official dedication of cities and even of nations to the Immaculate Mother, in a manner most formal and sometimes graced by royalty.

May this auspicious event, which graces as a crown the conclusion of the year's chronicle, be as the day-star above the world's contending tides.

D. LYNCH, S.J.

AUBREY DE VERE. (1)

NEITHER the author of the admirable "Memoir of Aubrey de Vere," nor the subject of his work requires introduction to the English and American Catholic reader. The former is among the strongest and best equipped writers of his time, the latter has taken his place in that illustrious group of English poets who made the last century as notable for its literature as any that preceded it from the Elizabethan era. To the student and the scholar, therefore, Mr. Ward's book is very welcome. It affords an opportunity to follow with an intimate knowledge, the beginning, growth and development of thought of many remarkable men, friends and correspondents of Mr. de Vere. But the chief interest rests in the delineations of the life and character of a great Catholic poet, whose faith was the product both of the head and the heart—the gift of thought, original research and unceasing prayer.

Aubrey de Vere came of ancient lineage, distinguished through generations for patriots, soldiers and writers. He was born at the family seat Curragh Chase, in the County of Limerick, Ireland, January 10, 1814, and died in the same room in which he had slept from his boyhood January 12, 1902, two days after his eighty-eighth birthday. His father, Sir Aubrey de Vere, was a country gentleman, whose chief pleasures were found in landscape gardening and in literature. His best literary work, the drama "Mary Tudor," was accepted by eminent critics as a masterpiece, while his sonnets won the praise of Wordsworth. Under his inspiration his children were brought up in a family life of devoted affection and the loftiest intellectuality. All of them showed the impress of early training, added in the case of Stephen, the baronet, who still lives at more than ninety years of age,[2] and Aubrey, to unusual natural gifts. An

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(1) Aubrey de Vere—A Memoir based on his unpublished Diaries and Correspondence by Wilfrid Ward, Longmans, Green & Co., London, New York and Bombay.

(2) While this article was going through the press, word was received of the death of Sir Stephen de Vere, at his home, on Foynes Island in the Shannon, November 10, 1904. Sir Stephen was in his ninety-third year. His memory will be cherished by his countrymen for his many services. He graduated at Trinity College and was called to the bar in 1846.

ardent patriotism distinguished the entire household—a patriotism that showed itself not alone in speech written and spoken, but in personal work among the unhappy Irish people, with whose closest interest it was ever the desire of father and children to be in every way identified. While a natural piety marked their lives, it was not until they had reached manhood that Stephen and Aubrey, by different processes of reasoning, and at different times of life, yielded to the authority of the Catholic Church, and came thereafter to be among her most devoted sons.

The chief characteristic of Aubrey de Vere was reverence. In studying his quiet and in one sense almost uneventful life, the explanation of all his thought may be traced to this source. It found its expression in his faith in God, his exquisite sensibility to the impressions of nature, his love for his friends, his conscientious use of the unusual gifts of his intellect with the all pervading determination that they should advance the cause of the highest and holiest truth.

Everything in his life seemed harmonious with his temperament, which was absolutely that of the poet. Removed from the necessity of remunerative toil, living amid scenes that continually gratified while they stimulated his love of nature, his character, already spiritual and pure, became more and more spiritualized, until, in his venerable old age, he seemed to be as free from considerations of self in any of its forms, as a man can become during his earthly life. His love for his family and for his native Curragh Chase appears in

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"In the following year," writes the correspondent of the *London Catholic Times,* "he commenced a career of philanthropy which lasted while life remained. The famine-stricken people were fleeing in thousands to America. Nearly a quarter of a million left Ireland that year in sailing ships, in which they suffered untold hardships. Sir Stephen determined that a knowledge of their sufferings should be supplied to the public on reliable authority. Accordingly, he joined an emigrant party going to Quebec. He shared fully the sufferings of the unfortunate emigrants. Fever broke out amongst them and decimated their number during the voyage. On arrival at the Canadian port Sir Stephen rented a large house for those who survived, and nursed the unfortunate people until they were strong enough to seek employment. On returning home he wrote a public letter, in which he described the terrible sufferings endured by the emigrants. This led to a vast improvement in the accommodations for emigrants. On the death of an elder brother, he succeeded to the baronetcy and family estates. He was the author of many literary works, including a translation of the Odes of Horace."

a passage from one of his letters quoted by Mr. Ward in his opening pages—

"It is to me haunted ground . . . it really seems to me a sort of enchantment. The present becomes almost nothing—a mere vapour—and the past becomes so distinct that I recognize the steps of the departed as well as their voices. The most trivial incidents rise up before me wherever I go, and in every room of the house and every walk of the garden or woods I see again the old gestures, expressions of face, even accidents of dress, which no one could fancy could have lived in the memory."

His dead father and mother were, he tells us, his intimate companions to the end, and his brothers and sisters seemed to him "once more as in the old days of childhood and opening youth."

"And the man who thus clung to the past, and held communion with the spirits of those who had gone before him—to whom the past was an undying and unchanging fact—seemed himself to be ever the same. As a boy he gained before his time the powers of reflection and imagination belonging to the mature youth of a gifted man, and when the present writer first knew him, as a man of three score years, he had still the simplicity, the unspoilt keenness of enjoyment, the buoyant hopefulness, the trustfulness, the reverence for all that was great and good, which belong to a youth as yet untouched by the world, whose brightness is undimmed by the disappointments and disillusions of life. In a letter written in middle age, he declares that he feels just as he felt at eighteen. And at sixty he appeared to his friends to be still unchanged. He was one of those of whom we are apt to think that they ought never to die."

Mr. de Vere was fortunate in his friends. From his early youth a reciprocal attraction bound him to some of the most gifted men and women, both of his own generation and of that which preceded it. He shared with his father a devoted admiration for Wordsworth, with whom he associated intimately during the closing years of that great master's life, while Sir Henry Taylor, Alfred Tennyson, Sir William Rowan Hamilton, Stephen Spring Rice, Miss Fenwick and Sara Coleridge were among those who received the full measure of his affection and confidence. In his mature years he was in close correspondence with Cardinals Manning and Newman, and indeed few among the leaders of contemporary thought in English and Irish society, among those who were distinguished in letters or religion, were unknown to him.

The sweetness of his disposition led him to know excellencies even among those who differed widely from his views, and he could find the ultimate tendencies of the philosophy of men whose lives closed without their becoming aware of the consequences of their teaching. Thus he revered the memory of Coleridge, although Coleridge would no doubt have been astonished had he been told that his philosophy led to the Catholic Church; and he never gave up the hope that others less notable than that great poet might yet submit to that authority which held for him all that made happiness in this world, and the sure promise for eternity. Even with such a nature as Carlyle's, his charity and discernment were able to separate the sound from the false teaching. He found in Browning the earnest devotion to truth that won for that poet an enduring place, notwithstanding the too frequent obscurity of his style, and the anti-Catholic prejudice that so often appears in his poetry.

This devotion to his friends was repaid in a large degree by their devotion to him. From the voluminous correspondence he carried on with them, ended only by death breaking the tie, Mr. de Vere's personality is shown with a reality all the more luminous because so unconscious. We have no record of a friendship between man and woman more beautiful than that of Mr. de Vere and Sara Coleridge, the daughter of the poet. Thus he spoke of her after their first meeting—

"I have become acquainted with another person . . . Coleridge's daughter Sara; the authoress of the 'Phantasmion.' She is a most singularly beautiful, as well as attractive person—with great blue eyes into which Coleridge looked down till he left there his own lustre; a brow that puts you in mind of the 'rapt one of the Godlike forehead,' and an air of intellect and sweetness the more interesting from being shadowed over with the languor of pain—her health is very indifferent. We have had some delightful conversations about poetry and art, and she seems always glad to talk of her father. . . ."

And thus Mrs. Coleridge wrote of him after their early acquaintance had ripened into a friendship that endured until her death—

"I have lived among poets a great deal and have known greater poets than he is; but a more entire poet in his whole mind and temperament, I never knew or met with. He is most amiable, uniting feminine gentleness and compassionateness with the most perfect manliness, both negative and positive. He is all simplicity, yet

graceful, and so gracious; sportive and jestful, yet with a depth of seriousness in his nature ever present. It is rather the habit of his mind to idealize *ad libitum*. But this, if a defect, is the defect of a large and beautiful intellect. His mind is like his face, which seems to be all eyes and forehead; not that it is disproportioned in size, but that the eyes and forehead alone fix the attention and seem to constitute the face."

Mr. de Vere very soon after graduating from Trinity College, Dublin, recognized the bent of his mind, and gave himself frankly and earnestly to literature. He knew the measure of his powers and both in prose and poetry he gave them with absolute selflessness (to use the admirably descriptive word of a recent reviewer) to the cause of his God and his country. Excepting for a brief period during the Irish famine of 1848, his long and beautiful life was that of a thinker rather than an actor. In that awful famine year he went among the poor and did all in his power to alleviate the distress. One of his finest, most burning poems was inspired by that lamentable event. Had he chosen a parliamentary career, as at one time it was thought he might, his ardent patriotism and sound judgment would doubtless have won distinction; but he did better service to his beloved Ireland by his pen. His pamphlet on "English Misrule and Irish Misdeeds" aroused widespread attention not alone in Great Britain and Ireland, but also on the Continent, and he never lost interest in the cause of Ireland's relief from the ignorance, prejudice, and consequent oppression from which she has suffered from the beginning of the English Conquest. By nature and by training he was a conservative and shrank with horror from anything that savored of Jacobinism, but no Irish patriot exceeded him in affection for the land of his birth and constant home.

Mr. de Vere's published writings consist of a number of volumes of essays, his "Picturesque Travels in Greece and Turkey," and seven volumes of poems, and his "Recollections," published shortly before his death. In the opinion of one of his greatest admirers, Richard Holt Hutton, his critical studies of the great poets will "influence and help his generation" more than his other work, "for he had in a high degree the often neglected faculty of analyzing in relation to each master the source of poetic genius and achievement, and the aims of the poet;" but while it must impress any reader of his essays and literary criticisms that he did possess a marvellous power of analysis and a singularly just appreciation of the works

of others, no lover of the highest and most intellectual poetry can fail to recognize and respond to the beauty of his own poetry. Great as he was as a critic, he was greater as a poet. If he failed, and he did fail, in receiving any measure of popular appreciation proportionate to the value of his poetry, it was not because it fell below the standard of excellence necessary for general appreciation, but because it rose so far above it. Of the real quality of his poems there could be no better judge than Sir Henry Taylor, the author of "Philip Van Arteveldte." Writing to a friend about a selection he was making of Mr. de Vere's poems he says:

"I have read them, and almost all his poems many times over; I hardly know how many times—countless times; I have almost lived with them through the winter; and the ever growing effect almost *convinces* me of what I was only *persuaded* before—that they have another destiny before them than that which the world's present neglect would seem to promise. He is not the *most* poetical poet of this country; but of the poetical poets he is by far the most intellectual, next after, if after, Coleridge and Wordsworth. If the justness of his intellect was equal to its range and power few amongst the poets would be greater than he." And he adds:

"Twelve years have gone by since that letter was written, and the appreciation of Aubrey de Vere's poetry, though less limited than in 1864, has not extended beyond the bounds within which the appreciation of Milton and Wordsworth and Coleridge was confined for about thirty years after the publication of their best poems.

"My own faith is unshaken. It is founded chiefly upon those of his poems—and they are the many,—which are thoughtful without being doctrinal or pre-eminently beautiful without being either. The faults of his poetry belonging to one period of its production are faults of exuberance. Thoughts and lights from high and low and far and near crowd in upon his mind, and singleness of effect is sacrificed. But his gifts are manifold. No man's poetry was ever more diverse in kind than his, and what is true of one kind, would be distinctly untrue, and the very opposite of the truth, if said of another. He can be gracefully light as well as profoundly obscure, pathetically simple as well as profusely ornate." [1]

What Sir Henry meant by putting "the justness of his intellect"

(1) Autobiography of Sir Henry Taylor, Vol. 1, p. 172.

below "its range and power" may perhaps be explained by his further observation that he attributed Mr. de Vere's unpopularity "to the non-exercise of that preliminary act of the imagination by which a man conceives his audience." And in commenting upon a letter from Mr. de Vere, written in 1863, the same thought was apparently in his mind when he noted upon it—

"A letter of extraordinary subtlety and depth, and height and width, with a curious incapacity of conceiving limitations in the minds of his readers."

In his earlier poems, Mr. de Vere exhibited so strongly the influence of the classic spirit of Greece that he was hailed by Walter Savage Landor as worthy to hand on the tradition so well sustained by Shelley and by Keats.

Thus wrote the old poet, then seventy-four years of age, to the young poet of whom he hoped so much:

"Welcome who last hast climbed the cloven hill,
Show us the way; we miss it young and old.
* * * * * *
Make thy proud name yet prouder for thy sons,
Aubrey de Vere! * * * *
* * * * * *
Forsaken by its Muses and their God!
Come reascend with me the steeps of Greece
With firmer foot than mine; none stop the road,
And few will follow; we shall breathe apart
That pure fresh air, and drink the untroubled spring.
Lead thou the way; I knew it once; my sight
May miss old marks; lend me thy hand; press on;
Elastic is thy step, thy guidance sure."

This was in 1848, after the publication of his second volume of poems entitled "The Search After Proserpine."

In 1842 his first volume had appeared—"The Waldenses," and then from time to time other volumes until at the close of his long life all his published poems were grouped in a uniform set of seven volumes. In form and finish every poem from the light airy songs to those embodying the most profound philosophy exhibits the mastery of rhythm and the aptest choice of language. The influence of the classical spirit remains, though the aspirations breathe a perfect Catholicity.

It would require far more space than the limits of this article will permit to attempt to illustrate by quotation the vast range and power of his poetic work. To the Catholic reader, a greater interest attaches to the study of the development of his religious thought and the processes by which he reached his serene faith than to his works themselves, absorbingly beautiful as they are. Mr. Ward has traced his religious growth with the skill of one whose mind has been trained by kindred study. In the chapter entitled "Nach Rom," he says:

"With Samuel Taylor Coleridge, Aubrey regarded the 'understanding' of man, and its processes of argument as inadequate to reach even those fundamental religious truths—Theism and Immortality—of which Christianity is the complement and development. The infidel movement which he saw around him, which touched his own thought, and made him tremble lest his belief in Christianity might be shaken, must (he held) be counteracted by a different faculty, by the higher Reason, including the intuitive spiritual perceptions. But again, such perceptions may be in the individual weak and vacillating. They may seem at times to give, in Tennyson's phrase, 'not light,' but only 'idle gleams.' They are, however, reinforced and made steady and distinct by the Church, which voices the 'universal reason of the regenerate race.' The Church, too, represents the wisdom embodied in the consistent action of her saints, whereby the apprehension of spiritual truth gains the force and edge, which distinguish deep practical conviction from the process of striking the balance of speculation. And she makes concrete in symbolical rites and dogmas the revelation of Christ Himself; while her liturgy preserves the meditations of the saints of old. What may seem in the individual consciousness an uncertain impression of the reality of the spiritual world, is thus exhibited and interpreted by the Church as a share, however partial, in the persisting and fruitful belief of the Christians of all ages and places. And such corporate belief is in reality the partial manifestation of the persistent action of the Holy Spirit in the Church. This objective confirmation of individual religious instincts redeems them from the reproach of mere 'enthusiasm,' indulged in as an escape from 'scepticism.'

"So far he stands almost where Coleridge had brought him. But the further step which his mind took under pressure of recent events and further observation, was that membership of the

Catholic Church thus conceived as organically one, in the presence of revelation and tradition, could have no existence in communities where schism had bred a different attitude of mind and heart to that of the early Christian disciples. . . . He found *underlying* Catholic theology and practice a profound philosophical system, unconscious as he expressly says, but really energizing. And this system was the concrete and practical exhibition of principles which in Coleridge had been abstract theory. Rome actually did what England could not do—she realized the idea of one Church having its roots in the earliest Christian tradition, which had ever jealously guarded and taught, with an unfaltering utterance that gave edge to belief, the primary Christian truths. These truths the unregenerate reason is unequal to firmly grasping, but the regenerate reason of each Christian can apprehend and hold fast to them under the influence of the deeper and fuller wisdom of that body which claims to voice the highest universal reason of the race. The faith of the individual enables him to participate in the wisdom of the whole Church."

Is it to be wondered at that Aubrey de Vere venerated the memory of Coleridge, whose subtle processes of mind had brought the pupil beyond the threshold that the teacher only reached?

In the autumn of 1851, accompanied by Dr. Manning, afterwards Cardinal, Aubrey de Vere made a journey to Rome. While at Avignon, on the 15th of November, he was received into the Church, and from that date he found an unceasing peace and happiness in the endeavor to share with others the light that illuminated his own entire life.

He acted always upon the principle expressed in a letter written to Sara Coleridge—

"As one's first duty to God and oneself is to act on the truth, so far as we know it, so our first duty to our friends, and the highest service we can do them, is to witness to the truth by action, since words are a weak witness. What I wish for them as for myself, now, is that we should meditate on these subjects with that *profound humility* which alone befits a Creature, and could possibly win for us the Grace necessary if we have the prejudice of centuries to discard."

In one of his sonnets quoted by Mr. Ward, written before his conversion, he shows in his own fine way the keynote of his faith, and the innate reverence of his character.

"Ye who would build the churches of the Lord,
See that ye make the western portals low,
Let no one enter who disdains to bow.
High truths profanely gazed at, unadored,
Will be abused at first, at last abhorred:
And many a learned, many a lofty brow
Hath rested pillowed on a humbler vow
Than keen logicians notice or record.
A stainless peace of blest humility!
Of all who fain would enter, few alas
Catch the true meaning of that kind sad eye:
While thou, God's portress stationed at the door
Dost stretch thy cross so near the marble floor
That children only without bending pass."

Mr. de Vere's mind, while essentially that of a poet, was none the less profound and metaphysical. While his imaginative sensitive nature constantly suggested the most exquisite imagery, it was controlled by the closest adherence to those canons of truth and expression that make his works proof against the severest criticism of thinkers, whether theologians or those who are content to analyze human thought merely for the satisfaction of measuring its laws. In the letter heretofore referred to as bearing the appreciative annotations of Sir Henry Taylor he says, in explaining his purpose in composing his "May Carols":

"They were intended, each of them, to take up one idea, and only one, and conjointly to illustrate what Catholic divines sometimes call 'The Theology of Mary'—that is Christianity with its field contemplated from one especial mountain-top, as *a point of view*, that spot being the doctrine of the Incarnation. There are other such mountain-tops in theology, so high that from them also is presented the whole field of the Christian faith, but presented in a different perspective in each case. . . . My special point of view I selected on this occasion, partly because it is less raised above the office of poetry by the awfulness of the subject than the kindred mysteries of the Trinity or the Passion, and partly because, from the gladsomeness of the theme (to which the month of May has long since been dedicated in celebration), I was enabled in treating it, to indicate the mode in which external nature might be interpreted by the Christian religion, which confesses *God became man*, in opposition to the mode in which she was interpreted by that Pagan the-

ology which regarded Nature herself as divine, eternal, and uncreated, and in which by a harmony not very occult, a mythology in worship corresponded with Pantheism in philosophy,"
and he proceeds to show how—
"that some of our best modern poets have really done much to produce a poetical revival of Paganism, as Shelley, Keats and Landor; and have curiously thus illustrated the connection between mythology and pantheistic philosophy which our age has more seriously reproduced" and "that the only safeguard against such imaginative snares" is to be found "in the doctrine of the Incarnation *profoundly understood* and so *widely applied* as to anticipate the danger, and cut off at their source those idolatrous tendencies which proceed from ignorance as to the true relations of Nature and Divinity—an ignorance which itself proceeds from ignoring or feebly grasping those two great verities, viz., a *creation,* which separates Nature from Divinity, and (the complement of this doctrine) an *Incarnation,* which bridges over the gulf between the finite and the infinite, the temporal and the eternal, through the humanity of Him, who (as the Good Shepherd) brought back, like a lost sheep, to the Throne of the Infinite, that creation which (as the Creator) He had called into existence. . . . Nature was represented as 'an arch suspended in its spring' until the Creator had, in His Divine humanity 'assumed His own creation.' She through whom the promised 'Seed of the Woman' became man is invariably set forth as the chief *created* object of reverence, exclusively from her relations to Him, and because it was only through definitions in which she was necessarily, though accidentally included as 'Mother of God' (*i. e.* in His humanity), that the early Councils were able to refute and exclude the early heresies against the Incarnation.

"Pronounce the consonant who can
Without the softer vowel's aid." [1]

We must be content with but a single quotation to show the quiet beauty of his powers of description, and the ages of faith he loved to imagine.[2]

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(1) Correspondence of Sir Henry Taylor, p. 248.

(2) Legend of St. Patrick quoted by Sir Henry Taylor, Autobiography, p. 176, Vol. 2.

" Thus in mirth
And solemn talk and prayer, that brother band,
In the golden age of Faith, with great free heart
Gave thanks to God that blissful eventide,
A thousand and four hundred years and more
Gone by. But now clear rang the compline bell,
And two by two they wended towards their church
Across a space for cloisters set apart,
Yet still with wood flowers sweet, and scent beside
Of sod that evening turned. The night came on;
A dim ethereal twilight o'er the hills
Deepened to dewy gloom. Against the sky
Stood ridge and rock unmasked amid the day;
A few stars o'er them shone. As bower on bower
Let go the waning light, so bird on bird
Let go its song. Two songsters still remained,
Each feebler than a fountain soon to cease,
And claimed some while across the darkling dell,
Rivals unseen in sleepy argument,
Each the last word:—a pause; and then once more
An unexpected note:—a longer pause;
And then, past hope, one other note—the last.
A moment more the brethren stood in prayer;
The rising moon upon the church roof new
Glimmered; and o'er it sang an angel choir
'Venite Sancti.' Entering, soon were said
The psalm 'He giveth sleep' and hymn 'Laetare,'
And in his solitary cell each Monk
Lay down, rejoicing in the love of God."

Mr. de Vere wrote of the saints, the legendary kings and chieftains of his own Ireland, and of the early and mediæval ages. His dramas Alexander the Great and St. Thomas of Canterbury are noble works. He paraphrased the mystical teachings of St. Catharine of Genoa, and presented the supernatural life of St. Francis. Keenly alive to the tendencies of the age in which he lived, he strove in his historical poems, such as "Columbus at Seville," "The Legends of the Cid," "The Death of Copernicus," and many another, to show his conception of the true spirit that should animate the hero in action and the solitary worker in the realm of thought. "The beauty of these separate stories is equable and full of a softened charm;

but in them, too, as in the Bardic myths, there abides that distance of time, which makes them remote, as if they were not of our own. They are highly pictorial; and in reading them, each secluded in that silent, old world air that encompasses it, one feels that here is a modern poet, like those early painters of pious heart who spent their lives in picturing scenes from the life of Christ; and one recalls, perhaps, some convent of San Marco, where each monastic cell bears on its quiet walls such scenes from the shining hand of the Florentine on whose face fell Heaven's mildest light. These poems of Aubrey de Vere—to characterize them largely—are scenes from the life of Christ in Man; and there is something in them—in their gladness, their luminousness, their peace—which suggests Fra Angelico, the halo of Christian art." [1]

Love for God and for his fellowman permeates all that he wrote, whether dwelling upon the highest themes or in the many poems suggested by the common affairs of life. In all his thoughts and aspirations love was ever present.

" . . . . Great mystery, King, is love;
Poets its worthiness have sung in lays
Unread by ruder ones like me; and yet
Thus much the simplest and the rudest know,
Dear is the fawn to her that gave it birth,
And to the sceptred monarch, dear the child
That mounts his knee. Nor here the marvel ends;
For, like yon star, the great Paternal Heart
Through all the unmeted, unimagined years,
While yet Creation uncreated hung,
A thought, a dawn streak on the verge extreme
Of lonely Godhead's inner Universe,
Panted and pants with splendor of its love,
The Eternal Sire rejoicing in the Son
And Both in Him who still from Both proceeds.
Bond of their love. Moreover, king, that Son
Who, Virgin-born, raised from the ruinous gulf
Our world, and made it footstool to God's throne,
The same is Love, and died for Love, and reigns;

(1) Professor G. E. Woodberry's preface to his selection from the poems of Aubrey de Vere.

Loveless, His Church were but a coarse stone, cold;—
Loveless, her creed were but a winter leaf
Network of barren thoughts, the cerement wan
Of Faith extinct. . . ." [1]

The revival of Catholicity in England has been marked by champions whose fame grows as the years pass. After centuries of studied neglect and constant misrepresentations, the world has been forced to recognize in the lives and works of Wiseman, and Newman, and Manning, of Faber, of Father Coleridge, and a host of others scarcely less illustrious that the faith that preserved civilization and gave to it the only impulse that will lead it to such measure of perfection as is attainable in men's lives, is not "an outworn creed," fit only for the childhood of the race, but real, living, and indestructible, for which the best of men are willing to devote all the energies of their being.

To Aubrey de Vere remains the unique distinction of being the only Catholic of the first rank of poets, contemporary with the gifted men, who illustrated the Victorian era. His fame is by no means commensurate with his work, but the world has been always, or almost always, slow in reaching a just estimate of poetry. Little by little, the greatness of this pure spirit is widening its circle of admirers. Perhaps it may never be that the popular taste will be educated to the point of appreciation of the beauty of his verse, but his place is fixed among those sons of the Church whose lives have exemplified the eternal truth of her teaching. We should be grateful to Wilfrid Ward for giving us his impressive record of a beautiful and consistent life.

"Mark . . . .
Yon silver-breasted swan that stems the lake
Taking nor chill nor moisture! Such the soul
That floats o'er waters of a world corrupt,
Itself immaculate still."

Such was the soul of Aubrey de Vere.

WALTER GEORGE SMITH, LL.B.

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(1) The Founding of Armagh Cathedral.

AUBREY DE VERE.

MAN's end then is not fame, and base desire
Of such an end thou hadst not, for thy heart—,
Which held pure motives, cherished thy dear art
Not for art's sake, but that men might aspire
Through thee to holier things that do require
A holy teaching; and the crowded mart
Heard through its turmoil, calling men apart,
A higher song, an unaccustomed lyre.

Mankind redeemed, erect in perfect stature,—
Brave, merciful, heroic, in thy song
The unforgotten paths of virtue trod,
The age of gold restored, fair human nature
Looked up in truth, and unconvinced of wrong,—
Wrought deeds of praise with wisdom unto God.

HELEN GRACE SMITH.

THE CHURCH AND PHYSICIANS IN THE MIDDLE AGES.

A Decision of the New York Court of Appeals.

In the 176th and at this writing the latest, volume of the New York Reports, at page 201, may be found the official presentation of the somewhat exploited case of "The People, etc. *vs.* Pierson," with the opinion in full of the Court of Appeals finally disposing of the whole matter. The opinion appears to have been written by Judge Haight, and was concurred in by Chief Justice Parker and Associates Bartlett, Vann, Cullen and Werner; Martin, J., not voting. The facts we take from the opinion as follows:

"The defendant and his wife lived at Valhalla, near White Plains, New York, with an infant girl sixteen and a half months old, whom they had adopted. In January, 1901, the child contracted whooping-cough which continued to afflict her until about the 20th day of February, at which time catarrhal pneumonia developed, resulting in death on the 23d day of February, 1901. The defendant testified that for about forty-eight hours before the child died he observed that her symptoms were of a dangerous character, and yet he did not send for or call a physician to treat her, although he was able financially to do so. His reason for not calling a physician was that he believed in Divine healing which, he believed, could be accomplished by prayer. He stated that he belonged to the Christian Catholic church of Chicago, that he did not believe in physicians, and his religious faith led him to believe that the child would get well by prayer. He believed in disease, but believed that religion was a cure of disease."

Notwithstanding the prisoner's attempt to justify his neglect, he was—very properly, we think—convicted; and, although the Appellate Division reversed the judgment against him, the Court of Appeals has, in turn, reversed that reversal, and affirmed the judgment of conviction in the trial court.

We are not concerning ourselves in any way with any legal question in relation to the trial, or the indictment or the statute of 1881 under which it was framed; and present the foregoing facts simply for the purpose of showing our readers the nature of the issue involved in the case. But we are, we confess, interested in that part of the opinion which professes to deal with medical practice in the Middle Ages, with physicians and their status, with the

conditions of medical science then existing, and "the mode of treating sickness recognized by the Church;" and that part of the opinion we now reproduce, word for word, as we find it in the report:

"We are thus brought to a consideration of what is meant by the term 'medical attendance.' Does it mean a regularly licensed physician, or may some other person render 'medical attendance?' The foundation of medical science was laid by Hippocrates in Greece five hundred years (1) before the Christian era. His discoveries, experiences and observations were further developed and taught in the schools of Alexandria and Salerno, and have come down to us through all the intervening centuries, yet medicine as a science made but little advance in northern Europe for many years thereafter (2); practically none until the dawn of the eighteenth century. After the adoption of Christianity by Rome and the conversion of the greater part of Europe there commenced a growth of legends of miracles connected with the lives of great man who became benefactors of humanity. Some of these have been canonized by the Church, and are to-day looked upon by a large portion of the Christian world as saints who had miraculous power. The great majority of miracles recorded had reference to the healing of the sick through Divine intervention, and so extensively was this belief rooted in the minds of the people that for a thousand years or more it was considered dishonorable to practice physic or surgery. At the Lateran Council of the Church, held at the beginning of the thirteenth century, physicians were forbidden, under pain of expulsion from the Church, to undertake medical treatment without calling in a priest; and as late as two hundred and fifty years thereafter Pope Pius V renewed the command of Pope Innocent by enforcing the penalties. (3) The curing by miracles, or by interposition of

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(1) As Hippocrates *was not born* till the year 460 B. C., his scientific activities could not have had much result for several decades of years afterwards; and if he lived to be 110 (or more) years of age, as some writers claim, his "*foundation of medical science*" was probably not accomplished till well down towards the year 350 B. C. ("Anthon's Classical Dictionary," Art. "Hippocrates.")

(2) *Thereafter!* After *what?* After the Hippocratic discoveries, etc., had reached Alexandria? *Or,* after they had (centuries later) been exploited at Salerno? *Or* (centuries later still), after they had "come down to us"? Syntax and legal construction connect a relative term (*thereafter*) with—and only with—the nearest antecedent term (*after the discoveries, etc., had come down to us*).

In the course of the next line or two, we have the phrase, "*After the adoption of Christianity by Rome* AND *the conversion of the greater part of Europe,*" etc.; does the Court possibly regard these two events as contemporaneous?

(3) Pope Innocent III died in July, 1216; Saint Pius V became Pope on the 7th January, 1566—*three hundred and fifty* years afterwards.

Divine power, continued throughout Christian Europe during the entire period of the Middle Ages, and was the mode of treating sickness recognized by the Church. This power to heal was not confined to the Catholics alone, but was also in later years invoked by Protestants and by rulers. We are told that Henry VIII, Queen Elizabeth, the Stuarts, James I and Charles I, all possessed the power to cure epilepsy, scrofula and other diseases known as the king's evil; and there is incontrovertible evidence that Charles II, the most thorough debauchee who ever sat on the English throne, possessed this miraculous gift in a marked degree, and that for the purpose of effecting cures he touched nearly a hundred thousand persons.

"With the commencement of the eighteenth century a number of important discoveries were made in medicine and surgery which effected a great change in public sentiment, and these have been followed by numerous discoveries of specifics in drugs and compounds. These discoveries have resulted in the establishment of schools for experiments and colleges throughout the civilized world for the special education of those who have chosen the practice of medicine for their profession. These schools and colleges have gone a long way in establishing medicine as a science, and such it has come to be recognized in the law of our land. By the middle of the eighteenth century the custom of calling upon practitioners of medicine in case of serious illness had become quite general in England, France and Germany, and, indeed, to a considerable extent throughout Europe and in this country. From that time on the practice among the people of engaging physicians has continued to increase until it has come to be regarded as a duty, devolving upon persons having the care of others, to call upon medical assistance in case of serious illness."

It is hard for us to realize that the Court of Appeals could have given out a statement in form and expression so needlessly offensive, even if the substance of it were true. And when we find that its substance is not true—that its alleged facts are not facts at all, but sheer perversions of the real facts—when we consider, too, how abundant are the authentic sources of information on the subject, not only in Albany, but in every city and town in the State where there is a reasonably well-equipped library—we are simply amazed that six most accomplished and learned gentlemen, members of the great Court of Appeals of New York, could have sent forth a statement in manner and matter so objectionable. It seems to us that the intrinsic improbability, not to say impossibility, of the alleged facts should, in trained legal and practical minds like theirs, have suggested a suspicion—a doubt—an inquiry—before they so positively committed themselves to assertions so unfounded. (4)

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(4) The only Catholic member of the Court of Appeals, Hon. Denis O'Brien, does not seem to have heard the argument in the Pierson case; certainly he took no part in this marvellous opinion. But why should his associates have

It may occur to the reader that, in considering a law passed in the year of grace 1881, the Court has traveled pretty far afield, going back through the Middle Ages to the School of Salerno, to the School of Alexandria, even to the days of Hippocrates himself, "five hundred years before the Christian era:"—but let that pass! Let pass, too, the infelicities of diction (to use no harsher term) that start doubts as to what the opinion was really intended to mean. Let pass the peculiar, shifty and evasive style, here and there, which, while it leaves no doubt whatever as to the ugly nature of the suggestion or conclusion intended to be conveyed, yet, taken *au pied de la lettre,* might afford loop-hole of excuse or palliation for the author should his assertions be challenged. Let pass the delicacy —or the lack of it—that brackets together in the same paragraph scoundrel kings and queens, among them Charles II, "the most thorough debauchee that ever sat on the English throne," with the "great men who became benefactors of humanity," and "have been canonized by the church;—that places in neighborly juxtaposition the phrase, "*We are told* that Henry VIII . . . . possessed the power to cure epilepsy," with the phrase, "*There commenced a growth of legends of miracles,*" concerning the cure of the sick;—that presents as companion pictures, the Catholic "saints who had miraculous power" to cure the sick, and "the most thorough debauchee" aforesaid, Charles II, "touching" to cure the "King's evil." There can be no mistake as to what the Court thinks about Henry VIII and Charles II and their alleged power to cure epilepsy, etc., and there can be no mistake as to what the Court expected its readers to conclude (*noscitur a sociis*) on the subject of Catholic saints and the miracles attributed to them. Be that, however, as it may, we are little inclined to linger, just now, on questions of style or good taste, but hasten to more serious matters.

We first call atention to the Court's statement concerning Pope

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omitted to consult *him* before perpetrating this travesty on his Church, its discipline and practice? And were not plenty of Catholic clerics and laymen within easy reach of the State Capitol who would have been willing, as they are abundantly able, to supply to the Court the much-needed information? And was there at hand no Protestant "amicus curiae" who could have told the Court *something,* at least, of the institutions of the Middle Ages?

Innocent III and the Fourth Lateran Council. (5) We do so, not because such statement is the most flagrant of those contained in our excerpt from the opinion, but because it contains, in the compass of a few lines, more misstatements, express and implied, than we remember ever to have seen in so small a space before. After telling us—quite erroneously—that "for a thousand years or more it was considered dishonorable to practise physic or surgery," the Court immediately proceeds to assert as having been made by that Council—as having been commanded by Pope Innocent—and as having been enforced by Saint Pius V—a rule of conduct, absolute, universal, without condition or limitation or exception or qualification of any kind soever, namely, that "physicians were forbidden, under pain of expulsion from the Church, to undertake medical treatment without calling in a priest."

We do not, and we will not—consciously, at least—either here or elsewhere, place any force or strained construction on the Court's words, but take them in their plain, ordinary sense and meaning, and, as far as we can, in the sense and meaning which the Court intended; or, if *that* be too unreasonable, then in such sense as shall least disparage the extent—or the exposition which the Court itself makes of the extent—of the Court's knowledge. And in this connection, let us ask, "What is the significance that the Court attaches to the phrase, "*calling in a priest*"? From preceding and subsequent words, and from the general context and spirit of the whole excerpt, we should be constrained to infer that the priest was to be called in for the purpose of "curing by miracles or by intervention of Divine power"—especially (as the Court gravely assures us), as *that* was "*the* mode of treating sickness recognized by the Church." Is not this the inference—in fact, the only inference—that the non-Catholic world is certain to draw from the Court's language? Is it possible that the Court

(5) The Church of St. Saviour, in which the Council was held, was originally built by the Emperor Constantine, on ground which he had inherited from his wife, Fausta; hence it was often called the Basilica Constantiniana, or Basilica Faustina. The building materials were, to a large extent, taken from an old palace standing near the site, that had been the residence of a rich Roman Senator, Plautius Lateranus, in the time of Nero. An addition to the church was afterwards built, the chapel of St. John Baptist; and this became a place of such fame and devotion, that church, chapel, and the adjacent residence of the Pope became gradually and generally known as "St. John Lateran." (Butler, Lives of Saints, Baltimore, 1866, Vol. IV, p. 305.)

intended such inference? If so, its intention—if not, its use of words—is not very commendable.

We are loath to put upon the language we are criticizing a construction so unflattering to its distinguished authors. Let us, therefore, for the benefit of our non-Catholic readers (Catholics will forgive the repetition of what is perfectly familiar to them), put upon the words "calling in a priest," the sense in which all Catholics use them, the sense in which they were used by Innocent III and the Lateran Council, the sense in which our learned Court *should* have used them, had it taken the small amount of pains necessary to find out what that sense really was. Throughout the world, a Catholic priest is called to visit the sick or dying for the purpose of administering what is known as "the last sacraments;" and these are Penance, Holy Eucharist and Extreme Unction. They need not necessarily be all administered on the same occasion nor on the same day, unless the invalid is in danger of death. The first administered is the Sacrament of Penance; and this consists, in part, in the penitent's making a contrite confession of his sins, partly in his making reparation for any wrong he may have done, in making restitution of any money or property he unjustly withholds, in forgiveness of enemies, etc., etc. It is, therefore, for *spiritual* purposes—not to work physical miracles—that a priest is called to the bedside of the sick. If the priest were expected miraculously to cure the sick man, according to "the mode of treating sickness," which the Court asserts was *the mode* "recognized by the Church," evidently the physician's presence would be wholly superfluous. But, even in the proper, Catholic usage of the words, "calling in a priest," did Pope or Council ever make the inexorable and universal precept which the Court attributes to them?

Perhaps the invalid, though in need of a doctor's services, is suffering only from a slight and transient ailment that is sure to yield at once to some simple treatment; perhaps the sick man's pains are keen and the doctor can relieve them, instantly; perhaps the priest is far away, and messenger, or priest, or both, may be delayed; perhaps the patient is a sinless child and is not the proper subject of the Sacrament of Penance at all; perhaps the patient is in the senile extremity of age, or is in a state of coma, or is delirious or insane, or for some reason or other is incapable of making his confession; perhaps the patient has availed himself of the Sacraments shortly before the doctor's arrival: no matter! Sir Doctor,

"under pain of expulsion from the church"—remember that! you are "forbidden to *undertake medical treatment* without calling in a priest:"—at least so says the Court of Appeals.

So *has* not said Pope Innocent III or the Lateran Council; and that *no* Pope or Council ever, even so much as, *thought* of saying so, is a probability so strong, as practically to amount to a moral certainty.

The Council referred to by the Court—the Fourth Lateran, or Twelfth General Council—was held in the year 1215. Observe, please, that it was not a diocesan, provincial, national, nor even a primatial, more or less transient, or affecting only a *part* of the Catholic world; but was a general, Universal or Œcumenical Council of the whole Catholic Church. It was held at a time—according to Gibbon—when the Popes had "attained the full meridian of their greatness." (Decline and Fall, etc., Boston, 1858; Vol. VI., p. 36.) It was—says Milman—"one of the most numerous ever held in Christendom." (Latin Christianity, London, 1857; Vol. IV., p. 140.) Represented and illustrated there by their own worthiest exemplars, were religion and patriotism, sanctity and learning, and all that was splendid in chivalry when chivalry was at its brightest, all that was noble in feudalism when at its best. The venerable Patriarchs of Jerusalem, Antioch, Alexandria and Constantinople, and their suffragans, attended in person or sent their deputies. From Italy, Spain, France, Germany, Hungary, Poland, Denmark, Sweden, England, Ireland, Sicily, Cyprus, etc., etc., came 71 Archbishops, 412 Bishops, over 800 Abbots and Priors; Grand-crosses and other high officers of the great military order, eager for the Fifth Crusade which the Pope was about to proclaim; Superiors General of the other great religious orders and confraternities; Ambassadors of Kings and Emperors; dignitaries of Church and State from every Christian land. St. Dominic and St. Francis of Assisium were there, founders of the two illustrious orders in the Church that still bear their names; and there, too—we should not omit to mention—was the intrepid Archbishop of Canterbury, Stephen Langton, who, six months before, at the head of the Bishops and Nobles of England, had wrested from King John at Runnymede the "Great Charter" of English liberty. (6)

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(6) The various items of fact in this and succeeding paragraphs have been gathered from Darras, Hist. de l'Eglise, Vol. III, p. 322; Rohrbacher, Hist. Universelle, etc., Vol. VII, p. 388; Hurter, Hist. du Pape Innocent III, Jager

Over the deliberations of this august assembly presided, in person, the great Pope, Innocent III. He was in the 56th year of his life, in the 18th of his Pontificate, and at the very maturity of his unrivaled powers. In a few months, he was to die; but his name and fame were to survive, and to endure in the respectful homage of mankind wherever virtue should be loved or genius admired.

No court that has any regard for its opinions can afford to speak of Innocent III in other terms than those of unqualified reverence and gratitude. The Encyclopedia Britannica, an arch-enemy of all things Catholic, says of him that he was "by far the most remarkable of the Popes who have reigned under this name [Innocent], and, if Gregory VII is excepted, perhaps the greatest of all who have occupied the See of St. Peter." (Art. Inn. III.) The Protestant Milman says of him that if ever the great idea of a European Republic with a Pope at its head was to be realized," none could bring more lofty or more various qualifications for its fulfilment than Innocent III;"—and again—that his "high and blameless, in some respects wise and gentle character might seem to approach more nearly than any one of the whole succession of Roman bishops to the ideal height of a Supreme Pontiff" and still again,—that "in him, if ever, might appear to be realized the churchman's highest conception of the Vicar of Christ." (Latin Christianity, Vol. IV., p. 186). The Protestant Hurter says of him, that in small things or great, "nothing could make him swerve from the path of justice."

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and Vail's Paris ed., 1840, 2 vols. *passim;* Butler, Lives, etc., Vol. III, p. 206 and Vol. IV, p. 40; Moroni, Dizionario, and the Encyclopedias and Biographical Dictionaries generally; the great collections of Hardouin, Acta Conciliorum, Tom. VII, column 38; of Labbe and Cossarti, Sacrosancta Concilia, Tom. XI, col. 238; of Catalano, Concilia Œcumenica, Tom. III, col. 294; of Mansi, Sacrorum Conciliorum, Vol. XXII, col. 954; Coqueline, Bullarum Collectio, Tom. IV, Part II, p. 282 and Tom. IV, Part IV, pp. 1 and 2; the historical notes of these compilers relating to the Pope and Council; Baronius, Annales, etc., Vol. XX, pp. 1-403; Fleury, Hist. Eccles., Paris, 1778, Tom. XVI, p. 180; Minge, Patrologiæ Cursus, etc., four volumes of which (214th to 217th) are devoted to Pope Innocent, his treatises on "Contempt of the world," on the Holy Eucharist, and others; a number of his sermons, orations to the Council, etc., and about four thousand of his letters. Potthast, Regesta Pontif. Roman., Berlin, 1874, Vol. I, pp. 1-460, briefly indicates the subject matter of and actually *numbers* 5,316 of the Pope's letters; and these are not *all* he wrote by any means. Minge does the same, but his *numbering* is not consecutive for the *whole* collection of letters, but only for each *book* or *group*, as he divides them.

(p. 728.) The Protestant Larousse quotes with approval, the words of Hurter in praise of "the extent of his [Innocent's] learning, the purity of his morals and the eminent services which he rendered to the church." (Dict. Univ. du XIX. Siècle, Art. Inn. III.) The infidel Gibbon asserts that the Council's canon on Transubstantiation was Pope Innocent's personal triumph over the dictates of common sense. The impudent sneer serves rather to mark the historian's own lapse not only from common sense, but from common decency. Even if it were *true,* it would convey at least *one* praise, —the Pope, who, from the Fathers of such a Council as the Fourth Lateran, could obtain a decree in contravention of their own and the common sense of mankind, must, assuredly, have been one of the most transcendently able men that history records. The trouble with Gibbon was, that although, in some respects, a great and gifted man, he was not one-tenth at great as he fondly imagined himself to be. The glib complacency with which he here arrogates to himself a superiority of common sense over the Pope, the Council and the whole Catholic world is characteristic—and amusing. (7) The Fathers of the Council were quite competent, to say the least, to judge of

(7) The reader shall judge for himself: "Under that young and ambitious priest" (Gibbon is speaking of Innocent III) "the successors of St. Peter attained the full meridian of their greatness; and, in a reign of eighteen years, he exercised a despotic command over the emperors and kings whom he elevated and deposed; over the nations whom an interdict of months or years deprived, for the offence of their rulers, of the exercise of Christian worship. In the Council of the Lateran he acted as the ecclesiastical, almost as the temporal sovereign of the East and West. It was at the feet of his legate that John, of England, surrendered his crown; and Innocent may boast of the two most signal triumphs over sense and humanity, the establishment of transubstantiation and the origin of the inquisition. At his voice, two crusades, the fourth and fifth, were undertaken," etc. (Decline and Fall, Vol. VI, p. 36.)

The dear, good, pious Gibbon was, of course, much distressed over the interdict of public worship. But what would he have—WAR? And what other alternative was left to the Pope in dealing with King John—an utterly incomparable ruffian? The interdict was stern discipline, no doubt; but discipline of that kind is sometimes necessary; the stern discipline of the prison-cell and the electric chair, of police clubs and militia bayonets, is found salutary even in this twentieth century. But even the interdict did not wholly avert civil war in England, nor bring King John to his senses. It probably induced the King—most abjectly—and treacherously as was his wont—to become the feudal vassal and liegeman of the Pope; but that the Pope personally or officially cared one iota for John's "liegeance," except only as it might be the means of keeping him within the bounds of order

the comon sense of Transubstantiation or any other subject, as Gibbon himself could have possibly claimed to be. In intellectual power and attainments, to say nothing of intellectual honesty, of which Gibbon was often unblushingly regardless, (8) Pope Innocent was

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and decency, is highly improbable. Every other influence had been tried with the king—and failed. But the spirit of feudalism had some power in the thirteenth century; and there might be some faint expectation that John as vassal, would exhibit towards *his* feudal lord some degree of that fealty and submission which, as suzerain, *he* demanded of his English barons. The hope was vain: there was no element of consistency in John's character. Even Hume, by no means partial to the Pope, sums up that character in these words: "The character of the prince is nothing but a complication of vices equally mean and odious; ruinous to himself and destructive to his people. Cowardice, inactivity, folly, levity, licentiousness, ingratitude, treachery, tyranny and cruelty. . . . It is hard to say whether his conduct to his father, his brother, his nephew [the ill-fated Prince Arthur, whom he caused to be murdered], or his subjects was most culpable; or whether his crimes, in these respects, were not even exceeded by the baseness which appeared in his transactions with the King of France, the Pope and the barons." (Hume, Hist. England, Phila., 1876, Vol. I, p. 438.)

(8) Did not Gibbon *know* that in defining the faith on Transubstantiation, the Council stated nothing *new*—nothing that had not *always* been Catholic belief on the subject? Did he not *know* that the same identical doctrine had been set forth hundreds of times by the early Fathers, east and west, by councils, by ecclesiastical writers, from the foundations of Christianity? Did he not *know* that Pope Gregory VII, more than a century and a half before the Lateran Council, had, as legate of the then reigning Pontiff (it was, of course, before Gregory's accession to the Papal throne), presided in the Council of Tours, A. D., 1055, wherein the heresy of Berengarius concerning the Real Presence was condemned, and the proper teaching of the Church asserted, in language that perfectly accords with the doctrine of the Fourth Lateran? As to the early fathers, see Butler, Vol. I, pp. 116, 143, 155-6, 335, 377; Vol. II, pp. 333, 390; Vol. III, pp. 45, 477; Vol. IV, pp. 474, 487. As to the councils that declared the Catholic doctrine concerning the Real Presence, see Minge, Dictionnaire des Conseils; titles, Rome, Paris, Tours, Florence, Vercelli, Bordeaux, Rouen, Poitiers, etc.; see also Peltier's dic. des Conseils. (Not to extend this note too far, we refer only to the councils of the century and a half before the Lateran.) In Rome there were several councils (at two of which Berengarius appeared and recanted his errors) in 1050, 1059, 1078 and 1079. An interesting note in Butler, Vol. II, p. 78, gives the names of *sixteen* illustrious writers, among them scholarly Lanfranc, whose "excellent writings" indicated the true teaching of the Church against Berengarius. In fact, his heresy called forth a storm of protest throughout the Catholic world; didn't Gibbon know anything about it? See Darras, Rohrbacher, etc., *ad annum* 1050, etc. Lanfranc's Treatise—De Corpore et Sanguine Domini—is given in full in Migne, Vol. 150, Col. 407.

immeasurably his superior. Before, as after, the Council, countless thousands of men, of intellect quite as keen as Gibbon's, believed the Catholic doctrine of Transubstantiation—believed it with every feeling of their hearts and every faculty of their souls. We have mentioned the learned Lanfranc, and referred to sixteen others. It will amply suit our purpose to mention just one more—St. Thomas Aquinas, —who was, peculiarly, the Saint of the Blessed Sacrament and Transubstantiation. In every quality that defines the highest order of mentality, St. Thomas was perhaps the most superbly gifted of all the sons of men. In comparison with ***him,*** Gibbon was a mere mannikin. Gibbon's affectation of superior sense is ridiculous.

Lothair Conti, afterwards Pope Innocent III, was the scion of one of the most illustrious families of Italy. He had received all the advantages that rank and wealth could secure. He had spent his studious youth and early manhood, first, in the schools of Rome; afterwards, in the universities of Paris and Bologna. On being ordained a deacon, he had been advanced from dignity to dignity in the official administration of the church, until—tested and tried by high responsibilities—he had, at the early age of thirty-seven, been unanimously elected to the Papal chair. The duties of that exalted station he had fulfilled with signal ability; and of those duties none were more exacting, and none were better discharged than those of a judicial character. The Court of Appeals of New York yearly decides many legal questions, difficult, perplexing, affecting vast interests, and with consequences well-nigh beyond compute. But it is perfectly safe to say, that the questions so disposed of would bear only a moderate ratio in number, intricacy and importance, to the problems yearly submitted to Pope Innocent's judicial scrutiny. The spiritual "magisterium" and jurisdiction inherent in his high office brought before him, either by original cognizance or on appeal, a host of doctrinal, moral, disciplinary and administrative questions from all quarters of the known world. There were, besides, his judicial functions as a temporal sovereign; for, monarchial traditions in the Middle Ages frequently imposed on the temporal ruler judicial as well as legislative and executive powers. Then, again, the public law (9) of Europe, and what now,

(9) "Aujourd'hui les grandes affaires internationales sont portées devant des congrès qui les décident d'une manière souveraine. Mais la pratique de ces congrès est toute récente. Au moyen age, il n'y avait que le glaive ou le Pape pour terminer une controverse entre deux princes souverains, entre deux rois." (Nouvelle Biog. Générale, Paris, 1871. Art., Innocent III.)

as between independent powers and princes, would be called international law—the customs which create rights and, of course, correlative duties—the consents and usages, the precedents and prescriptions of centuries—these constituted the Pope the Supreme Arbiter of all sorts of disputes that could arise in civil society, and made his Court the Supreme Tribunal of all Christendom. To these judicial functions Pope Innocent devoted himself with all the zeal of his untiring genius; and, in a short time, his natural aptitude, wide experience and sure logical mind made him one of the greatest equity judges that the world has ever seen. (10)

Simple and frugal, not to say ascetic, habits of life, unaffected and winning manners, a straightforward honesty of purpose, an intellect crystal-clear in all its processes, a singularly high-minded and noble nature, a sensitive, generous and tender heart—these are the traits that his biographers and historians—even those not of his faith—generally ascribe to him. A great scholar, a great statesman, well-versed in theology, law and medicine, (11) the friend of the friendless, the father of the poor, the champion of the oppressed—these are the terms that even his enemies, in varying degrees of grudging acknowledgment or generous appreciation, apply to him.

His writings are distinguished by a lucid and classic diction exquisitely suitable to the subject and the occasion (12). His elo-

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(10) "Les plus habiles jurisconsultes venaient s'instruire à ses audiences. Il introduisait dans la jurisprudence ecclesiastique des regles, des formes que les tribunaux civils imiterent depuis en beaucoup de points." (Biog. Univ., Paris, 1858. Art., Innocent III.)

(11) Like many other Popes, before and since his time, Pope Innocent was not only well versed in the theory of medicine, but regularly visited the hospitals of Rome, often engaging personally in the humblest ministrations of the sick-ward and infirmary. He rebuilt and enlarged the hospital of Santo Spirito, caused it to be suitably endowed, and established a religious order for the sole purpose of managing it. For centuries it bore the reputation of being the largest and best conducted hospital in the world, not even excepting the celebrated Hotel Dieu at Lyons (founded in 550) or the Hotel Dieu of Paris (founded a century later). A recent medical writer pays the following tribute to the mediæval hospitals: "The internal arrangements and thoroughly practical nature of the ordinances to which the medical hospitals owed their existence excite surprise and demand unreserved admiration." (Fort, Medical Economy during the Middle Ages, New York, 1883, p. 322.)

(12) The Encyc. Britan. says of the Pope's treatise, "*De Contemptu Mundi,*" that it is written "*in not inelegant Latin;*" a somewhat frigid compliment for one of the best scholars of his day, to whom the Latin lan-

quence was in that strain of lofty inspiration that blends the most cogent reasoning with the most impassioned persuasiveness. If true eloquence consist not only in the "words that burn and thoughts that breathe" from the speaker's living lips, but in that subtle, undefinable, resistless something that, even from the lifeless page where his words are recorded, can, through all the passing centuries, unfailingly exert the power of uplifting, thrilling and swaying the minds of men,—if this be a test of true oratory, then was Pope Innocent one of the world's greatest orators. A warm admirer of Milton has described "Paradise Lost" as "a song so sublime and so holy that it would not have misbecome the lips" even

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guage was, during practically his whole life, and every day of his life, as familiar as his own mother tongue. It does better, however, in regard to the Pope's "Sermons," of which it says: "Some indication of Innocent's power as a preacher, which is known to have been great, can still be found in his extant *sermons;* while fully partaking of the *curious artificiality of the period,* they abound in *passages of fervid eloquence* and are everywhere characterized by *deep religious and moral feeling.*" It would, no doubt, have done better still had it favored us with its (honest) estimate of the Pope's "Letters," say, for example, his letters to Philip Augustus and to King John.

La Grande Encyclopédie says of the Pope's writings: "*La plupart* [but why *only la plupart?*] de ses ouvrages sont *écrits en un latin qui n'est pas sans élégance;* ses traités et sourtout ses *sermons* presentent parmis des allégories forcées et avec *les procédés artificiels propre à la manière de son temps,* l'expression d'une pensée profonde et d'un *intense sentiment religieux et moral;* des *passages d'une éloquence* tantôt haute, tantôt *touchante.*"

Curious, how great minds run in the same channels, isn't it? The curious little—what shall we call them?—*coincidences,* in the foregoing passages, which we have italicized, may remind the reader of Hallam's criticism on certain mediæval writers to whom he attributed "a tameness and mediocrity, a servile habit of compiling from others." The servile habit seems to have survived the Middle Ages.

A good deal of arrant twaddle on the subject of mediæval latinity and its alleged deficiencies has been bandied about by a certain school of critics, who can find few or no excellences in Catholic times, and who, in regard to the excellences they cannot deny, become dumb as oysters or show themselves "skilled in that meanest of all arts, the art to damn with faint praise." From Saints Ambrose and Augustine down to Leo XIII and Pius X, there never was an age in the history of the Church that did not produce at least *some* writers of classical latinity, in verse and prose, whose loftiness of thought, purity of diction and elegance of idiom would have charmed Virgil and delighted Cicero. (Hallam, Hist. of Literature, etc., Vol. I, pp. 58, 173, 224; Vol. II, pp. 19, 184; Bellarmin, De Scriptoribus Eccles.; and see the Tables, of illustrious Catholic writers, at the end of Butler's fourth volume.)

of angelic choirs. That beautiful language of Macaulay might, with special felicity, be used to describe several of the poems of Pope Innocent; some so grand in their simple beauty, as to have won for themselves a place in the liturgy of the Church: some with that touch of nature and of tenderness, that all humanity takes them to its heart and will "never willingly let die." Simplicity, sublimity, grace, fervor, the nameless quality that stirs to their secret depths all the founts of feeling and fills the soul with thoughts that are akin to prayer,—if these be marks of true poetry, then was Pope Innocent one of the world's greatest poets. But a more specific title crowns his literary fame with immortality, and endears him to all Catholic hearts forever,—he was the author of the *Stabat Mater dolorosa* (13).

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(13) Pascal, Liturgie Catholique, Paris, 1844, col. 409, quoting Pope Benedict XIV: Ancona, Studi sulla Letteratura Ital., Ancona, 1844, p. 93, note, quoting Pope Benedict XIV and Montalembert. See also Ceillier, Auteurs Sacrés etc., Vol. 13, p. 109, note 8: Jameson, Hist. of our Lord, Vol. II. p. 179: Histoire de l'Eglise, Toulouse, 1809, Vol. VI, p. 584.

The learned Franciscan Wadding is said to have claimed for Jacopone da Todi, a brother of his illustrious order in the thirteenth and fourteenth centuries, the authorship of the Stabat Mater, and he has been followed by Ozanam, in his beautiful essay, Les Poëtes Franciscains, and by Daniel, Thesaurus Hymnologicus, Leipsig, 1855, p. 140. *La Grande Encyclopédie* says, bluntly, that there is little foundation for such claim; and Daniel himself furnishes one great fact that seems effectually to dispose of it. He says, that at the middle, or even towards the beginning of the thirteenth century, "Jam saeculo decimo tertio *medio vel ineunte*," the Stabat Mater had already found a place in the liturgical books, "in libris liturgicis locum habebat" (p. 140). Now, *all* the authorities are agreed that, at the middle of that century, Jacopone was only twenty years of age—to be precise, he was born in 1230. Could he have been the author of a poem, which, even then, and for an indefinite number of years before, had its place in the liturgical books of the time?

Pascal's reference to Pope Benedict is as follows: "Innocent III en [of the Stabat Mater] est reconnu le seul auteur par un de ses plus grands et de ses plus judicieux successeurs sur la chaire apostolique. Benoit XIV n'admet ancun doute à cet égard;" and Benedict was one of the most learned men of his time, specially devoted to historical studies and researches. The Nouvelle Biog. Univ. says of him: "Il n'y eut point de bibliothèque dont il ne fit l'analyse, point de bon livre dont il ne prit la substance." Art., Benoit XIV. The Encyc. des Gens du Monde says that the Pope "lisait les poëtes Grecques et Latins, et on l'a cru l'auteur du *Veni Sancte Spiritus* et du *Stabat*. Art. Inn. III.

Pope Innocent III was also the author of the "Veni Sancte Spiritus."

The seventy decrees or canons of the Council are before us as we write these lines, in Hardouin's *Acta Conciliorum*, Paris, 1714, Tom. VII. The original Latin text is, in this, as in several others of the great collections we have already mentioned, accompanied in parallel column by the Greek version which the Pope caused to be made for the benefit of the Eastern churches and peoples. The canon referred to by our learned Court could be no other than the 22d, which is found in column 38 of the volume cited, and which reads as follows:

XXII. Cum infirmitas corporalis nonnunquam ex peccato proveniat,—dicente Domino languido quem sanaverat, Vade et amplius noli peccare ne deterius aliquid tibi contingat,—decreto præsenti statuimus et districte præcipimus medicis corporum, ut cum eos ad infirmos vocari contigerit, ipsos ante omnia moneant et inducant quod medicos advocent animarum (14); ut postquam infirmis fuerit de spirituali salute provisum, ad corporalis medicinæ remedium salubrius procedatur (15); cum causa cessante cesset effectus.

Hoc quidem inter alia huic causam dedit edicto, quod quidam in ægritudinis lecto jacentes, cum eis a medicis suadetur ut de

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(Biographie Univ., Art., Inn. III; Minge, Vol. 141, col. 901; Moroni, Dizionario, Vol. 93, p. 165.) As to the "Veni Creator," there seems to be some doubt. A hymn by that title was certainly in existence before the time of Innocent III; whether the Veni Creator we now have is the older hymn retouched and remodeled by the hand of the Pope, or whether it was an original production of his own, is a question. It is certain that *a* hymn, with those initial words, has been generally attributed to him.

We have quoted Father Wadding on the authority of Addis and Arnold's Cath. Dictionary, p. 463: but, although we have faithfully searched the 19 goodly volumes of Wadding's *Annales Minorum*, and have found several passages relating to Jacopone da Todi, we have met no mention of the Stabat Mater or its authorship.

(14) If parity of title and designation means anything, the priest (medicus animæ) and the doctor (medicus corporis) are placed by the Council on the same plane of respect and consideration.

(15) Procedatur is one of those impersonal, passive forms in which the Latin language abounds, but to which the English idiom is sometimes inhospitable. A literal rendition of the phrase, "it may be proceeded more healthfully to the remedy of corporal medicine," may (possibly) be intelligible; it certainly is not English. In such case, the translator must take his own way to convey the exact and complete *sense* of the original.

animarum salute disponant, in desperationis vinculum (16) incidunt, unde facilius mortis periculum incurrunt.

Si quis autem medicorum hujus nostræ constitutionis, postquam per prælatos locorum fuerit publicata, transgressor exstiterit, tamdiu ab ingressu ecclesiæ arceatur donec pro transgressione hujusmodi satisfecerit competenter.

Ceterum cum anima sit multo pretiosior corpore, sub interminatione anathematis prohibemus ne quis medicorum, pro corporali salute, aliquid ægroto suadeat quod in periculum animæ convertatur (17).

"As bodily infirmity sometimes arises from sin,—our Lord saying to the sick man whom he had healed—Go and sin no more lest a worse thing befall thee,—by these presents we enact and strictly decree that when physicians are summoned to attend the sick, they should above all things admonish and exhort their patients (ipsos) to call in their confessors; so that, provision be-

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(16) Mansi, Catalano, Labbe, etc., give the reading, "in *articulum* desperationis;" of course, without varying the substantial meaning of the sentence. They lose, however, the striking figure of speech expressed by "*vinculum.*"

(17) Canon 22d may be found in full in the several collections and at the pages mentioned in our foregoing note 6. It is paraphrased, or its substance is given, or it is approvingly referred to in many of the other authorities quoted in that note. Butler, Vol. IV, p. 40, condenses and translates a part of it, viz.: "By the 22d [canon] physicians were commanded, under pain of being forbid the entrance of the Church, to put all persons dangerously sick in mind, before they prescribed them physic, to call their confessors." Rohrbacher, Hist. Univ., Vol. VII, p. 388, translates it as follows:: "Comme l'infirmité corporelle provient souvent du péché, le Seigneur disant au malade qu'il avait gueri, Va, et ne pèche plus de peur qu'il ne t'arrive pis; nous ordonnons aux médécins des corps, quand ils sont appélés aupres des malades, de les avertir et de les persuader avant tout d'appeler les médécins des âmes, à fin que, quand on aura pourvu à leur salut spirituel, le remède de la médécine corporelle profit mieux; l'effet cessant avec la cause. Ce qui, entre autres, a motivé ce decret, c'est que quelqu'uns de très-malades, avertis par les médécins de pourvoir au salut de leur âme, tombent dans le désespoir et encourent plus facilement le danger de mourir. Si donc un médécin transgresse notre present constitution après qu'elle aura été publiée par les prelats, il sera privé de l'entrée de l'église, jusqu'à ce qu'il ait satisfait pour sa transgression. Du reste, comme l'âme est beaucoup plus precieuse que le corps, nous defendons aux médécins sous peine d'anathème de conseiller à un malade, pour le salut de son corps, quelque chose de perilleux pour l'âme."

ing made for the sick man's spiritual well-being, the remedies of bodily treatment may be more successfully applied; for, the cause ceasing, its effect may also cease.

"A consideration, among others, to prompt this precept is, that some people, when confined to the sick bed and then warned by the doctor to attend to their soul's salvation, fall into the bonds of despair, and so more readily incur the danger of death.

"If any physician transgress this our constitution, after its publication by the local prelates, he may be denied entrance to the Church until such time as he shall for such fault have made suitable reparation.

"Moreover, as the soul is much more precious than the body, we forbid physicians, under threat of anathema, from advising a patient, for the health of his body, anything that might result in peril to his soul."

There is this dreadful Canon 22d, and the whole of it. As the reader at onces sees, it is general in its terms, unencumbered with conditions or provisos, and is as simple and direct as language could well make it. Like *all* laws, it is to be understood and construed by the universal rule of interpretation which the Court of Appeals has applied and illustrated over and over again, and that is, that a law is to be understood in the identical sense which the law-maker intended, in which the people for whose benefit it was passed understood it, and in which the law-maker *knew* the people directly interested *would* understand and receive it. Now, the Catholic people of the thirteenth century knew perfectly well that confession was wholly unnecessary or impossible in the cases hereinbefore enumerated. The doctors of those days knew it. The Pope and the Fathers of the Council knew it; and they knew that doctors and people knew it. Neither Pope nor Council, then, could have intended that Canon 22d should apply to the excepted classes of cases, or to any other than cases of serious sickness where the malady was likely to, or at least might, prove dangerous, or perhaps fatal. There was not the slightest need expressly to mention the excepted cases, because, in the understanding of all Christendom, they were, in the nature of things, excepted, without any express mention at all. They could not have been deemed to be within the scope and purview of the canon without reversing the whole teaching and practice of the Church from the beginning. In the sense, then, herein explained, with the necessarily implied and

universally understood conditions, Canon 22d was enacted by the Council and promulgated by the Pope; was quoted, ratified and approved by other councils and other Popes repeatedly; (18) was universally accepted and acted upon by doctors and people; for year after year, decade after decade and century after century, without a single protest, or remonstrance, or word of objection against it, from any quarter whatever. The simple truth is, that there never was, and is not now, the slightest *reasonable* ground of objection concerning it (19).

With all due deference to the learned Court, we must observe:

1. That the canon did *not* put upon the doctor the task of calling in a priest, much less of securing the priest's attendance. Doctors were simply to admonish and advise the *patient* thereto, and it was solely the patient's prerogative to call in the clergyman or not, as the patient himself thought proper.

2. The calling in of a priest was *not* a condition of the doctor's *undertaking the medical treatment* of his patient, nor of doing all he could for the patient before the priest's arrival.

3. The canon does *not* denounce the pain of "expulsion from the Church," as a punishment for the doctor's remissness; the doctor *may be* forbidden *entrance into* the Church, that is to say, the church *edifice,* and from assisting at the divine mysteries: (20) *expulsion from* the Church, *i. e.,* excommunication, is a totally different and much more serious matter.

4. The canon was *not,* and was not intended to be, in any wise derogatory to the professional dignity, authority or responsibility

(18) Among others, by the Councils of Ravenna, 1311; Tortosa, 1429; Paris, 1429; Narbonne, 1551; Tolosa, 1590; and Rome, "as late as" 1725; and by Clement V, Julius III, Gregory XIII, Innocent XI, Benedict XIII, and no doubt others. See dictionaries of Minge, Peltier, Moroni, etc., under the titles *Ravenna, Clement,* etc., etc. St. Ignatius approved Canon 22d; See Bollandists, Vol. VII, Julii, pp. 481: also St. Charles Borromeo;; See Hardouin, Tom. X, p. 653.

(19) Milman and Gibbon say nothing about Canon 22d. Hurter discusses the canons at some length, from pages 729 to 753, but makes no comment on the 22d. The Encyclopedias are all equally silent.

(20) It is no small tribute to the church-going habit and genuine piety of the doctors of the thirteenth century, that not-going-to-church should be regarded as a punishment and penalty. The doctors of the twentieth century may be no less pious; but it may be doubted whether *they* would regard such a penalty as excessive or even severe; and there can be no doubt that they would bear it with a reasonable degree of fortitude.

of the doctor. This is shown in *two* places in the context. The admonition to send for a priest was not to be delayed too long, or until the patient became prostrated by his increasing illness, because *then* it might come as a surprise, as a shock, as a sentence of his impending doom. But, warning being given almost as a matter of custom and routine in *all* serious (and proper) cases, it was less calculated to alarm the patient in any particular case; and being given at an early stage of the malady, the patient's ease and peace of soul would be provided by the ministrations of his confessor, thus leaving the doctor's treatment to be more beneficially applied or continued. Every doctor knows that he can have no better ally than his patient's clear, unburdened conscience; and that the sin-laden, remorseful and troubled soul is a great obstacle to speedy recovery. The canon, then, stands justified by the best possible *medical* reasons, and is in direct and powerful aid of the doctor's services.

5. The canon introduced no new rule, created no new obligation, imposed no new burden. It was simply declaratory of what *always was, ever since has been and is now,* the law and plain duty of physicians, Catholic, Protestant, Jew and Gentile, and all the world over, viz.,—to warn the seriously sick patient of his condition, so that he might have a chance to arrange his worldly affairs,—undo, while he could, the wrongs he might have caused,—and prepare, spiritually and temporarily, for the last great change. What would be thought of the doctor who should refuse or neglect to give such warning and opportunity,—that he had performed his full duty?

6. The mere fact, even if there were never another fact to support it, of a General Council thus legislating for the whole Church, amply attests the general and established custom of calling in physicians to attend the sick, *ages before the eighteenth century.*

7. Approved by the most authoritative assemblage of the most cultured gentlemen in all the world, Canon 22d is a proud testimonial of the honorable status of the medical profession, not only at the time of the Council, but during all the generations by whom the Council's decrees have been held in respect.

8. The Opinion has missed its logical and apparently intended effect, if its suggestive innuendo and lurid rhetoric have not fired the average Protestant fancy with fearful visions; wherein figure courts of awful mien and relentless sternness, equipped with all the

dread paraphernalia of criminal procedure, haling the confused and trembling prisoner to the bar,—trying him on the spot,—finding him guilty (of course!),—pronouncing his doom and "enforcing the penalty" of "expulsion from the Church." Will the kind-hearted, unprejudiced and sensible Protestant (we know many a one who may be so described) believe, that, whatever was the act commanded or the dereliction forbidden by Canon 22d, there was provided, in regard to it, *no* trial and *no* procedure? What! No court, no judge, no district attorney (or whatever may have been the title of a prosecuting officer in the middle ages), no accuser, no witness,—nor sheriff—nor jailer—nor executioner? Positively and absolutely—none! The only forum or tribunal the doctor himself was to be, his own accuser, his own prosecutor, his own witness against himself; he was to be his own judge to render judgment; and he himself was the only one who was to carry that judgment into effect. Human nature must have changed somewhat since the middle ages, if, under such circumstances, there can be much suspicion of undue severity. If, as between his conscience and his God, the doctor acquitted himself of offence, or neglect of duty, there was neither Council, nor Pope, nor anyone else to say a single word to the contrary. If, however, the culprit's conscience adjudged him guilty, he disposed of his offence, as he did of all his other sins and transgressions,—through the Sacramental aids and agencies of his Church, contrition, confession, satisfaction, etc. These, when properly availed of, secured to him the forgiveness of his sin and the remission of the penalty; and these were at his service at any time he himself chose. Truly, the learned court is making a big bugaboo out of very flimsy material.

Seven hundred years after the Council, amid entirely different religious, political and social conditions, amid a people that is four-fifths non-Catholic, and to that extent profoundly indifferent to, or ignorant of, or perhaps prejudiced against Catholic beliefs, sacraments, institutions, tones and habits of thought, in a word, against anything and everything Catholic whether in the thirteenth century or in the twentieth—it remained for a great court to suppress the essential conditions of time, place and circumstance under which the canon was enacted, and only upon the known and general prevalence of which conditions its enactment could have been possible. So treated, what law, church or institution may not be brought into public odium and contempt? But

as if, in this case, to render such odium and contempt inevitable, the court goes further, and misstates, in important particulars, the plain meaning of the very plain, simple and unmistakable terms which the Council employed. If the court ever saw or read those terms—which we very frankly doubt—it is difficult to perceive how it could have so grossly misrepresented them.

What our learned court says about Pius V need not long detain us. On the mere statement of the proposition, it is clear that the patient who deliberately refuses to follow the advice of his physician, forfeits the right to that physician's further attendance or attention; and that the physician who continues to waste his time and care on such a patient only belittles and dishonors his honorable profession. So thought Pius V, when, on approving Canon 22d, he required the doctor, under threatened dismissal from his profession, to discontinue the care of a patient who, for three days, persisted in refusing to send for his confessor. So thought the other Popes (mentioned in Note 18)—who, approving Canon 22d and the Decretal of Pius V (21), added to the Hippocratic oath of the graduating doctor the obligation to notify the dangerously sick patient of his condition, and to refuse attending him longer than three days if he contumaciously declined to call in his confessor. The twentieth century will probably believe, that the physician who continues his futile visits to a stubborn patient is not, in common parlance, "worth his salt"; and that the physician who refuses to advise his patient of his danger, but allows him to be surprised by death, deserves to be flung, in disgrace, from a profession of gentlemen.

We have exhausted our allotted space, and, no doubt, our readers' patience; and still there remains a number of the court's statements, more extraordinary than any we have yet touched upon. A discussion of these we must postpone to a future occasion.

MICHAEL J. A. MCCAFFERY, LL.D.

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(21) In Tome IV, Part II, p. 281, of Coqueline's Collections: also in Thomasetti, Bullarium Rom., Vol. 7, p. 430.

FOUNTAINS OF ROME.

SINCE the earliest days of Roman civilization the various rulers of the Eternal City seem to have devoted themselves with heart and soul to the task of constructing aqueducts and the Emperors first, then the Popes and later the Kings have vied with each other in completing the work so nobly constructed by their predecessors. And so it has come to pass that Rome now boasts of seven distinct varieties of pure, crystalline water, among which the Paolina, Trevi, Felice and Marcia are the best known.

In the course of the seventeenth century, when the Popes were using their best efforts to beautify their capital and make of it the artistic centre of the world, they began to realize what great possibilities this abundance of water afforded them, and as a natural result, magnificent fountains arose, that now stand, immortal tributes to the genius of their architects and fame of their erectors.

To Bernini, the greatest exponent of the style of architecture known as "Barocco," are we indebted for most of these masterpieces, in which marble and water are mingled so delightfully to form a perfect "ensemble"; but other names are hardly less famous, and those of Bracci, Fontana, Maderno, Salvi and Brazzà, have won undying fame.

The most magnificent fountain in Rome, and in the world for the matter of that, is probably the one in Piazza Trevi, erected in 1735, by Pope Clement XII. It was designed and executed by Niccolò Salvi and is gigantic in size, occupying the better part of a huge square. It is a stately palace façade, adorned by many niches, which contain handsome statues and bas-reliefs; one of the latter is symbolic of the Roman Virgin who, the story goes, conducted Agrippa to the spot from which bubbled forth the gurgling spring, marking the course of the Acqua Trevi.

The principal group, in the centre, is a phantasy by Bracci, and represents Neptune, with two fiery steeds, led by tritons floundering at his feet. The base of the monument is in the form of huge masses of marble, strewn around with careless and artistic regularity and presenting the appearance of natural rocks. At the foot of Neptune is an opening from which foams out a great stream of water, while from numerous crevices flow smaller ones, that

FOUNTAIN OF MOSES. BRAZZÀ.

FOUNTAIN OF THE TORTOISES. GIACOMO DELLA PORTA.

go leaping and cavorting over the stones, only to mingle together and form a pretty semi-circular cascade, that falls splashing into a large basin below.

There was a quaint old tradition, in days gone by, that a draught of the sparkling Trevi water would insure to the traveller a second trip to Rome, but the mercenary little street urchins have since changed this to read that a coin must be cast into the water, to secure the next visit, and so the tourists are urged to throw a piece of silver into the fountain, which the young arabs immediately plunge after, clothes and all, and having secured it decamp as fast as legs will carry them.

An interesting little fountain in Rome is that of the "Barcaccia," in the Piazza di Spagna; also a production of the seventeenth century. On this site there formerly stood the Domitian theatre and an artificial lake, upon which were held representations of the "Naumachia," or naval battles, and the fountain, by Bernini, carved in semblance of a boat, was erected in commemoration of these events.

Curious to relate, the restoration of the "Barcaccia," in the early eighties, led to the belief that it was erected in memory of the terrible flood of 1878, when, the guides will tell you, the swollen waters of the Tiber deluged the city and drove a small boat up the Via Condotti and into the Piazza di Spagna, depositing it at the exact spot where the fountain now stands.

So much for the accuracy of information obtained from these walking Ciceros!

The Fontana Paolina, on the Janiculum Hill, is remarkable in every way; it is asserted that a greater volume of water flows through it than through any other fountain in existence, and the stone structure, the joint work of two celebrated architects, Carlo Maderno and Giovanni Fontana, was designed after the model of the Castle of Trajan, the ruins of which were found near by. The rare and beautiful columns of red granite that have been used between the arches, were taken from the Temple of Minerva, which stood in the Forum Transitorium. The Fontana Paolina was completed under Pope Paul V, in 1612.

Elaborate in ornate detail is the fountain in the courtyard of the Borghese Palace, ascribed to Martino Lunghi and Flaminio Ponzio. It is very little known, because of its secreted position, but it has been pronounced perfect. The architect has taken "The

bath," as subject, and has reproduced, within a niche, a lady being cared for by her hand maidens, after the plunge; below this group is an urn-shaped basin upheld by a crouching triton, and the arch above is adorned by flower-bearing cupids. Outside the niche can be seen four heroic size figures of men, sustaining a festoon of flowers, while over the cornice is an allegorical group surmounted by the Borghese coat of arms.

Bernini's best work, which is undoubtedly the Fountain of the Four Rivers, in the Piazza Navona, has a curious history attached to it. In making some alterations in the Church of St. Peter, the great architect attempted to hollow out one of the enormous Michael Angelo pillars which bear the immense cupola, to build within it a small staircase that was to lead to the Tribune. He miscalculated the bearing capacity of the marble, however, and the dome cracked during process of excavation, menacing to cave in, so that the work had to be abandoned. The Pope was highly indignant at what he characterized "the criminal ignorance of the architect," and ordered him to be hung, then and there. Only the plea that he would give to Rome a fountain of unusual magnificence, if pardoned, saved Bernini's life, and true to his word he designed and executed that masterpiece, emblematic of the four gods of the rivers Danube, Nile, Ganges and Rio de la Plata, which now adorns the ancient Piazza.

An amusing anecdote is told in connection with this fountain. Bernini was asked one day why the Nile God had been represented with veiled face. "I veiled him," was the prompt reply, "so that he should not be shocked by the façade added by Borromini to the Church of St. Agnes, which he faces." This façade is the "bête noire" of art lovers.

A smaller fountain, called of the "Calderari," has been placed recently in the Piazza Navona; it has in the centre a figure of Neptune, spearing an octopus, and around it are several mermaids, sea horses and cupids. While unlucky in its position and naturally suffering by comparison with the nearby monument of greater magnitude, this fountain is a work of considerable merit.

We find Bernini again in the Piazza Barberini, where stands the Fountain of the Triton, a plain but remarkable achievement. The Triton is represented crouching on two great shells and blowing into the allegoric conch, and four dolphins rising from the centre of the graceful basin support the shells on their uplifted tails. The

SEA HORSES: VILLA BORGHESE. BERNINI.

FOUNTAIN OF FOUR RIVERS. BERNINI.

anatomical perfection of the man's figure is the chief charm of the fountain.

Adorning one of the pretty drives in the Borghese Villa, is found another of the great master's works, the Fountain of the Sea Horses. The basin, a circular one, has been sunk into the ground, so that its surface is on a level with the road. Rising from the water are four prancing steeds, amid which stands a graceful "tionfino," and over this the water falls in dainty cascades, while four curling jets play on the lower part of the basin.

Austere in design and in keeping with the surrounding grandeur, are the two fountains on either side of the obelisk in the Piazza San Pietro. The stone work is massive and plain to a fault in its classical beauty, and from its summit there rises high into the air a great stream of water which assumes the form of a huge plume of crystal and then falls in glistening spray which takes on the iridescence of the prism as it bathes in the sun's rays.

Less monumental, but far prettier in its diminutiveness, is the little fountain by Giacomo della Porta in the Piazza delle Tartarughe (the square of the tortoises). Four large conchifer shells, each surmounted by a dolphin's head, form the base, and in the centre, upholding a low, shallow basin, is a vase, around which are seated four youths from the chisel of Taddeo Landini. Upon the "labra" of the basin are the four climbing tortoises which give the fountain and square their name.

In the Piazza San Bernardo, on the Quirinal Hill, is the Fontanone dell' Aqua Felice, one of architect Fontana's masterpieces, which, unluckily is ruined artistically by the hideous statue of Moses, by Prospero Bresciano, this being used as the central figure; the other of Aaron, by G. B. Della Porta, and Gideon, by Flaminio Vacca, are exceptionally good.

Among the more recent productions, one that is considered a perfect gem is the "Moses saved from the waters," of Brazzà, which can be seen at the Pincio Gardens. It is cleverly executed in lines of exquisite delicacy and at night, with the moonbeams playing on the pure whiteness of the Carrara marble, and the water murmuring over the rushes that surround its base, the figures seem breathing and life-like.

The latest addition to the Fountains of Rome, the one in the Piazza delle Terme, cannot boast of great architectual or sculptoric beauty; the entire design is faulty and the four nude figures of women, which

adorn it, have been severely criticized by lovers of the classic; still, the fountain makes up in water display what it lacks in other respects, and the tourist arriving in Rome after nightfall, when the great jets of water are illuminated by electric light, cannot but be impressed by their grand and phantastic appearance, for they assume the semblance of great masses of molten fire.

There are many other fountains which would be considered magnificent anywhere else; but in Rome, everything goes by comparison, and the greater monuments cast the lesser ones into the shadow.

L. DE B. HANDLEY.

PIAZZA TREVI.

NICCOLÒ SALVI, Architect.

FONTANA PAOLINA. MADERNO AND FONTANA.

DANTE AND PIA DE TOLOMEI.

No man can appreciate the character of Dante and of his writings who has not a knowledge of the ideal world and a love of the spiritual and the sublime. A materialist, a man without imagination or poetic feeling, or one whose standards of character and morals are coarse and low, is incapable of judging the great Italian, who was at the same time a wonderful poet, a man of varied erudition, a profound metaphysician and theologian, and a Christian of strong faith, of ardent pity and of irreproachable virtue. Zola could never understand Dante; and a sensational dramatist like Sardou, without moral ideals, could not appreciate him. Many write about him who have read the "Divine Comedy" only in a translation; and some who have written fairly large and showy volumes on his works have never read his prose works, "The New Life," "The Banquet," "The Monarchy," or the "Vernacular." (1) These are called his minor works, but they are only relatively such; in comparison with the "Comedy," they are elaborate treatises on special themes, and are important as giving the key to the complete understanding of the plan, purpose and meaning of his extraordinary poem. Thus Mr. Dinsmore (2) will serve as a specimen of superficial writers on Dante. Dinsmore thus accuses: "The period of his lapse from high moral elevation finds its monument in the 'Convito,' or Banquet." This is an extraordinary statement for any man who pretends to have read the "Convito" to make. To justify it there is not a word in that splendid ethical and metaphysical treatise. It is also a defense of Dante's character written by himself against the very kind of calumnies which Mr. Dinsmore intimates; and concludes with a beautiful passage in praise of wisdom. In the third treatise of this work, commenting on the second of his "Canzoni," beginning

"Amor che nella mente mi ragiona,"

Dante says that he used the word "mente" (mind) to show that the love ("Amor") of which he writes is "love born in a most noble nature, that is the love of truth and of virtue, and to prevent any false opinion about me in those who might suspect that my love was sensible delectation." If Mr. Dinsmore had ever read these words how could he honestly write what I have just quoted?

(1) De vulgari eloquio.

(2) "The Teachings of Dante"—Houghton, 1901.

Unfortunately Mr. Dinsmore is not alone in calumniating the poet of the virtues, of the angels and of the Madonna. Of all his calumniators, Sardou or his literary associate in the production of the play called "Dante" is the worst. That drama, so execrable from the literary standpoint that it was a failure from the beginning, in spite of the attempt of a great English actor to give it vogue and respectability; and so detestable from the historical standpoint that it was laughed out of print by the scholars and critics of Paris, is based on the fiction that Dante carried on an amour with a married woman named Pia de Tolomei, on whose account he is accused of breaking all laws, ecclesiastical and divine, of violating sanctuaries and conducting himself as a libertine and a blasphemer. Yet there is not a solitary fact in the whole life of the poet, not a word in anything that he has ever written, to justify Sardou's gross caricature. Boccaccio, who wrote probably the first and the earliest life of Dante, and who liked to tell lascivious stories, does not record anything detrimental to his character for purity. Narrating the story of Dante's separation from his wife, the pre-Zolaite author of the "Decamerone" does not attribute it to infidelity on either part, but to a family quarrel. (3) There is no intimation in any of Dante's prose or poetical works that he ever knew Pia de Tolomei, nor did any respectable writer ever charge him with intimacy with her before Sardou wrote his salacious play. Only once in Dante's works does her name appear, and that is in the one hundred and thirty-second line of the fifth canto of the Purgatorio:

"Ricordati di me, che son la Pia."

This unfortunate lady was born in Sienna and killed at Maremma by her husband. She was of the family of the dei Tolomei, and was married to Nello, or Paganello, son of Inghiram de Pannochieschi, lord of the Castle of Pietra, nine miles to the east of Massa Marittima, and of several other castles of less note, mayor of Volterra in 1277 and of Lucca in 1313, and head of the Guelf faction in Tuscany in 1284. He died in 1322.

Nello, either because his wife had been unfaithful, or because he had suspected her, or because he wanted to get rid of her that he might marry the beautiful Margaret of the Count Aldobrandeschi family, widow of Guy de Montfort, brought Pia to his castle of Pietra in Maremma and there put her to death. The manner of her death is thus told in the Florentine Annals. As she stood near a

(3) Vita e Costumi di Dante, pagina 22—Firenze, A. D. 1576.

window of the palace, Nello sent one of his foot soldiers, who took her by the heels and threw her out of the window into a very deep valley, and never again was there any news of her. Local tradition, however, indicated a particular part of the height on which the castle stood as the place from which she fell and called it "The Countess's Leap."

But all writers on the subject agree that Dante never knew her; and her own words show this to be the fact:

"Salsi colui che innanellata pria.
Disposata m' avea con la sua gemma."

Carey thus renders the passage:

"I once was Pia. Sienna gave me life;
Maremma took it from me. *That he knows*
Who me with jewell'd ring had first espoused!"

If Dante had known her he would say so; that she did not know him at all her words import, as Scartazzini justly observes. Faults Dante had. He was fierce and vindictive in denunciation; a bitter partisan. No Roman charioteer passionately striving to round the goal ahead of his competitors ever applied the whip so vigorously to his coursers as Dante applied the lash of scorn and contempt to the backs of poltroons and simoniacs. He was always in good faith, but sometimes he was unjust, and in the intensity of partisan feeling scourged the innocent. But he was never a heretic; and never a libertine. The profound theologian who wrote of hell, purgatory and heaven, and made his humble profession of faith to St. Peter (4) could not be a heretic. The angelic intellect which inspired the description of the glorious white rose (5) and the thirty-third canto of the Paradiso in honor of the Immaculate Virgin could not be the intellect of a libertine. Some few rude words, and yet not rude, considering the time in which he lived, have fallen from his pen, but an unclean thought or an impure word cannot be found in the whole of his rich, varied and copious vocabulary.

If such a word could be expected anywhere in his writings, it would be in the "Vita Nuova" and not in the "Convito."

The "Vita Nuova" is really the poetical romance of the great poet's life. "There is not in literature," writes Sir Theodore Martin, "a more remarkable contribution to the personal history of a great man than the 'Vita Nuova' of Dante. It is a chronicle equally

(4) Paradiso, c. XXV, v. 127 et seq.
(5) Paradiso, canto XXX.

minute in analysis, and admirable in expression of emotions the most profound; a record of real life to which there is nothing superior in romance." (6) In this work the poet tells the story of his love for Beatrice, and opens his heart fully to the reader. But the love is pure, spiritual, ideal from beginning to end. The real Beatrice he transforms into a symbol of the theology which led him through the mysteries of Paradise; and her story becomes an allegory representing the Church and the Papacy. The "Vita Nuova" of Dante is his "Canticle of Canticles," in which the spiritual sense shines through the literal. Speaking of the death of his beloved Beatrice in his commentary on the fragment of the Canzone in the twenty-ninth section of the "Vita," he says: "I was purposing to write this Canzone and had written the foregoing stanza when the Lord of Justice called this most gracious lady (Beatrice) to glory under the banner of Mary, the blessed Queen of Heaven, whose name was ever held in deepest reverence on the lips of that blessed Beatrice." Scores of similar passages might be quoted from his works to show the purity of his thoughts, feelings and words. He was the type of chivalry and, like Blessed Henry Suso, he especially respected every woman as a sister of the Blessed Virgin. St. Augustine wrote his "Confessions," in which he admits the faults of which he had repented; Rousseau wrote his "Confessions" and glories in his crimes and immoralities. But Dante's confessions in the "*Vita Nuova*" show that he had nothing to repent of on the score of purity, and that he execrated every form of unchastity. His terrible lines on Thais the harlot show his hatred of impurity and should have saved him from the charges of his literary calumniators.

> "Quella sozza e scapigliata fante
> Che là si graffia con l' unghie merdose,
> Ed or s'accoscia, ed ora è in piede stante,
> Taide è la puttana." (7)

He places the harlot in the eighth circle of hell; while the unfortunate Thais is in the anti-purgatory. Sardou's drama is already in the region of Thais, and as a Christian I pray that Dante's calumniators may never keep her company.

HENRY A. BRANN. D.D.

(6) "The Vita Nuova of Dante"—translated with an introduction by Sir Theodore Martin, K. C. B., p. 7.
(7) Inferno canto XVIII, v. 130 et seq.

THE BRITISH GOVERNMENT VS. THE CONGO FREE STATE.

(Continued.)

ATROCITIES.

THE English press has been full of "atrocities" in the Congo, and I cannot understand how the majority of people in civilized lands believe these stories.

There have been crimes committed in the Congo, and they have been committed since the foundation of the State, and they will be committed until the day of judgment, but to condemn the Government of a country because crime is existent within its borders is senseless.

In a country of the vast extent of the Congo, where great distances separate the different stations, which, at times, contain only one European official, it is difficult for the Government to exercise a proper control; but to say that crime is rampant, and that Congo agents kill natives and mutilate them simply for the sake of the products, is untrue.

Anyone who has had any experience with native troops and police in Africa, knows how difficult it is to keep them in hand. Although it is forbidden by the Government to permit armed native troops to go about the country unaccompanied by European officers, it has happened and will happen again, that circumstances have permitted armed soldiers to go unaccompanied, and it is then they commit some of the crimes which are now all charged against the Government.

But even these tales are, in my opinion, grossly exaggerated. The majority come from missionaries belonging to the "Congo Balolo Mission," who, judging from what Mr. Harris, a missionary at Baringa, says in writing to Liverpool, appear to be creating a situation among the natives that is fraught with danger to every European in Africa. Unless this be promptly stopped, the Government are going to find themselves in the same plight as the British Government in Uganda in 1890-2, when a disastrous war took place between the Wa-Fransa (French missionary converts) and the Wa-Ingleza (English missionary converts) which is so well described

in Sir Frederick Lugard's book, "The Rise of Our East African Empire," 1893.

The ideal Africa, from the Congo Balolo Mission point of view, would be to leave the country to them to educate. The native would do no work but that which would benefit them; the rest of his time could be spent in going to morning, mid-day and evening services, and between times he could sleep while his wife fanned away the flies.

This is not the idea held by the Government, nor by the Belgian priests. Both believe in teaching the natives to work at trades as skilled and agricultural laborers, consequently the Catholic missions preach the gospel of a great deal of work and only enough religion to keep them from going back to their savage state.

The so-called Catholic convert is still a man even if he has been converted; he has a veneer of civilization, but does not pretend that he cares much about it, at the same time he has retained his native independence and proud manner.

On the other hand, the Congo Balolo Mission native approaches you with eyes cast down, hands crossed before him, and in a low, hypocritical voice, full of cant, says what he has to, never looking you in the face, but gazing furtively out of the corner of his eyes to see how you take it. Nothing more than a whining cur who, when your back is turned, is ready to snap at your heels, steal anything he can lay his hands on, and lie like his forefathers when questioned.

Sir Harry Johnston in his book, "British Central Africa," devotes an entire chapter to missionaries, and he asks the question: "Why do other whites have a dislike and prejudice against missionaries?" (Protestant). And answers it himself: "1st. By the cant which by some unaccountable fatality seems to be inseparably connected with missionary work; and 2d. The arrogant demeanor often assumed by missionaries towards men who are not of their manner of thought and practice, though not necessarily men of evil life."

In speaking of the rubbish these missionaries write home to be published in their newspapers and magazines, he says:

"Let the societies cease to humbug the people (that is to say the British public); let them tell frankly of their trials, their sorrows, their disappointments, as well as their successes, and the sympathy

created by the truthful picture which will be rendered of the great struggle against spiritual darkness and savagery will be far stronger than the limited support which is accorded in sectarian circles, when the vulgarest and coarsest instincts of the unlettered Christian are appealed to by the aid of stupid falsehoods, lies of that worst kind which are usually founded on a substratum of truth."

It is worthy of note that none of these atrocity stories emanate from the 384 Roman Catholic missionaries who have fifty-four mission stations scattered over the State, but are confined to the Congo Balolo missionaries, a few belonging to the Baptist Missionary Society (British), and some of the members of the American Presbyterian Congo Mission.

The Roman Catholic bishops and missionaries have denied again and again that systematic cruelty and oppression exists, but they go unheard in England. The people who are the instigators of all this trouble believe the Roman Catholic missionary incapable of telling the truth about the Congo, and consider him as bad as the rest.

CONCESSIONS AND MONOPOLIES—CROWN LANDS.

In 1889 the Government of the Congo State gave notice that it was willing to receive applications for concessions to work rubber and other products of the State forests of the High Congo, but these concessions would not be granted on land where such produce was being worked by the natives. In 1890 the collection of ivory in the Crown Lands was given up to private enterprise in those parts of the State which could be visited by steamers. These regulations were applicable to all foreign enterprise without distinction of nationality. A few companies were formed to work parts of the territory thrown open, and amongst others the Anglo-Belgian India-Rubber Company, in which a large sum of English money was invested. However, only these few companies took advantage of the Government's offer, but they did not occupy enough territory to pay for the money expended in operating them, so the Government was compelled in 1892 to define certain regions to be worked by the Crown.

A vast zone (25 per cent. of the Crown Lands), however, was left open to private enterprise, but no one came forward to engage in business. The English and Portuguese firms established for years preferred not to embark on an enterprise so risky. It was only in 1897 that any activity began to be shown, and numerous

factories (trading houses) were started in the Kasai, Ikelemba and Luonga Districts. With one exception these companies were Belgian, and that one was the "Abir" founded, as I said before, by an English group, who some time after disposed of their interests, considering that the undertaking meant only loss. The commercial field in the Congo is not limited, trade is free and every trading firm in the Congo State pays the same duties, export and import. The Belgian firms pay the same as the English, German, Portugese, French and Dutch; a monopoly no more exists in the Congo State than existed in the Niger under the Niger Company, and I consider the position of this company to be the same as the Congo, since the right to trade in the Niger, as in the Congo, was provided for in the act of Berlin.

Mr. (Lord) Curzon, speaking in the House of Commons in 1897, on the subject of the Niger Company, said:

"Passing from the Congo State I come to a point where our own responsibility is more directly and immediately and privately concerned. I speak of the Niger Company, who are charged with being the possessors of an illegal monopoly which constitutes a violation more particularly of the act of Berlin. I have heard that charge so often made that I have looked into the question and have referred to the act, and I am bound to say I cannot find that the charge is sustained. The international position of the Niger Company is fixed by articles 26 and 27 of the Berlin act, under which it is declared that the navigation of the Niger River shall be free to the merchant ships of all nations, and that the subjects and flags of all nations shall be treated equally for boat trade on the course of the river. So they are subject to the regulations of the company, which are issued under the authority of the Government, and have been made known to foreign powers and not objected to by them. On this point, therefore, no charge of illegal monopoly can be sustained. Then I look at the charter of the company, and find in the 14th Clause the prohibition of all monopolies, and I find this explained as meaning that there shall be no differential treatment of the subjects of other powers; and I find that there is not, but that they pay exactly the same duties as the British merchants and traders. It may be said that the heavy license duty imposed by the Niger Company constitutes a practical monopoly, and I do not deny that; my point is, there is no violation of the International Law of Europe. It cannot be denied that the Niger Company, by virtue of its superior wealth and

organization, by its tactics in buying up its adversaries, and by the length of time it has been in the field, has acquired for itself a position almost impossible for any private agency to compete with, and has secured practically a monopoly of the Lower Niger. That, I admit, and I am not here to criticize or defend it; but I say, so far as my judgment is worth anything, that it does not seem to me to be a violation, as the right honorable Baronets appeared to consider it, of the act of Berlin."

There we have the whole case from the British point of view regarding the Niger. Substitute the word "Congo" for "Niger" in the above, and these remarks of Lord Curzon give concisely the position of the Congo as regards concessions and monopolies in the State. In many of these Congo concessionaires companies a large number of the shares belong to the Congo Government, and it receives the dividends from them like any other shareholder. When these companies were first started shares were given the Government in exchange for land. The Government was obliged to become a shareholder because, otherwise, private capitalists would not have invested their money in what might have turned out to be a great loss. The shares are an asset of the State, and whatever dividends they pay is shown in the Budget of the State as a part of its revenue.

At the end of 1902 Lord Cromer went up the Nile as far as Uganda, and in the course of his voyage saw about (1) eighty miles of the Congo bank, including the two stations Kiro and Lado.

After stating that he was very courteously received by the Congo officials, and contrasting the well-built and well-kept stations with the British posts to the disadvantage of the latter, he says that, whereas on the British side of the river the natives are very numerous and show plainly how much they appreciate the good treatment they receive; on the Congo side he saw not one hut nor a single native in the eighty miles (or less). He did not see any natives either at Kiro or Lado, and states that the reason is obvious.

"The Belgians are disliked. The people fly from them, and it is no wonder they should do so, for I am informed that the soldiers are allowed full liberty to plunder, and that payments are rarely made for supplies. The British officers wander practically alone over most parts of the country (Uganda), either on tours of inspection or on

(1) To quote Lord Cromer: "I cannot say that I had an opportunity of seeing a full eighty miles of Belgian territory."

shooting expeditions. I understand that no Belgian officer can move outside the settlements without a strong guard."

This is Lord Cromer's opinion, formed after a few days' voyage on the Congo side of the Nile, where, as he states, he did not have an opportunity of seeing a full eighty miles of Belgian territory. Lord Cromer is so eminent and well known a man, and has so distinguished himself wherever he has been employed, that his opinion carries great weight, but one would think that such a superficial view as he had of the Congo State hardly entitled him to express himself so unmistakably about the "Belgian" rule in the Lado Enclave.

England is anxious to take back the Lado Enclave, which was leased to the Congo in 1894 by Lord Rosebery's government during the life of King Leopold II. England thought by giving this valueless piece of Egyptian territory to the Congo that the State would assist her in her fight to regain the Soudan, and at the same time prevent the French from approaching the Nile. For political reasons the Congo State wishes to retain the Enclave, and has no intention of returning to England, until her lease expires, property which has cost her so many sacrifices in life and money.

In June of this year (1904), Major James Harrison, a British officer, returned to London from a long shooting trip across the Congo State from the Nile, and when he read Lord Cromer's report to the Foreign office, he wrote a long letter to the *Times* refuting the statements made in the report. He says that coming up the Nile from Khartoum he heard the same stories about "Belgian Misrule" as Lord Cromer. How all the natives were fleeing across the river on account of ill treatment. He then says:

"I spent a month hunting all the district, forty miles inland, from Lado and Kiro, looked after by two big Bari chiefs, Kenion and Fariala, but heard no mention of ill treatment. The reason Lord Cromer saw no huts or natives on the Congo side of the Nile is, that all the bank is low-lying and covered with sudd and swamp, harboring millions of mosquitoes, whereas a few miles inland there is good drinking water, not a mosquito and plenty of game, with good grass and tillage land. That no natives live near Lado arises from natural causes. Lord Cromer would find plenty of posts in the interior with thousands of natives settled as near as they are allowed. Villages must either be right on the Nile banks or inland (where

they are), for the whole of the country between is waterless during four months of the year. Another reason is that, in olden days, the few who did live on the banks were killed or taken prisoners by the dervishes, hence the survivors keep away clear of waterways. The statement that 'the soldiers are allowed full liberty to plunder the natives' is by no means correct. During my journey I saw hundreds of soldiers sent off carrying dispatches, fetching in parties etc., etc., but not one ever left without having received cloth, beads, wire, etc., sufficient to purchase all necessary food. I admit, a few soldiers helped themselves now and again, but I found the worst sinners in this respect were our own Sierra Leone boys, a number of whom take service in the Congo. During my trip I employed over 1,200 porters, and I never came across a more cheerful, well-disposed set of men. I never had the least trouble with them. Though I was told by several of our officers in Khartoum, who had been stationed on the Uganda frontier, how well the Lado Enclave was run, I was quite astonished at the progress. Again Lord Cromer contrasts the peaceful state and the confidence of the tribes under English rule, on the Nile, as compared with those on Belgian territory, yet within a few months of his (Lord Cromer's) visit, a whole British force was annihilated on the Bahr-el-Ghazal, while in the 'Game Ordinance' (Soudan), published last year, (1903), it stated that 'the whole of the left bank of the Nile is at present closed to sportsmen, owing to the unsettled state of the natives.' Since my return I see yet another British force has been severely handled by the natives. Through the whole of my Congo trip, absolutely alone, I wandered about, visiting fifty different tribes and hundreds of villages, armed, as a rule, with a camera, umbrella, and at times a collecting gun. Yet I had no unpleasant experiences; on the contrary, I was received with kindness far different from any I ever met with when hunting among British-African natives."

I have quoted enough from Major Harrison's letter to show what a far different place the Lado Enclave is from that pictured by Lord Cromer, who "hardly saw eighty miles of the river bank," and "never saw a hut or a native," and I will leave it to the intelligent judgment of my readers to decide which of these two Englishmen seems more competent to pass an opinion upon this particular part of Congo Territory.

MISSIONARIES.

In the Congo State there are to-day 384 Catholic missionaries, men and women, who have 59 mission stations, 113 churches and chapels, 3 secondary degree schools, 75 primary schools and 440 elementary schools, where native instructors teach the elements of reading, writing and arithmetic. There are also 71 native Christian villages and 72,382 Christians and Catechumens.

The following Orders are represented:

Les Missionnaires de la Congrégation de Scheut, Les Redemptoristes, Jésuites, Les Trappistes, Les Prêtres du Sacré-Cœur, Les Prémontres, Les Pères Blancs, Les Sœurs de la Charité de Gand, Les Sœurs de Notre-Dame, Les Trappistines, Les Franciscains, Les Sœurs du Saint Cœur de Marie.

At Boma there are several manual training schools belonging to the Government, in charge of the priests, where natives are taught different trades. At Bangala and Luluabourg are special Government manual training schools for carpenters and blacksmiths, and at Bamania tailoring and shoemaking are taught by the Jesuits. At each Catholic mission a trade school on a larger or smaller scale exists. Also there are special classes in agriculture. The Congo Government grants in aid of these schools the sum of 123,425 francs (say $24,700) a year.

According to the last available statistics there are to-day in the Congo 221 Protestant missionaries, men and women, who have 73 stations; the number of churches and schools is not given. There are 24,000 Christians and Catechumens.

The following mission societies are represented:

Baptist Missionary Society Corporation (English).

American Baptist Missionary Union.

International Missionary Alliance (English).

Swedish Missionary Society.

Congo Balolo Mission (English).

Bishop Taylor's Self-Supporting Mission (American).

American Presbyterian Congo Mission.

These seem to be independent missions and are unimportant:

Foreign Christian Mission Society, William Oscar White, Daniel Crawford, Westcott Brothers, George Campbell.

The Protestant missionaries give the natives a common school

education, but undertake almost nothing in the way of manual training which will fit them for after life. The few artisans who are taught in these missions are to supply their own needs.

COMMISSION OF INQUIRY.

I do not think there is anything more for me to say except to refer to the Commission of Inquiry which has left for the Congo September, 1904, to investigate the charges brought against the Administration by the British Government and the Protestant missionaries.

This Commission was constituted by a royal decree on the 23d of July, and is composed of Mr. Janssens (President), a very able and distinguished Belgian magistrate; Baron Nisco (member), an Italian barrister and President of the High Court of Appeal in the Congo State, and Mr. Schumacher (member), a Swiss jurist with an international reputation.

On the 5th of September the following instructions were issued to the Commission and give a clear idea of its functions:

BRUSSELS, September 5, 1904.

TO MR. JANSSENS, BARON NISCO AND MR. SCHUMACHER.

GENTLEMEN:—The Government has no instructions to give to the Commission other than to devote all its efforts to the full and entire elucidation of the truth, for which purpose it leaves to the Commission its full liberty, autonomy and initiative. The Government will not depart from this rule of non-interference, except to give its officials and agents, of every degree, formal and rigorous orders to give the Commission unreserved assistance and help in order to facilitate the accomplishment of its task. The decree of July 23 last, by conferring upon the members of the Commission the powers attributed by law to the officers of the public service, furnished them with unlimited powers for the reception of evidence of all and every kind, so that the Commission is in a position to hear not only those witnesses whom it may summon to attend, but also those who present themselves unasked, and also to compel the attendance of those who do not obey the summons.

The Government fixes no limit upon the Commission, either as to the scope of its operations, or the duration of its mandate. It will continue its investigations in whatever direction, and for as long as it may consider necessary, and in this respect it has to think only of

collecting information and obtaining personal proof to permit it to form its convictions.

Legislative measures have been taken for the production of evidence before the Commission in all sincerity and with full security. The provisions of the code with regard to false evidence before the courts and the subornation of witnesses, have been rendered applicable to procedure before the Commission, and the text of the law will apply to any who may attack either the persons or goods of the witnesses.

Special instructions will be given that any offense of this kind, during the course of the inquiry, shall be brought before the Courts on the spot and visited without delay by the penalty provided by the law. It will be in the competence of the Commission to see that all legislative measures tending to ensure the sincerity of the evidence and the security of the witnesses receive the greatest possible publicity. .

Signed by the Secretary of State for Foreign Affairs,

DE CUVELIER.

I shall now close this long article by giving two letters which explain themselves.

THE BRITISH LEGATION, BRUSSELS, 10 Sept., 1904.

MONSIEUR LE CHEVALIER:

According to information which has reached me from London, certain members of the Congo Balolo Mission, Messrs. Armstrong, Frost and Bond, are desirous of giving evidence before the Commission of Inquiry which is about to leave for the Congo.

Bearing in mind, Monsieur le Chevalier, the fact that in the course of a conversation you expressed regret on learning that certain missionaries were leaving before the arrival of the Commission; and in view of the declaration made in your communication of September 5th, to the effect that "if those persons who are in a position to furnish circumstantial and precise information were officially reported to the Government of the Congo Free State, the Government would bring them in contact with the Commission with the object of their being heard," I should be much obliged if you would inform the Commission that the missionaries before mentioned will be in Brussels next Tuesday.

Knowing the desire of the Government to throw full light on the questions submitted to the Commission, I venture to hope that

its members, notwithstanding the shortness of time at their disposal, will be desirous of obtaining these important depositions.

I have the honor, etc.,

CONSTANTINE PHIPPS.

Monsieur le Chevalier de Cuvelier, etc., etc.

BRUSSELS, 12 Sept., 1904.

MONSIEUR LE CHEVALIER:

I have the honor to acknowledge the receipt of your letter of to-day's date by which you inform me that the Commission of Inquiry has decided to hear certain missionaries who expressed a desire to give evidence to the Commission.

According to a communication which has reached me, it appears that the authors of this request have decided against giving effect to their wish, without offering any other explanation than that they were unable to present themselves before the Commission.

It therefore only remains for me to ask you to be so good as to convey my cordial thanks to the members of the Commission for the courteous manner in which they complied with the request conveyed by me, and to express my regret at having troubled them uselessly.

I have the honor, etc.,

CONSTANTINE PHIPPS,

Monsieur le Chevalier de Cuvelier, Secrétaire-Générale du Département des Affaires Étrangères de l'Etat Indépendant du Congo, Brussels.

Here the chance presented itself to three men of the Congo Balolo Mission, who have taken a leading part in furnishing information as to the "atrocities," etc., and who have stated again and again that they had never been permitted to furnish evidence, to place it before the world in a proper and acceptable manner; but when they find that the Commission was not only willing but glad to hear them on the date they themselves appointed, they suddenly and without giving any reason decided not to appear and give evidence, thus leaving Sir Constantine Phipps in a decidedly awkward and ridiculous position.

These are specimens of the people who have formed a Congo Reform Association and petition the President of the United States to

embroil our Government in a matter in which we have no earthly concern.

COMPARATIVE TABLE SHOWING PROGRESS MADE BY THE CONGO STATE FROM 1885 TO 1902.

	1885	1901-2
Government Posts and Stations	45	215
Agricultural Posts	0	70
State Officials	91	1,272
Agricultural Agents	0	55
Forestry Agts. for Replanting Rubber	0	21
Doctors	2	27
Judicial Tribunals	1	44
Railways—Built and Working	0	288 miles
Building	0	960 "
Being Surveyed	—	270 "
Telegraph and Telephone Lines	0	919 "
Congo River and Affluents (known)	1,800 miles	9,000 "
Number of River Steamers	5	79
Ocean Tonnage—Entered	166,028	477,814
Left	163,716	472,395
Post-Office—Letters Carried	20,956	274,114
Papers "	12,184	97,893
Budget—Receipts	1,523,000 francs	28,709,000 francs
Expenditures	1,523,000 "	28,549,000 "
Commerce—Exports	1,980,441 "	50,488,394 "
Imports	9,175,103 (1887)	23,102,064 "
Customs Receipts	730,966 (1893)	6,055,000 "
[1]Spirits Imported ....Litres	1,747,732 (1891)	194,865
Money in Circulation	3,634 francs	1,236,324 francs
Trading Companies—Belgian		48
Others	6	14
Capital Invested	87,500 francs	136,000,000 francs
Trading Companies—Estab. Posts	34	486
Plantations—Coffee Plants	0	2,000,000
Cocoa	0	300,000
Rubber Planted by Government	0	5,250,000 plants
Gutta-Percha Planted by Gov't	—	4,000 "
Vaccination Stations	0	6
Botanical Garden, Model Farm, Experimental Gardens	0	Created in 1900

(1) It will be noticed that the importation of spirits in the Congo State has been so restricted by the Governments that it has fallen from 1,747,732 litres in 1891 to 194,865 litres in 1902, and of this not one drop is allowed to reach the natives of the State East of Lukungu, half-way between Matadi and Leopoldville. The trade in spirits on the Lower Congo existed before the State was founded, but it is now being reduced to almost nothing.

R. D. L. MOHUN.

PÈRE JEAN.

For the third time that evening, good Madame Latour stood hesitating at the door of her master's room. Not as on the two former occasions, did she now content herself with a disapproving shake of her head, but, urged by the sight of the still untasted supper, knocked loudly—There was no response.

"Humph, that letter!" murmured Madame Latour, and then, advanced to the priest's side. He started and for a moment his eyes wore a far-away look, then they rested kindly on the portly figure of his housekeeper beside him.

"Ah, it is you, Madame Latour!" he said, smiling, as he folded the letter before him, "do you want anything?"

"I want you to eat your supper, Monsieur le Curé," she answered, with the respectful familiarity to which her twenty years' service fairly entitled her.

"Ah, true, I had forgotten," he answered—then with a glance at the humble repast—"somehow, I am not hungry this evening."

"Now this will not do at all," his housekeeper expostulated. "You have had a tiring day, Père Jean, and to-morrow will be the first Friday, and everyone says that you are looking ill—and they will say I starve you—and I do my best, but what can I do?" Madame Latour paused from sheer lack of breath, when the curé said soothingly:

"My child, the trouble is you spoil me. No one can say you do not, and that is all you will have to answer for. There, perhaps after all I *am* hungry," he added, drawing his chair to the table.

Somewhat appeased, the good woman withdrew, but she paused for a moment at the doorway to remark, somewhat interrogatively, "Your letter contained good news I trust, Père Jean?"

"Yes, yes the best of news," answered the curé eagerly. "It is from my friend the missionary in China of whom you have heard me speak. He is now in a wild part of the country, where the natives are cruel and uncivilized, and hate missionaries bitterly. At any moment he may be put to death! By a singular good fortune he met a party of English travellers who promised to forward this letter from Pekin—otherwise I should not have had it."

" Mon Dieu, and you say *that* is good news! " ejaculated the housekeeper.

" Yes, the best of news," answered the priest, and there was a joyful ring in his voice, " the best of news, for then indeed the glorious crown of martyrdom will be his."

With a wondering look the housekeeper withdrew, shutting the door softly.

The priest poured out a cup of the coffee upon which Madame Latour justly prided herself, but he could not taste it nor the morsel of cold toast he broke off. Pushing back his chair he arose, walked over to the window, and stood looking at the country scene without. How fair it looked in the sunset glow, with the first touch of autumn on the gold-tinged leaves and waving Indian maize. Before him lay the little village of Sainte Barbe with its cluster of houses along the one winding street, and a few more dotted here and there on the hillsides. It was a simple French-Canadian parish like a hundred others scattered over the Laurentians; simpler, perhaps, and more old-fashioned than most, for the railway came only to St. Clovis twelve miles away, and the nearest town was thirty miles distant.

Sainte Barbe was a poor parish, and the little dwellings were for the most part wooden cabins, whitewashed or gaily painted, and each with a tiny patch of garden. But here and there was a house of stone and mortar, landmarks of the old French Régime, and relics of the days when it had been a trading-post.

Yet, like many other settlements it now was " off the road," and though older, it was in reality far behind St. Clovis, which could boast of a thriving creamery and a cheese factory. The inhabitants of Sainte Barbe were in no wise envious of their more progressive neighbors, but were content to eke out their modest existence by dint of hard labor on a not too productive soil. Though money might be scarce food was always plentiful, and the woods yielded ample fuel to keep the fire blazing merrily even in the poorest cottage during the long, cold winter. So they were satisfied with their lot, for aught we may say, knowing a rarer and truer happiness that is always to be found among the poor, and Ah! how seldom among the rich!

For their saintly old curé they had the deepest veneration. He was their guide and adviser, and the mediator in all their petty disputes.

The notary and doctor who formed with him the village aris-

tocracy were wont to complain laughingly that their advice or prescription was referred to the curé before it was followed.

Some of the older inhabitants remembered when half a century before he had come to Sainte Barbe,—a young man with an earnest youthful face, and a kindly manner which had at once endeared him to them all. " Monsieur le Curé " had seemed too grave a title, so his people had got into the way of calling him " Père Jean," and " Père Jean " he had remained ever since through the years that had silvered his hair, and brought a stoop to his tall form.

The sunset glow had faded and there was a chill in the evening air, but still the old priest stood motionless by the window. The letter tightly clasped in his hand had awakened a far-away past and memories, long forgotten, now rose unbidden.

Once again they were college boys, Edouard, and he, and his eyes grew bright or dim at the recollection of some prank or punishment shared together. They had been different even then: Edouard, quick and impetuous and with a persuasive eloquence, which had made him a leader among the other boys,—himself quiet, almost timid, now following, now restraining the friend he loved dearly. Unlike in character, they were united by a deep generous affection such as is formed in early youth, when the heart is fresh and loving, and which often remains unchanged amid the doubts and disillusionments of age.

The dream of each had been to become missionaries, and side by side to labor for God's glory in a pagan land.

Then had followed, after a few peaceful years at the Seminary, that never-to-be-forgotten day when they had received ordination. Soon after it seemed as if their dearest wish was to be realized, for an earnest appeal came for missionaries to China, and they had eagerly offered themselves. Then had come a disappointment, so keen and so bitter that even now, after fifty years, the memory of it came back with intense vividness. Edouard was granted the coveted permission, while to himself after he had made his plea, and answered a few searching questions, the bishop had said, " My son, this is not the life intended for you; God has chosen you for a different work, none the less His because it *is* different."

A day later the friends parted; Edouard, whose joy was overshadowed by the other's pain, went to China and he, Jean, to Sainte Barbe.

There had followed for the missionary a life of hardship and labor.

The very qualities which had distinguished him at college stood him in good stead now. The fame of his teaching spread afar, and he untiringly preached, converted and baptized.

Once in a while a letter would come to his friend in the little French-Canadian village and the curé would read it with joy and with pride. If there was still a longing in his heart for other fields he was unconscious of it, for he had determined to devote all his energies to the little flock intrusted to his care.

How peacefully the years had passed for him he reflected now. There was scarcely a ripple to mark one decade from another.

He had seen the children grow up and marry and have children of their own. He had stood by the bedside of his "older children" when fearful of the Unknown lying darkly at hand, yet humbly trustful that all would be well, they would plead—"Pray for me, Père Jean;" and he stood by the new-made grave in the little hill-side cemetery until the last clod fell on the rough-hewn coffin, and he knew that another traveller starting on his homeward journey had gone not unprepared. What kindly folks he dwelt among, so considerate for his comfort, so careful to avoid whatever might give him pain. There was, however, an exception. He could now see a tiny thread of smoke rising above a small unpainted cabin which stood away from the other houses. A solitary man lived there who spoke to no one, and was unloved by all.

Years before when a lad he had gone away to the city, and obtained a good position in a mill. Quick and nimble, his promotion had been rapid, until one day there had been an accident which maimed him for life, and he had come back to Sainte Barbe a cripple.

The kindly folks who had known him from infancy had come with their offerings of aid and sympathy, and were sorely hurt and puzzled when he curtly refused both, and took possession of a deserted cottage, where he lived no one knew how.

Something beside the cruel accident had changed the light-hearted lad into a soured man, something had entered his heart like steel and rankled there. The older folks thought of him pityingly. The little children named him "le Croche," and ran to their mothers when his crooked form came in sight, for was not a man who never went to church, and who avoided their good curé, only a degree removed from the Evil One himself?

" Le Croche " seemed indifferent to people's opinion regarding him and became, if possible, more bitter and silent as time passed.

The priest sighed as he thought of his " black sheep " and of his futile efforts to win him back again. Then his eyes left the fast darkening scene, and sought his own little room, which was plainly furnished, but warm and homelike. A bright-hued vase stood on the mantlepiece. It had been a present from Madame Latour when her cousin in town died and left her a legacy. This was only a few dollars, but she had felt quite rich for a time, and her first act had been to buy a gift for her master. The flowers it contained were from little Jeanette, who lived next door, and who regarded it as her special charge that the curé should be provided with the best blossoms of her garden. The somewhat gaudy picture of the Holy Family had been the doctor's birthday gift, and the notary had given the clock on a similar occasion. There were other trifles, which, though of no value in themselves, yet helped to give the little room an appearance of comfort. He had often thought lovingly and gratefully, if regretfully, how cosy it was, but now with his heart full of love for the friend who might even then be shedding his blood in distant China, each article seemed to reproach him for a self-indulgence, of which he was in no wise guilty. The picture of that other life so full of suffering and sacrifice rose before him and seemed in pitiful contrast to his own.

What victory, and what service could he show his Master when his stewardship should be yielded up? He, too, had had a long life—and yet, was he not empty-handed? " And I wished to become a missionary," he told himself, sadly. " I, who have done so little as a parish priest. The bishop was indeed wise to refuse my audacious request and to place me among a good pious people, ready to overlook my shortcomings and forgive my faults."

This was perhaps the bitterest moment of his life, and as he stood there at the open window he trembled, and the hand that grasped the sill was cold and damp. " My God, my God," burst from his lips, " I meant to do so much for Thee, and I have done so little."

" Père Jean! " it was a small childish voice accompanied by a warm little hand which was laid gently on his own. The appealing accent and touch brought wonderful soothing to the priest's troubled heart. There was no trace of the last moment's anguish in the curé's kind smile, as he looked down at the small bare-footed urchin

who stood outside the window. " Well, petit Paul, what is it? " he asked.

" It is grand-mère," the boy answered, digging his bare toes into the garden gravel, " her rheumatism is very bad to-day."

" And has not the doctor been to see her?"

" Oh, yes, Père Jean, and he gave her some medicine, but she says she will not suffer so much if you will come to see her."

A moment later the two were walking, hand in hand, down the village street.

It was the hour so dear to the " Habitant," when, supper over, families congregate on the door-steps, the men with their pipes, the women with their babies in their arms, and the older children playing near by. The sound of merry voices was borne on the sweet twilight air—the women's as they chatted gaily, the children's as they danced about and called to one another in their play.

When the curé passed by every hat was lifted; every woman curtsied, while many left their door-steps for a word of greeting. One, an old woman, came up to say that she had just had news of her son in the city, who was getting on so well that he would surely soon be rich. A little further on, a buxom matron told him triumphantly that her daughter Rosalie was soon to make the best match in the village, and Rosalie, a bright eyed girl of seventeen, followed to receive with shy gratitude the curé's good wishes.

Here and there a man stopped for a word of advice, or a child left its play for the smile and caress that never failed it.

The loving eyes that followed him caught no hint of the deep sorrow which lay heavy upon his heart. One or two thought he looked old and tired, and hoped it was the evening shadows which made him seem so. The doctor, a wiry little man, and a wise little man too, glanced keenly at the tall figure as it passed, and then remarked to his friend, the notary, that it was high time that " Père Jean " had a vicar—Sainte Barbe was too large a parish for one man. " He has worked so hard all his life," he said, " it must be made easier for him now."

" Grand-mère's " cottage stood at the end of the long row. It was a neat little home, and the room where " Grand-mère " lay was clean and bright.

It had indeed been a long day, and there would be no rest for her in the long night that was setting in, for the pain in her poor old body was unceasing. The withered face resting on the spotless

pillow was drawn and worn by suffering, but it changed wonderfully when the curé entered. A chair was placed at her bedside, and he asked her very gently about her suffering, and listened pityingly to her murmured answer that it was more than she could bear. Her face was very patient, almost happy when he left half an hour later, for, had not "Père Jean" told her that all the pain she was enduring might be winning salvation not alone for herself but for some poor sinner, and that when she arrived in heaven—perhaps very soon, le Bon Dieu would thank her for the soul she had won back to Him?

"Come and serve the early mass to-morrow, petit Paul," the curé said, as the little boy escorted him to the door, and the child, feeling very important, promised to be punctual.

It was now almost dark, but instead of turning homeward, the priest continued on into the country. That instinct of loneliness, which seeks rather than shuns solitude, made him long to be alone.

How calm and restful it was beyond the village, with the stars overhead, and the great silence of the hills around. But, with the peace of nature surrounding him, his own heart did not grow calmer! There was still that deep sorrow that he had done so little for his Master. In his great loneliness and regret his thoughts flew with intense love and longing to his boyhood's friend. If only he could see him, just for a moment feel the warm clasp of his hand and read in his eyes the assurance that he understood what had not even been expressed.

It was strange that there came to him no sweet soothing message telling him that his life had not been the useless one he thought it, but an infinitely beautiful one in its humility and unselfishness. Quiet and peaceful it had undoubtedly been, but full of a devotion to duty, which had dignified and ennobled, raising it far above the plane of the commonplace to the level of the heroic.

The nameless, countless acts of goodness, of which in his humility, he was unconscious, had not been unseen by the recording angel, and the influence of his bright example would live on after he had passed away.

But the silence and solitude brought him no such cheerful tiding, and slowly and wearily he walked on.

But now he must turn homeward he told himself; he would rest only a little while on this doorstep before retracing his way. He

had been there but a moment when he was startled by a hand on his shoulder.

"Come inside and rest—it is cold and dark there!"

To the priest's amazement he saw that it was the hunch-back who had spoken, and who now threw open the door of his tiny cabin, revealing a bright fire within.

"Thank you, Pierre, I shall come in and warm myself, for I am a little cold," the curé answered simply. "And tired," the man added briefly. "You are very tired!" He drew a chair up to the cheery blaze, but ventured no further remark when the priest sank into it and stretched out his hands to the warmth.

The curé noticed how bare and comfortless the room was, such a room as only a solitary man can have.

He realized suddenly how strange it was that he should be sitting there after having failed repeatedly in his efforts to plead with this man. Had he indeed softened? No; the dark, half averted face was cold and grim as ever, as the cripple moved about among the remains of his scanty meal, seemingly oblivious of his visitor's presence. Then in a flash the priest understood it all! The man had suffered some cruel blow besides the maiming of his body, but he was desperately proud, so that any pity was to him inexpressibly galling. Nevertheless, had he not yielded to a generous impulse in offering hospitality to the curé whom he had avoided for years?

If he could not let a tired man rest upon his doorstep without inviting him to his fireside, then, indeed, there was good in "le Croche" still. And as the curé sat there, watching the half averted face in the shadow, he was conscious of a deeper pity than he had yet felt for this strange, lonely creature. The ache in his own breast was forgotten, and his heart went out to the other man in a rush of fatherly sympathy; still his voice was only quiet and friendly, when he said at last:

"You are too generous with this splendid fire of yours, Pierre, for you to give it all to me, surely there is enough of it for both of us. Come, draw up your chair, mon ami."

The man hesitated, then slowly, and with obvious reluctance brought a stool to the other end of the chimney, where he remained with his face still averted. There was silence. The priest was inwardly praying for light and guidance, for he felt that his presence there was due to no mere accident, and that he might yet win back his black sheep.

"Do you still care for apples, Pierre?" he asked suddenly; then, as the hunch-back turned a surprised and distrustful face towards him, he continued: "Why, don't you remember when you used to come to my house and beg for an apple off my one tree? The frost killed that tree last winter, Pierre, —and I have none for the children now."

"Yes, I remember," the other answered, slowly. "I have never tasted apples like those."

"That is indeed a compliment," said the curé, brightly, "and one which I must repeat to Madame Latour, for she loved that tree as a child, and was quite heart-broken when it died."

There was a softer look on the man's face as he said, almost timidly, "I thrashed a boy once for stealing some of those apples; he was bigger than I was, but I made him throw them back, over your gate." Then he added bitterly, "I could not thrash any child now."

"Pierre, my poor dear boy, tell me all about it." There was such an eager, loving appeal in the cry—the cry of a father to a son, and in the outstretched hands, that the poor fellow could not resist it, and so sitting there while the fire-light threw its ruddy light around the little room, he told his sad life story. How he had gone away to the city full of life and hope, eager to make his way, caring little how hard he had to work. Promotion had followed—and love. They were to have been married within a week when the accident happened—he had been caught up by the machinery and terribly mangled. He had been weeks in the hospital and then emerged—to be told that the girl he loved had become engaged to another man. "How could she marry a *hunch-back?*" she asked him, and so, embittered in spirit, and shattered in body, he had come back to spend his poor shackled life in his old home.

"Ah, Père Jean!" he cried bitterly, "you do not know what it is to have a hope, which is part of one's very life, crushed; to lose in a moment the joy and independence of youth, and become instead a miserable castaway who can look forward only to the grave; who can never realize anything of what he had hoped for—to look back upon disappointment, to feel that the future holds only disappointment. God is not just, I tell you, or he could not let such things be. You, whose whole life has been so useful and happy—you cannot know how bitter it is to feel one is useless, wanted by no one—needed by no one—*a failure*—you cannot understand."

Was it because he understood so well that the priest's face was so tender when he went over and put his arm around the poor crooked shoulders with almost a mother's touch? Surely, when he spoke there was that in his voice which showed he understood as only a *fellow sufferer* can understand. His words were full of the sympathy that does not hurt, and they brought sweet comfort at last, for the man's proud face was buried in his hands, and all the years of bitter loneliness were washed away in tears of sorrow and repentance.

It was very late when the curé left the little cottage and turned homeward. His heart was full of a great joy and a deep gratitude that his wandering sheep had come home at last. He did not realize how long the road was until he stood by his own door, and saw the lamp placed at the window by Madame Latour's thoughtful hand.

But he must not go to bed just yet. He passed his own house and entered the church beyond. Under the red light before the tabernacle he fell on his knees. "My God, I thank Thee, I thank Thee," he repeated over and over again, and then—it was the prayer of a tired child. "Father, I have done so little, but I have done my best."

It was "petit Paul" who, coming in to serve the early mass, and coming early in his desire to be punctual, wondered to see the curé half kneeling, half leaning against the altar rail. He crept up softly and touched the priest's arm. "Père Jean," he whispered; then louder, "Père Jean." But there was no response, and doubtful and afraid, he knew not why, the child turned and ran away. For during the night the summons had come, and the pale, upturned face wore a strange, sweet smile which told of peace eternal.

. . . . . .

Sainte Barbe is so far off the beaten road that the arrival of the mail is no small event. Twice a week a man goes to St. Clovis (Sainte Barbe does not boast of a Post Office as yet) and returns with the long brown sack. Then all the villagers assemble to talk over the contents of the letter bag and discuss the news of the papers.

To-day a little group is gathered in front of the doctor's house, and he has been reading aloud from his doorstep. Madame Latour is there, and the notary, and there too is le Croche—crooked still—but now a useful and respected man. It is wonderful what the hunch-back can do with his nimble fingers, which are seldom idle.

He is always surrounded by little ones, clamoring for the tales he can tell so well, but he never seems to tire of them, and all the mothers think gratefully of the hunch-back.

Still it is a subject of speculation in Sainte Barbe "what *could* have changed 'le Croche'!"

There is much of interest in the now three days' old paper, but one item has a special significance for the good folks. It is an account of a little band of missionaries in China who were captured by some natives. The first victim, an old priest, who had long been noted for his great zeal and eloquence, was put to death amid great tortures, but his courage did not flag, and he died urging his persecutors to repent. So great was the effect of his words and bravery, that the wretches were seized with awe, and released the other prisoners while many asked to be baptized on the spot.

There is silence for a moment after the doctor has finished, and then Madame Latour says with a little sob, "If Père Jean only knew, he would be so proud of him."

"Perhaps he *does* know," the doctor answered, gravely. "The missionary died on the first Friday, our curé on the eve of it. Now, allowing for the difference in time, they died on the same day—perhaps at the same hour, who knows," he added—"the two friends may have appeared before God together!"

"And if they did," Madame Latour says quaintly, "surely le bon Dieu did not let Père Jean stand there unnoticed and bestow all the glory upon the missionary. He was so good to us, Père Jean, so——" but her tears are falling in earnest now. The Angelus rings out clear and sweet, and from every heart goes up a prayer of loving gratitude for the dear priest who had lived so quietly among them, and who had so quietly passed away.

MARGARET HALES.

EDITORIAL.

THE SPY SYSTEM.

INFORMERS are generally dealt with very summarily by the average man of the world. To be so designated or suspected means exclusion from all decent society. Soldiers especially, who are supposed to feel dishonor like a wound, are regarded as extremely sensitive on that score. But whatever may be the sentiment elsewhere, it apparently does not prevail in France. The age of chivalry is gone. The current French newspapers give column after column of names of men who, in spite of their shoulder-straps and epaulets, are telling tales to the government to down their companions in arms, and are paid for it. In hollow mockery, at the head of the dishonorable list stand men high in what is called the Legion of Honor. No quarter is given to the victims, and when one gallant old colonel protested vociferously against the nefarious business, he was promptly reprimanded from headquarters for giving the affair to the newspapers. What do they report? Chiefly whether the Captain, Colonel or General betrays any signs of being a Catholic. "He goes to Mass, or his wife does"; "he is a friend of the Curé"; "he made a fool of himself by kneeling at a procession"; "he is a member of the St. Vincent de Paul"; "he sends his children to a convent"; he teaches them catechism at home," etc. One "is a Creole, blackballed at a Lodge, and a dangerous fellow," another, close after, is "*incolore*," which does not apply to his skin, but to his religion; another "hates the Jews"; another said "we were governed by Free Masons"; another "dislikes General André"; another "is a devil of an anti-ministerial cleric." The list is interminable. The charges are in the main against Catholics, but when that sort of thing begins there is no stopping it. One officer is denounced because "he is a strict Protestant"; another is "a typical brute"; another "is an old leather-breeches"; another "has always half a smile on his lips"; another "doesn't talk, and you can't find out what he thinks"; another "has no political ideas because he has no ideas at all"; another "never gets on his horse"; another is "a cunning fellow with no backbone, and down on his belly before authority"; another "keeps his ideas to himself," another "is brutal, and has the face and manners of a horse-jockey, and is a fanatic for close drill, with

extravagant ideas about tactics." Hundreds and hundreds of the highest officers in the army are thus described for M. Combes' delectation, and he maintains he has a perfect right to continue the system.

The courts, too, are under government control. Maitre Laborie, whom all the world knows as the defender of Dreyfus, threw up his hands the other day when a witness refused to testify because of his masonic oath. " So then, gentlemen," he exclaimed, " over your jurisdiction there is a hidden jurisdiction; over your rulings there is an occult code of procedure. I am startled. I see the shipwreck of justice. The future of France is at stake."

This occult power is Free Masonry. Of course this will be scouted as the usual clerical scarecrow. Would that it were so! But the whole thing has been aired in the French Legislature; the orders from the Grand Orient have been produced, and amid the wild tumult which the disclosures evoked, have been admitted to be true. France is governed from bottom to top by that organization. Army, navy, schools, courts of justice are all in its grip for weal or woe. That it is for woe, there is no doubt. Details of what is going on will be found in our " Chronicle " of this month, and they abundantly prove the falsity of pleas for Free Masonry such as a late associate editor of the *Masonic Disciple* offers in the *Arena* for December. A secrecy which dreads the light of day can never propagate true brotherly love; a submission which allows no scope for conscience is slavery. Even without the concrete proof just furnished by the Grand Orient, it is clear that Free Masonry could never hope to apply the sanctions or the penalties by which it deludes or overawes the imaginations of its adherents without maintaining a spy-system.

THE NEW ETHICS.

The Outlook of November 5, 1904, said of Brunetière, the distinguished editor of the *Revue des Deux Mondes:* " It may be suspected that *like a great many men of his intelligence,* he accepts the Roman Catholic Church as a refuge from the materialism of the age and as a social necessity, driven to it by his logical belief in social solidarity, and ranging himself with the Church without fully accepting its dogmas." Mr. Joseph C. Pelletier, of Boston, promptly challenged this utterance and asked *The Outlook* to specify a single dogma which M. Brunetière does not accept; appealing meantime, to the editor's sense of justice not to make such an odious

charge unless he could substantiate it. The editor of *The Outlook* replies that he did not intend to insult either M. Brunetière or the Roman Catholic Church. The writer's intention is the writer's own affair, but "the unjust suspicion" is reiterated without the slightest ground for it. In fact he assures us, though right-thinking men will scarcely agree with him, that he "deems it a compliment to M. Brunetière to affirm that he possesses the independence of the twentieth century and is willing in spite of his dissent from some Roman Catholic dogmas to identify himself with that Church, because he believes it to be the best defense of the age from the materialism of the age; and a compliment to the Roman Catholic Church to affirm that it is willing to receive into its communion adherents who do not accept all its dogmas provided they become its loyal and honorable supports."

It is a compliment neither to the Church nor M. Brunetière, nor could such adherence be loyal or such acceptance be honorable. By a deal like that, and it is little else, the editor himself might be admitted to the Catholic Church, for he apparently admits and admires its power as a social force; but he deludes himself if he thinks that the Church would not exact from him more than this sentimental approval of its efficiency. If he were asked to read the Profession of Faith which is a prelude to baptism, he would find himself compelled to pronounce before the altar and in the presence of God, with his right hand resting on the Holy Gospels, that he believes without reservation, and in his heart, all the doctrines which constitute the faith of the Catholic Church and which are there detailed. For a great many men of intelligence to make that declaration and yet withhold their assent—as *The Outlook* assures us is done in the Catholic Church, and which it thinks commendable—is to constitute a worse bane for society than could ever come from the materialism of the age which the editor considers is so fraught with evil. Nor does he compliment the Church by saying that "it is willing to receive such adherents into its communion in return for their loyal and honorable support." The Church can never be supported by dishonesty; nor does it ever dream of asking any one to accept its dogmas because they commend themselves to the individual's conceit of his own intellectuality, much less does it permit him to select what doctrines he may prefer. Selection, as the word implies, is heresy. One and all they are to be accepted for the single, fundamental and essential reason that they come to him on divine authority and are to be held as true whether he comprehends them or not. On that plat-

form stands the Pope as well as the peasant. If one dogma is rejected, all are rejected. Rejection or doubt lands a man outside the pale. It is certainly insulting, all protest to the contrary notwithstanding, to say that the Catholic Church has been playing hugger mugger with truth all these centuries and is doing so now. We have surely instances enough in our day of her public and solemn denunciation and excommunication of the most distinguished men who were rash enough to deny any one of her dogmas. And she holds the same attitude towards those who do not make their heterodoxy public and pretend to be one thing before the world while they are in reality quite the reverse. Such double dealers have no place in her household. She does not want them. She could not keep them. In reality she does not own them. They are already outside. She is the very opposite of the sects which allow even ministers to hold what they like if they profess their love for one another. The writer ought to dismiss from his mind that the Church felt complimented by M. Brunetière's adhesion. Nor could such a conceit ever enter into the mind of such a man. Excellent and admirable and talented as he is, the Church has had more illustrious children and will have greater still. She does not need the world's approval. On the other hand it is a grievous wrong to M. Brunetière to accuse him directly or by implication of deceit or hypocrisy. He has already suffered for his faith by being debarred from positions of honor to which his transcendent merit entitled him, and he is quite prepared to suffer more. But it is an outrage to one of his sensitive and noble nature to debar him from the right of being considered an honest man because he professes to be a Catholic.

THE LATE COMMISSIONER OF INDIAN AFFAIRS.

As a rule, changes affecting the United States Indian Bureau, especially retirement from office, almost pass unnoticed in Catholic circles. The only feeling they evoked during the administration of Presidents Harrison and Cleveland, was one of relief and congratulation. Recollections of the fanaticism of a Morgan, the incompetency of a Browning, reflecting the policies of their respective parties, are still fresh in the minds of all friends of the Indian, whatever be their party or denominational affiliation. In both cases Catholics had no semblance of a " square deal." It is therefore with feelings of keen regret, and we believe we voice the sentiment of all Catholics interested in the Indian, that we chronicle the retirement by voluntary resignation of Commissioner of Indian Affairs William A.

Jones. During his tenure of office more has been done to uplift and advance the Indian than any time since the work was crippled by the withdrawal of government appropriations to the contract schools. Profound knowledge of Indian character and thorough familiarity with his conditions, a determined purpose to elevate the one and better the other, a large minded and tolerant attitude towards the various religious bodies working in behalf of the Indian, a relentless campaign against the political debauchery which had cursed the Indian service for years; above all, an inflexible resolve to help the Nation's wards and to merge all philanthropic and religious activities into a common effort for this purpose, characterize a policy which we can only hope will be continued. Since the withdrawal of the government appropriations, Catholics might at least have expected fair play and equal opportunity, but even these they were denied until Commissioner Jones assumed his office. To him we owe the restoration of confidence among the Indians, cordial relations between the Church and the government in their educational policies, the gradual disappearance of paganism and tribalism, the inculcation of lessons of self-support.

The appointment of Francis E. Leupp, as commissioner, and the creation of the new office of Assistant Commissioner of Indian Affairs, with Charles F. Larrabee as incumbent, both tried and experienced Indian workers, allow us to indulge the hope that the policy of Commissioner Jones will be continued and that the reign of the religious bigot and political spoilsman is at an end in the Indian Department.

THE JUBILEE OF THE IMMACULATE CONCEPTION.

The year just closed will be long memorable in Catholic annals for the extraordinary observance of the jubilee of the declaration of the dogma of the Immaculate Conception of the Blessed Virgin. The celebration of the feast was remarkable not only for the splendid services in our churches, but also for a display of devotion by the faithful which has never been surpassed in this country. The week preceding the eighth of December was marked by a revival of fervor without the slightest sensational appeal on the part of pastors or missionaries. On the contrary, priests themselves were everywhere overcome by signs of faith and devotion surpassing all their expectations. It was not merely an emotional or transitory exhibition of piety, but a solid and enduring religious movement, or rather the spontaneous outburst of the abiding love of the Mother of God in the hearts of her children.

Preachers endeavored to rehearse the glories of Mary and the mighty changes for the better which have come over the Church since, and largely because of, the proclamation of this dogma. Their words were useful to fill the measure of praise due the one whom all generations call blessed; but they were not necessary, and none felt this more than the preachers themselves. They were not needed by strong-hearted men, whether in youth or age, who know to whom is due all that is fair and honorable in woman; nor were they needed by any woman, maid or mother, who looks upon Mary as the glory of her sex. What is, perhaps, still more significant, sermons were not necessary, as they were fifty years ago, to justify the action of Pius IX in declaring this dogma, or to offer reparation for the insults publicly offered to the Mother by some who were professing to preach the Son. Indeed, the jubilee has evoked many beautiful tributes of admiration and devotion from non-Catholics which testify to their good faith and entitle them to the favor of her whose intercession they begin to seek. Finally, we have not heard, nor read in any respectable publication, one word of resentment against the declaration of the fact of the Immaculate Conception as a *dogma* of faith; not a breath about shackling the reason, blindfolding the intellect, enslaving the conscience. The cause of this great devotion of the faithful and of the respect of the world at large for their belief and observance is twofold, divine and human: God's own influence, exercised through the intervention of our Blessed Mother, and the universal example of Catholic piety. In this country, for instance, we are only one in seven, but every earnest Catholic can command the respect of hundreds for his belief, as well as for his personal conduct, and impress upon his fellow citizens the truth most needed here, that there can be no abiding morality without religious belief, and no enduring religion without dogma. May this be the permanent fruit of last year's honors to Our Lady!

THE APOSTOLIC DELEGATE TO MANILA.

The new Apostolic Delegate to Manila, Monsignor Ambrose Agius, O.S.B., sailed from San Francisco, December 28, on the steamer Mongolia. Arriving here November 18, he intended to remain in Washington a few days to pay his respects to the President and Secretary of War, and sail for Manila December 6. As Secretary Taft had already left for Panama, the Delegate decided to await his return, prolonging thus his stay among us to six instead of three weeks. Urgent as his presence is in Manila, he had no reason, we

that, to regret his delay here, but, on the contrary, many reasons for considering it an advantage to his mission. He had time to learn something about public sentiment here, which is such an important factor in matters of state, and the views of prominent Catholics on questions in which religious and civil interests are involved. He had an opportunity also of meeting the Chief Executive and the Honorable Secretary of War, and of establishing cordial relations with them at the outset. On our part, all who had the advantage of meeting him are satisfied that the Church in the Philippines has an excellent guide and adviser, one who will spare no energy in settling its temporal difficulties as soon as he is free to devote himself unreservedly to his Apostolic duties. But comparatively few had the privilege of meeting him, because he is exclusive or inaccessible; rather he is extraordinarily affable, inspiring confidence by his manner, and quick to perceive the self-interests of those who would pretend religion for their own advancement rather than mistrust, and yet [illegible] prove that he is a man of affairs, and [illegible] little of his career in Manila until he [illegible] the purpose of his mission there. The [illegible] of ecclesiastical properties, which [illegible] and in the values involved the pur- Chas[illegible] first business awaiting his con- Sider[illegible] for Manila he became thor- [illegible] of it and with the plans proposed [illegible] regards only as a temporal matter, [illegible] only in so far as it may hinder the [illegible]—to restore there the best con- [illegible] before the spirit of rebellion began [illegible] He knows that the leading lawyers [illegible] Secretary of War, are convinced that the [illegible] properties it has occupied and used [illegible] a member of the Benedictine Order, [illegible] thoroughly imbued with this spirit, and [illegible] over the seas which bear the same [illegible] peace, spiritual and civil as well, with [illegible] with good order, the liberty of the [illegible] Philippines, but in the great coun- [illegible] future is so bound up with the re- [illegible] Philippines.

THE CHRONICLE.

HOME NEWS.

The St. Louis Exposition.—The Louisiana Purchase Exposition closed December 1, and proved to be the largest, most costly and probably the most successful also of international expositions. During the seven months that it lasted, 18,750,000 people passed through the Fair gates. Fully $50,000,000 were received and paid out by the management, leaving a safe dividend of $1,000,000 to the stockholders. It was one of the very few great fairs that have been successful financially, but in other ways its value and success were far more pronounced.

Jubilee of the Immaculate Conception.—In this country and Canada there was a most consoling demonstration of Catholic faith and devotion to the Mother of God, both in the churches and the educational institutions. In many of the latter, commemorative statues were unveiled or dedicated. At Georgetown University the services were under the auspices of the undergraduate Sodality that has been identified with the University for over a century. Cardinal Gibbons assisted at the unveiling of a memorial tablet and the occasion was made more memorable by the dedication of the new South Building, Archbishop Falconio, the Apostolic Delegate, officiating. At Notre Dame University the Jubilee was celebrated by special pontifical ceremonies, and an address by Archbishop Agius, Delegate Apostolic to the Philippine Islands.

Martyred Missionaries of New York and Canada.—The Informative Process for the beatification of Isaac Jogues, Anthony Daniel, John de Brébeuf, Gabriel Lalemant, Charles Garnier, Noel Chabanel, priests of the Society of Jesus, and of the laymen, their assistants or donnés, Réné Goupil and John de La Lande, was instituted early in September by his Grace L. N. Bégin. Although many others of the early missionaries of New France and their donnés, and even some of their neophytes, might have been included in this Process, only those have been selected whose death for the Faith can be most satisfactorily proved.

Rev. J. E. Désy, S.J., of Villa Manrèse, Ste. Foye Road, Quebec, is Vice-Postulator of the Cause in America. Instead of instituting courts in the various dioceses in which these servants of God were put to death for the Faith, it has been decided to have but one Court, in Quebec, as that was the headquarters from which they all proceeded to their missions and for most of the witnesses it is also very convenient. The Judge is Mgr. C. O. Gagnon, chaplain of St. Charles' Asylum, Quebec. The Assessors are the Rev. J. Girard, of Laval University, and the Rev. J. Forbes, Superior of the White African Fathers, Quebec. Mgr. H. Tétu, Procurator and Almoner of the archdiocese, is Promotor Fiscalis. The Notaries are Rev. M. B. Ph. Garneau, Assistant Librarian

of the Seminary of Quebec, and M. Charles Guilbault, of the Parliament of Quebec. The Couriers are the Rev. MM. J. E. Michau and A. F. Lapointe, of the Seminary of Quebec. For the benefit of the witnesses who reside in France, the Cardinal Archbishop of Paris will be authorized to institute the Informative Process there also, and this will be done next April.

About fifteen witnesses, six of whom have already been examined, are to be heard in Quebec. The Rev. John F. Lowery, Pastor of St. Mary's Church, Troy, N. Y., representing the Albany Diocese, and Fathers Campbell and Wynne, of New York, have already given their testimony. Father Laboureaux, of Penetanguishene, who has built a memorial church in honor of the martyrs near the district of their old Huron Missions; M. M. E. Dionne, Librarian of the Parliament of Quebec; M, l'Abbé Gosselin, author of the Life of Mgr. de Laval, have also given their testimony. Among others who are still to be examined are members of the various religious bodies, Franciscans and Sulpicians, who co-operated with the Jesuits in the evangelization of New France; Father Jones, Archivist of St. Mary's College, Montreal, and Father Melancon, now in charge of the Indian reservation at Caughnawaugha.

It is hoped that the results of this Process will be ready for transmission to Rome next summer.

Greek Catholics in America.—The Holy See has appointed Right Rev. Andrew Hodobay, Prothonotary Apostolic, as permanent visitor of all churches of the Greek Ruthenian rite in America. He will act through the Apostolic Delegation and keep the Holy See informed of the status of churches, priests and people of that rite. This is not an office independent of the Ordinaries, but rather it will be the visitor's duty to cooperate with the bishops in supplying all the spiritual needs of our growing Greek Catholic population, which is now estimated at 300,000. Bishop Phelan, of Pittsburg, November 14, 1904, issued a pastoral bearing directly on the rights of these Catholics, and on the precise relations established by the Roman Congregations between the Greek and Latin rites. Difference of rite, he said, by no means implies independence in matters of faith and general discipline. "All Catholics are Roman Catholics, and it is a misuse of words and terms to say that some of the clergy and people of the diocese are Roman Catholics and some are Greek Catholics."

The Hierarchy.—At the November Consistory, Pope Pius proclaimed nine American Archbishops and Bishops, four being for Canadian sees. Three were for the newly-erected dioceses of Fall River, Sault Ste. Marie and Joliette, P.Q.

Very Rev. John P. Carroll, D.D., formerly President of St. Joseph's College, Dubuque, was consecrated Bishop of Helena, December 21, in the Cathedral, Dubuque. He succeeds the late Bishop Brondel, and his see comprises the entire State of Montana, 146,080 square miles, with 65 churches and 110 missions.

Right Rev. Richard Phelan, Bishop of Pittsburg, died December 20, being in the seventy-seventh year of his age. He had been in failing health for two years past. Bishop Phelan was consecrated in 1879.

Bishop-Elect Lillis, of Leavenworth, was consecrated by Archbishop Glennon, in the Cathedral, Kansas City, December 27.

Bishop Horstman, of Cleveland, successfully arbitrated a strike at Marblehead, O., and effected a satisfactory compromise between 800 workmen and their employers.

An Important Decision.—Judge Evans, of the Court of Common Pleas, Columbus, Ohio, has decided against the previous adverse report of Judge Oxey, Master Commissioner, that all church property, including rectories, schools and convents, is exempt from taxation. Bishop Watterson had appealed his case, *vs.*, the State Auditor and Treasurer, contending that churches used for public worship, convents and schools used as public institutions of learning and belonging to purely public charity, *and all their necessary appurtenances* (the rectory included), were strictly within the meaning of the law of exemption. The learned Judge delivered a lengthy opinion and concurred with a decision rendered in a Pennsylvania Court defining a public charity to be "whatever is gratuitously done or given in relief of the public burdens or for the advancement of the public good—in every such case as the public is the beneficiary, the charity is a public charity." Many precedents were quoted from the various States, so that the decision bears indirectly on the taxation of church property in general.

Federation Notes.—Bishop Maes, of Covington, addressed the Campbell County Federation of Kentucky last month, on the subject of education as embodied in the resolutions of the Detroit Convention. He said that for the solution of the school question there was need of unity of opinion among Catholics, and it was to secure such unity that the American Federation was working.

Bishop Stang, of Fall River, called a meeting of delegates from the parishes and Catholic Societies of his diocese to meet at Fall River, November 18. Bishop McFaul, of Trenton, and Hon. T. B. Minahan, two of the principal founders of the Federation of Catholic Societies, addressed the delegates. Bishop Stang declared that while partisan politics were to be strictly banned, the time was come to organize a lay-apostolate for the advancement of Catholic interests and to create and develop Catholic public sentiment in this country.

The Kentucky State Federation's Executive Committee has passed resolutions commending the action of a Justice of Peace who declined to officiate at the marriage of Catholic parties.

Presidential Election Figures.—The total popular vote for the presidential candidates was 13,500,000. Mr. Roosevelt's plurality was 2,500,000, with an electoral vote of 336. The Populist vote fell to 124,000. The Socialist candidates received 392,857, a marked increase since 1900, but

less by one-third than the vote first claimed. At the convention of the American Federation of Labor, held last month in San Francisco, a resolution which the Socialists tried to insert was overwhelmingly voted down—a reaction doubtless after their post-election boasting.

ROME.

The Jubilee, or Marian, Exposition and Congress.—The Exposition in honor of the Jubilee of the Immaculate Coonception was inaugurated in the Lateran Palace on November 27. After a hymn by a special choir in honor of the Immaculate Mother and another in honor of the Sovereign Pontiff, Cardinal Ferrata demonstrated, in a remarkable discourse, all the inspiration that Christian art has found in the Madonna and all the grateful tribute it has paid to her. The highest type of Christian beauty, she, after her Son, was the great model which influenced all Christian history; and, naturally enough, Christian art found in her its inspiration, its ideal, and its life; and when she was rejected Christian art decayed.

Observers are surprised, in viewing the Exposition, at the difficulties overcome in bringing together so many artistic and historic treasures. Amongst the curious and historic objects are the mitre worn by Pio Nono at the moment of the definition of the Immaculate Conception, and the illuminated parchment of the Bull *Ineffabilis.* It is in thirty-two folios, and on the last page is the autograph declaration of Leo XIII that he unites his heart and voice with those of his predecessor. The Marial Festivals began with a memorial service for the two Pontiffs, one of whom defined the dogma and the other proclaimed the Jubilee.

On the 1st of December the Congress was opened in the brilliantly decorated Church of the Apostles by Cardinal Vincent Vannutelli, whose discourse in classic Latin followed the now universal hymn *Tota pulchra es, Maria,* rendered by a choir of a hundred voices. The Cardinal pointed out the extraordinary modern development, as shown in the world-wide sodalities of the Blessed Virgin, of a devotion to the Beloved Madonna which existed from the beginning. Eloquence will show in this Congress, what art does in the Exposition, the all-beneficent influence of Mary in Christian civilization and worship. From her all supernatural life has sprung, as the natural from the less happy mother, Eve. The whole doctrine of the Immaculate Conception will be exhaustively treated—its reasons, beauty, history, relations with other points of faith, etc. The illustrious assembly present at the inauguration of the Congress presented a striking testimony to the Catholicity of our veneration of Our Lady. There were names from all parts of the world, and of all classes of people.

The Papal Allocution.—On November 14 a secret consistory was held in preparation for the canonization of Blessed Alexander Sauli, a Bishop of the Barnabite Congregation, and of Blessed Majella, a Redemptorist

lay-brother. At the same time was proclaimed the appointment of twenty-eight Bishops and Archbishops to vacant sees, and of seventy-six already appointed by Brief. The Papal Allocution on this occasion was remarkable. It dealt as exhaustively, as fearlessly, with the irreligious tyranny of the present French Government, and its dishonesty in dealing with the Religious Orders, the Bishops, and the Holy See. Pope Pius expressed his deep sorrow at the war now raging and prayed that peace may soon ensue. He regretted that he cannot give bishops to France because of the difficulties put in his way. The charge that the Holy See is to blame is as dishonest as untrue. The pretence of the never valid Organic Articles proves this. His Holiness reviewed the history of the Concordat and its provisions for the appointment of bishops, then he went over the story of the late diplomatic rupture. There is clearly no liberty for the Church in France, since the bishops may not come to Rome without the consent of the government, nor even write to Rome, and when the administrative congregations in Rome are openly insulted. The purpose of destroying religion in France has been avowed—hence the Religious Congregations and the Catholic schools have perished, and a project is adopted to disestablish the Church. It is, apparently, held that to have a Republic in France, it must be anti-Christian. What is worse, is the hindrance of the action of the Holy See. The French Government demands that its nominees, no matter who they are, be accepted for bishoprics; and bishops who have stood for religious liberty have been punished. Yet the Holy Father has an "unalterable affection for France, where the Church has so many devoted sons." He has by no means lost hope nor courage: "Let them do their worst—they shall find us ready and fearless."

FRANCE.

M. Combes' Inquisition.—The situation has been made emphatically clearer. M. Combes' sovereignty is upheld by a system of spying that enmeshes all France: the Premier's schoolmen and magistrates are in it, as well as the soldiers. After the resignation of General André, Minister of War and head of the spy system, the Ministers Chaumié and Vallé dismissed certain spying intermediaries, and were about to dismiss others, when the Masonic Grand Orient sent its deputation and protest to M. Combes. Immediately the Premier endeavored to shelve the questions of M. Benoist and others in the Chamber concerning the part of the magistrates and other functionaries in the system of spying, and plainly declared, "Our foes are mistaken if they think we shall hand over to their vengeance Republican officials. . . . We do not mean to lose in a week five years' labor of Republican propaganda." This declaration was unmistakable, and even a chief of the Block, M. Doumer, cried out that it was "not Republicanism, but Bonapartism"; and another chief, M. Leygues, that it was "the most abominable of all the tactics of Cæsarism." M. Ribot denounced the Premier as "the only man

in France who could utter such words." "You ought not," he continued, "have continued in office one moment after General André," He demanded if a certain association (the Grand Orient) had not given its orders to the Premier: if so, then there is no government in the country. The Premier was, however, supported by a small majority, and he subsequently issued a circular to his carefully chosen Prefects throughout France to continue the spy system "in view of the incessant attacks on the Republic"! In company with M. Combes, the Grand Master Lafferre accepted the Grand Orient's responsibility for the infamous organization by which Catholic officials are cashiered because of their religion.

The Masonic Oath and the Law-courts.—In a suit between two radical editors, Berenger and Charbonnel, a university professor, named M. Téry, refused to take an oath to tell the *whole* truth against a brother Mason, M. Delpech, because another tribunal, that of the Masonic Grand Orient, had already absolved him, and had ordered every Free Mason to consider him as innocent. The Masonic oath, he said, had the higher claim. The Grand Master, Brother Lafferre, affected to treat the witness, M. Téry, as a clerical; but the latter produced a copy of the Masonic order referred to, proving, as he had asserted, that "those who have taken the Masonic oath are not free to tell the truth."

Divorce Made More Easy.—Even divorce has yet too many Christian restraints in France. M. Vallé, Minister of Justice, has ordered the magistrates "to regard in the largest and most humane manner the means of remedying what is too rigorous in the Civil Code," so that, "to sum up his whole thought, the granting of permissions (to re-marry) must be the rule; the refusal, an exception." Hence, certain old restrictions are abolished—as the deputies have voted to suppress the prohibition of marriage between an adulterer and his or her accomplice, hence there need be no more question as to the relation of the two before the death of the innocent partner; nor is any disproportion of age between the petitioners to be a bar to their union. Moreover, the prohibition to wait ten months after a divorce before re-marrying is now removed. These new regulations are to be put in force (by a *circular* of M. Vallé) "without any regard for municipal authority or public opinion."

The State to Conduct Funerals.—Funerals are altogether too Christian for the present rulers of France. A bill is now ready from the hands of M. Rabier, by which funeral services, in their outward aspect, will be under State direction. The furnishings will be supplied by the State, and will thus afford a tax, beyond which nothing may be demanded by ecclesiastics. The furnishings, too, will be non-committal—the same for all—Catholic, Protestant, Jew and Moslem. The old right of the churches to look after the cemeteries is to be abrogated; these will be soon, no doubt, non-committal, too; and therefore, of course, without any crucifixes.

The Premier, his Deputies, and the Country.—The elections which formed the "Block" in 1902, gave a majority of 200,000. A short time ago, forty deputies separated from M. Combes, leaving him now only 279 followers, who were elected two years ago by 2,434,667 voters. The figures are given by the *Republique Française*. The 277 deputies who have condemned the official system of spying represent 2,510,358 electors. M. Combes had only a majority of two in the vote in the Chamber, and he was supported by six Ministers and one sub-secretary of State. He therefore represents only a minority of the French electors—a minority of about 80,000 votes. The Premier has been forced to accept the reduction of the "Secret Funds," and he had but one vote of a majority to suppress the employment of the Sisters in female penitentiaries. For this laïcisation, 55,000 francs were voted by the Chamber. The funds for the embassy to the Vatican were suppressed without a vote.

M. Delcassé on the Eastern Schools.—In reply to a Socialist proposition to refuse all aid to the French religious schools in the Orient, M. Delcassé said that lay and republican schools, which are few, had received a great part of the money, but had shown poor results, the religious schools having beaten them in the race. Schools opposed to French interests would be only too glad to get the 80,000 in the religious schools—the lay schools contained only 1,400 pupils—and patriotism would not allow him to sacrifice them. A resolution to increase the number of secular establishments was opposed by M. Delcassé as not providing funds.

A Martyr in Manchuria.—One of the youngest missionaries of the Vicariate, has fallen like a soldier at his post in Southern Manchuria. It was the Abbé Trécul, slain at Tatsing-chan, on October 16, while defending a young Christian of his flock, who was about to be shot by a bandit. Father Trécul was first shot in the hand, then five times in the breast. A seventh shot tore open the intestines, and the missionary fell in his death agony. He was born in the diocese of Chartres in 1879, and ordained in France in 1903. A month after ordination he set out for Manchuria.

GERMANY.

The Press Campaign Against the Bishop of Metz.—Bishop Willibrord Benzler, O.S.B., of Metz, who is a true and zealous shepherd of his flock, and also enjoys the friendship of the German Emperor, has been, for these very reasons, almost since the beginning of his episcopate, but especially for the greater part of this year, the object of incessant attacks on the part of the Anti-Catholic press. In the spring of this year (See MESSENGER, October, 1904, p. 483) he vindicated the laws of the Church by placing the cemetery of a country-parish under interdict for a short time. Soon after, he saluted the Emperor at the railroad station on the latter's passage through Metz. What words were exchanged between prince and prelate no one knows. Nevertheless a Dresden paper published

the Emperor's speech, in which in terms most discourteous, he upbraided the prelate as if he were a lackey. The speech, incredible though it was, was eagerly snapped up by Anti-Catholic and sensational papers and published far and wide. The Berlin *Germania,* on inquiry, received from the bishop the information that the pretended speech was an invention pure and simple, without one word of truth. The journalistic author of the speech himself admitted as much, saying that if the words were not spoken by the Emperor, they ought to have been spoken. This first act was played in June. In October the speech began once more to be circulated, starting this time all the way from the Russian Baltic provinces, and again made the round of the press, was telegraphed across the German frontier to the French papers, and has, at length, crossed the Atlantic, feeding now Protestant papers in this country, both English and German. Very likely it will henceforth be part of their permanent stock-in-trade. The *Reichsbote,* which is said to be the Empress' favorite paper, distinguished itself in this nasty campaign, and when pushed to the wall by the Catholic papers, coolly declared that it did not believe the bishop's denial. This is the paper which Count von Bülow not long ago publicly called a liar!

Spiritual Care of the German Catholics in Italy.—In the beautiful letter which the Holy Father addressed last May to the *Bonifatiusverein,* he called the attention of the German Catholics to the spiritual needs of their Catholic countrymen living in Italy, suggesting that the beneficent action of that noble society should be extended to these greatly neglected Catholics. The Holy Father's exhortation has been heeded. At the Bishops' Conference held at Fulda, last summer, Cardinal Kopp was chosen protector of the German Missions in Italy, a nomination which promptly received the approbation of the Holy See. As the Cardinal cannot personally devote himself to the work, he has named as his commissary, Mgr. de Waal, the Rector of the German Campo Santo in Rome, who has already taken the first steps in the organization of the work. This distinguished prelate has passed nearly his whole priestly life in Rome and is extremely well liked by his countrymen who visit the eternal city. There are many German Catholics living in Italy, especially in the larger cities; in Milan, alone, there are 12,000. It has been decided to entrust the Italian Missions to the St. Joseph's *Verein* in Aachen, which was founded many years ago for the financial support of the German missions in France and England. Cardinal Kopp has requested all the German and Austrian bishops to recommend and assist the St. Joseph's *Verein* in this new work.

The Jubilee of the Immaculate Conception.—The joint pastoral of the Prussian bishops on the Jubilee of the Immaculate Conception, was published shortly before the feast. Several large pilgrimages of German Catholics went to Rome for the Jubilee celebrations. Among the many bishops were Cardinals Kopp and Fischer and Bishop Benzler, of Metz.

Congress of Catholic Women's League.—The first Congress of the Catholic Women's League, was held at Frankfort, November 6-8. This newly created organization, which is destined to do great work, owes its existence to the suggestion of Frau Emmy Gordon, and has its centre in Cologne. The Congress was honored by the presence of several distinguished priests, among them the representatives of Cardinal Fischer, of Cologne, and of the Bishop of Limburg, also of prominent parliamentarians. The objects of the League are to keep the German "woman movement" within the bounds of Christian principles, to save it from falling into fatal extravagances, and to give unity and a common impulse to the various religious, social and economical works undertaken or to be undertaken on behalf of women. Among the problems or works that were discussed by the assembled ladies are the following: The rescue and care of fallen women—the care of female prisoners—the moral protection of girls in the large cities—the training of country nurses—the care of domestic servants—the care of women on farm or in factory—the higher education of women, etc. Frau Gnauk-Kühne, a convert, and a woman of national fame as a champion of her sex, was a prominent member of the Congress, also Fräulein Clara Renz, Phil. Dr., who holds an official position in the Munich University Library. This lady, who formerly was a teacher in an American college, spoke eloquently of the generosity of American women for the welfare and advancement of their sex, particularly in the matter of higher education. Great earnestness, good will and enthusiasm were noticed throughout the proceedings of the Congress and the new organization has been launched on its career of usefulness under the most favorable auspices.

The Society of St. Charles Borromeo for the diffusion of good books, according to its latest report, counts 118,000 members, with 2,676 branch libraries. In the year 1903, the Society distributed 108,300 books *gratis* to its members and expended 88,400 marks on its branch libraries. The Society flourishes most in the Western Provinces of Prussia; Rhineland and Westphalia.

A Catholic Garrison Church in Ulm.—The first Catholic garrison church in the Kingdom of Württemberg, was consecrated on November 8, by Bishop von Keppler, in presence of the King. It is built in the Gothic style, and was erected by the empire at a cost of 700,000 marks. At the same time the first military parish priest in Württemberg was appointed.

Sympathy in Australia for Massacred Missionaries.—(See MESSENGER, December, 1904, p. 732). Father Linckens, Provincial of the Missionaries of the Sacred Heart, in the South Sea Islands, sends a long account of the sympathetic reception given him in Australia, whither he went soon after the massacre of the missionaries in the German colony of New Pommerania. In Brisbane and especially in Sydney, he was overwhelmed with marks of sympathy on the part of all classes of the people and all denominations. Cardinal Moran received him with fatherly

tenderness and ordered a solemn *Requiem* in his Cathedral. The church was thronged with worshippers and His Eminence delivered a splendid discourse on the Catholic missionary spirit, which made a deep impression and moved many to tears.

The Abbot of Beuron at the Court of Baden.—The Grandduke and Grandduchess of Baden gave audience recently to the venerable Archabbot Placidus Wolter, of Beuron, and to his secretary, Father von Oer. The Abbot, who is seventy-five years old, lately recovered from a severe illness. The Grandduke, who had known Father Placidus fifty-five years ago, as a fellow student at the University of Bonn, had expressed a wish to see him once more. Baden, with a Catholic majority, boasts the unenviable distinction of not possessing a single religious establishment for men. Perhaps this visit foreshadows the return, in the near future, of the monks and friars. There will be the usual uproar in the camp of the fanatics. Abbot Placidus Wolter is the brother and successor of Father Maurus Wolter, the founder of the celebrated Benedictine Congregation, of Beuron. Father von Oer, before his entering the order, was a Major in the Saxon army and military instructor of the present King of Saxony.

Catholic Students' Clubs.—The agitation against the Catholic Students' clubs goes on a-pace. The latest outbreak took place at the Institute of Technology, of Berlin-Charlottenburg. At a mass-meeting of the students, a motion was carried—in the name of academic liberty!—that the Senate of the University be petitioned to dissolve the Catholic clubs existing in the school, and forbid them, in the future, also to enter into negotiations with the Senates of the other technical universities to the same effect. The Catholic University clubs are so flourishing and so much in evidence that frantic efforts are being made to kill them off. The efforts will be in vain, for these clubs are the darlings of the Catholic people and nearly all the Catholic Parliamentarians and Catholic Professors are honorary members of one or more of them.

Conversions.—Wilhelmine von Hillern, the novelist of international fame, who has been living for years at Oberammergau, was recently received into the Catholic Church. At about the same time the conversion was announced of the dramatic poet, Martin Unterweger, and of his wife, the well-known authoress, Rosa Stolle. Another recent conversion is that of Dr. Ludwig Seidel, formerly a Protestant preacher and until a short time ago Professor in the Gymnasium of Breslau. He will enter a seminary and study for the priesthood. It is rather a significant fact that conversions to the Catholic Church, though frequent enough in Germany, are not often mentioned in the press.

Calendar of Catholic Authors.—The seventh edition of Keiter's Calendar of Catholic Authors, of the German tongue, (German Empire, Austria, Switzerland and Luxemburg) has just appeared and contains 3,100 addresses. Besides the names and addresses of the authors and the usual personal information and list of works, the book contains a list of scien-

tific and journalistic associations, literary bureaus, and Catholic publishers in the countries above mentioned. It gives a good idea of the intellectual activity of the German Catholics, and is an excellent book of reference.

The Quarrel About the Lippe Regency.—Chancellor von Bülow has shown extraordinary skill, as even his enemies acknowledge, in dealing with the case of the Lippe Regency, in which the Emperor so unfortunately interfered by his hasty telegram. (See MESSENGER, November, 1904, p. 614). First of all he succeeded in nearly explaining away the meaning of His Majesty's telegram, and next he induced the litigants to accept the intervention of the Bundesrath, which in turn handed the matter over to the Supreme Court of the Empire, to whose decision the litigants have beforehand agreed to bow.

The Canal Bill in the Prussian Legislature.—The great Canal Bill, a pet project of the Emperor, which has been three times defeated in the Prussian legislature, is now for the fourth time before the House, and bids fair at last to be carried. Thanks to the skilful tactics of some distinguished members of the Centre, that party has leaped into the position of leadership in this great question, much to the chagrin of the Liberals, and is about to add new laurels to its splendid legislative record.

ENGLAND.

The London County Council and the Education Act.—The County Council is charged by government with the just administration of the Education Act. This is what it apparently intends not to do. Its temper is shown in its report, which classifies the managers of the religious schools as "sectarian mendicants who have been able by legislative violence to snatch the rates"; and which proceeds to condemn certain of these schools as unfit for educational purposes without telling the managers what improvements are needed. A leader of the hostile section of the Council admitted that "party considerations" should in this juncture influence the action of the Council.

Divorce in England.—The Divorce Act was passed in England in 1857, supported by the Archbishop of Canterbury and the majority of the Anglican Bishops. Lord Grey uttered the warning then, that it was an incitement to immorality, which the years ensuing have only too sadly proved. During the thirty years following the enactment, the divorces, including legal separations, numbered 9,306. But at present the annual number exceeds this total. Year after year divorce has been made easier for the poor, and with most deplorable consequences; year after year summary jurisdiction in police courts and petty sessions has been extended. In consequence divorces have increased nine-fold in the last ten years. The practice or methods of the court result in perjury, collusion and crime, in order to obtain the desired results.

Anglicans Follow Pope Pius in Music Reform.—The Commission appointed by the Protestant Bishop of Worcester to report on the question

of church music in his diocese finds that choirs tend to monopolize the service to the exclusion of a worshiping congregation, who have thus no part in the official prayers and chants of the Church—precisely one of the reasons why the Pope issued his *Motu Proprio*. The Commission drastically recommends the dropping of all singing of Psalms in favor of mere recitation. In the Catholic Plain-song we have a chant adapted to unmetrical literature, solemn and unisonal, and thus admirably fitted for the use of a multitude in Divine service.

Work of Convert Clergymen.—The English Catholic papers discuss the question of works in which convert clergymen might be engaged without becoming priests or being separated from their families. Some recommend the formation of a special organization, or membership in such associations as that of St. Vincent de Paul. Others propose that such clergymen be admitted to Minor Orders and assigned to work under the guidance of the bishops. Canon Hay has recently invited convert clergymen, whether married or single, to join him in his work amongst seamen. In this work, he says, they could retain their clerical garb and continue their ministrations for the good of souls. While private subscriptions could be counted on, seamen's missions would, in many cases, be self-supporting. Canon Hay gives his experience of meeting from fifty to sixty seamen, Catholic and Protestant, who are only too glad to hear whatever may be said to them—lectures, readings, etc. In Genoa a sum as large as £200 a year is collected from seafarers for the Catholic missions there.

Intolerance.—Referring to the great Protestant demonstration in Brighton, in November, the *Tablet* says: "The statement that the nuns exiled from France had been expelled for their 'irreligion' raised no whisper of protest in that assembly of chivalrous Englishmen. In the name of liberty, Dr. Alexander Robertson demanded, first, the official inspection of every convent in the country, and then their total abolition. Mr. Nicholson, in order to extend the reign of political toleration, called upon his hearers to refuse to vote for any candidate who would not pledge himself to 'put a stop' to convents, monasteries, and Jesuits. Finally the escaped nun, Miss Edith O'Gorman, made the three following statements: 'She would be guilty of a mortal sin against the vow of poverty were she even to dispose of a crust of bread to a starving person without first going down on her knees for the permission of the Superior—a permission which was rarely granted.' 'If a nun received a command from a Superior which she knew to be wicked and criminal, and if she remonstrated, she was told the responsibility rested on the Superior.' 'A nun would be guilty of a mortal sin if she looked into the face of any man, or if she should see her face in a looking-glass.'" The *Tablet* adds, "Who shall say we are not a gullible people?"

IRELAND.

Mr. Redmond on the Land Act.—A very large and important meeting was held in Limerick on the first Sunday in November by the people gathered from the neighboring counties. Its key-note was union—in the words of Mr. McHugh, M. P., "one party, one policy, one organization." The chief speakers were Mr. John Redmond and Mr. William O'Brien, now returned to public life. Reviewing the land question, Mr. Redmond said it was in process of settlement. The Land Act, notwithstanding defects and hindrances, is still great, and "destined, with common prudence and courage on our part to hand over nine-tenths of the country to the people in comparatively few years." The National Party did not repudiate the Land Conference agreement. It was the government, and especially the landlords, that did not carry it out. Hence there is need of "organized and determined resistance." The people must insist on justice to the evicted tenants, on the sale of the grazing tracts and on fair prices. Mr. O'Brien spoke of the cordial union existing between the leader and the party regarding the main issues before them. If, he said, he had a hard word for some of the landlords, they deserved it. The representatives are to carry out the wishes of the people; let the latter disapprove and their representatives will disappear. "The power of the people to exact obedience from their representatives can never be too thoroughgoing for my taste." "The Land Act is working and will work. . . . It is as easy to stay its operation as it is to stay the tide with a pitchfork." Already £12,000,000 ($60,000,000) worth of land has changed hands. The average purchase is too high, but the League can insist upon a reduction of the price.

BELGIUM.

The Monks in Agriculture.—It has been noticed by Protestant publicists that there is scarcely any of the economic associations to which the most prosperous country in Europe, Belgium, owes its present state in which the parish-priests are not leaders. The recent agricultural congress in the splendid Benedictine monastery of Maredsous, in the province of Namur, gave the monks their due. Baron de Montpellier declared that in the economic evolution of the country their influence had been predominant. He had only to point to the monasteries which sentinelled the country, which had won it from the waste, and around which industry had spread and towns had grown—Tongerloo, Averbode, Parc, Grimbergem, Postel, Floreffe, etc., etc. Count de Villermont presided over the Congress, and around him was the flower of the proprietors and landholders of the province. Among the most notable persons were Barons de Guy and d'Huart, the Marquis de Beauffort and M. Poncelet, senators, the deputies—Dohet, Hubert, Maenhaut, and Thibbaut, Abbot de Hemptinne, and the indefatigable Bishop of Namur, Mgr. Heylen.

The Belgium Missions.—The *Missions Belges* for November gives a complete list of the mission fields in which the sons and daughters of

this little Catholic land are actually laboring. The list is astonishing. The old Religious Orders and the new are all here with the secular priesthood—men and women with the apparently countless array of their converts in almost every land under the sun. Eight of the great Religious Orders are represented, twelve of the more recent congregations of men, and fourteen of religious women, not to mention the nuns of the older Orders. There are, moreover, the Apostolic College of Turnhout and the American Seminary of Louvain, in which missionaries are trained by Belgian teachers. The latter, since its foundation, has sent to American missions 650 priests, of whom 130 were Belgians. Of the four archbishops and 10 bishops in the United States who were formed at Louvain, nine are living, and five of these are natives of Belgium. The first great Religious Order in the list is the Premonstratensian, of which four Belgian monasteries send missionaries to Congo, Brazil, Northern Canada and Denmark. In Congo alone they have a Prefect Apostolic, eight priests, 11 Brothers and 13 Sisters. There are three principal mission-centres, with about 20 farm-chapels. There are schools in the principal stations, and in them 600 children. One Benedictine Abbey has 90 Priests and 26 Brothers in Brazil, six principal stations, five secondary stations, and four colleges, with 970 students. The Trappist monastery of Westmalle sent its Religious to equatorial Congo in 1894. Now there are in that mission five Fathers, eight Brothers, 4,000 Christians, 3,000 catechumens (under instruction), schools with more than 500 children, and two hospitals. The mission has, also, 11 missionary nuns (Trappistine).

The Discalced Carmelites of the provinces of Brabant and Flanders have charge of the mission of the Malabar Coast, in British India. There are 500,000 Christians here, mostly of the Syrian Rite. The Carmelites have been laboring in this region for two centuries and a half. Since 1880 particularly, the mission has greatly progressed, owing to Belgian zeal and charity. At present there are 48 European Carmelite Fathers, one Archbishop and two Bishops of the Order, three native Bishops, 100 native Carmelite Fathers, 600 native priests of Syrian or Latin rite, six colleges, more than 900 schools, a dozen orphanages and one large hospital. The Belgian Jesuits have missions in Bengal, Ceylon, and Congo. In Bengal there are 98 Fathers, 40 Scholastics (teaching or studying for the priesthood), 25 Brothers, 106,757 converts (either baptized or about to be), two colleges with 978 students, one seminary, one house of probation, 12 residences for Europeans and 21 for the native missions, 166 schools with 8,490 pupils, 1,204 children in Sunday-schools, five orphanages, two hospitals, 52 Sisters of the Cross, nine Ursuline nuns, besides Christian Brothers, Irish nuns of Loretto, Little Sisters of the Poor, and native Sisters of St. Anne. Similar, though less important, are the missions in Ceylon and Congo. In the latter place, the Jesuit missionaries began in 1893, and have now 2,380 baptized converts, with 2,178 under instruction. This astonishing story of the Belgian missions at the beginning of the twentieth century is continued through 10 large, closely

printed pages of the Mission Record. The missions of the religious women are, if possible, more surprising than those of the men. The Daughters of the Cross, for instance, in their mission of Bombay, have establishments in eight different localities, with 48 Daughters of the Cross and 28 Tertiary Sisters; and in Calcutta five establishments, with 96 Daughters of the Cross and 28 Tertiaries. They conduct works of education and charity: boarding schools, a normal school, professional schools, houses of retreat, orphanages, asylums, hospitals, workshops, and houses for the instruction of converts.

Death of Father Schouppe, S.J.—The name of Father Schouppe is a household word with theological students; his admirable treatises are known everywhere. He died at the College of Darjeeling, India, on October 11, after an acute and lingering illness, borne with exemplary patience. A short time before, he had celebrated the fifty-first anniversary of his ordination. Born in East Flanders on December 31, 1823, he was in his eighty-first year of life, the sixty-fourth of his religious profession and the sixteenth of his missionary career in India. When already growing old, he volunteered for the foreign mission, asking with the simplicity of a child whether an old man of sixty-five years would be of any use in the distant field. The greater part of his life had been occupied in teaching theology at Louvain and Liège. His works on theology, Scripture, asceticism, and sacred eloquence, besides many pamphlets on various subjects, have been found most useful. Amongst his favorite works of zeal was the giving of retreats to priests. In the missions he did excellent work in preparing young men for the priesthood.

THE READER.

Report of the Chief of Bureau of Insular Affairs, Washington, D. C.— Colonel Edwards deserves thanks for his exhaustive Report of the conditions of things in our new possessions. Most of it is technical and appeals rather to statesmen, financiers and business men, but there are many topics treated which interest the general reader, as for instance his appreciation of the Philippine exhibits at St. Louis, the credit of which belongs mainly to him. Those who have been at the Exposition will heartily agree with him when he says: "The battalion of Filipino Scouts justly deserves much praise. I have never seen in any garrison outside of West Point a better drilled, disciplined, more cleanly and sanitary or healthy command than this battalion of Filipino Scouts in the Philippine Reservation at the World's Fair." After detailing their points of excellence he adds: "Much credit for this result is due to Major William H. Johnston, their commanding officer." Colonel Edwards may, with good reason, be proud of the entire Philippine exhibit; and we can well understand that it was "an awful task and cost much money," but it was worth it. There was nothing in the Exposition so noteworthy, so interesting, and so instructive. The Report also rehearses the matter of the Filipino students, and the very excellent principle is reenuntiated that "when the government takes pupils from their homes into a new and strange country, it cannot properly rid itself of responsibility for the continuance of the same moral and religious surroundings that its wards had at home." Catholics deeply appreciate this declaration, and are properly grateful to the government for having made it.

Old Fordhamites affectionately remember Colonel Edwards as one of their former Military Instructors. Both he and Lieutenant Squires, his predecessor at the same post, have more than responded to the trust put in them by the government; the latter as Minister Extraordinary in Cuba, the former as Chief of the Bureau of Insular Affairs.

Shadows Lifted. By J. E. Copus, S.J., (Cuthbert). Benziger, N. Y. Price 85c.

Father Copus continues his apostolate among the boys, and judging from the favor with which his books are received it is most fruitful. This new contribution to his already extended series is excellent. Passing by many scenes which are graphically drawn, the bicycle race, the picture of which forms the frontispiece of the book, is full of life and vigor, and incidentally the characters of the two rivals stand out distinctly; but, perhaps, there is more artistic skill in the little scene which follows, where the small boy is emptying his wonderfully capacious pockets. The unconsciousness of the youngster to the gravity of the consequences which depend on the last article he fishes up, is quite a stroke and is done quickly; which is good art.

Twenty-nine Chats and One Scolding. By Rev. Fred. C. O'Neill. Christian Press Association, N. Y.

Twenty-nine and one make thirty. Connected with cents that figure would generally mean something of little account. It is the reverse with these thirty

chapters. They are fairy stories; bright, even brilliant with imagination, and interesting and entertaining for the grown ups as well as the little ones. But they are not merely fairy stories. They always lead up to a point of instruction in Catechism. The man that can tell these tales to the youngsters is a teacher by instinct. "The Scolding" is not a scolding at all. So Father Pardow is safe when he says, "the writer has imitated the Divine Master." He would not imitate, if he scolded.

Dante. By Rev. J. F. X. O'Conor, S.J., St. Joseph's College, Philadelphia.

"Dante" is a drama devised as an offset to the one written by Sardou; and its purpose is to give a correct notion of the character of the great poet. The scenes of the other world which pass before the eyes of the poet and the spectator, must be difficult to produce, but staging is a fine art at present. The language is noble and dignified with but one exception, perhaps, viz., 'naw' for 'no' of the small boy. That is an anachronism and an exotic. Father O'Conor's "Dante" has already been successfully acted as a college play. There will be special interest in reading it in connection with Dr. Brann's article on Dante in the present number of THE MESSENGER.

Proceedings of the Second Annual Convention of the Federation of Catholic Societies of Pennsylvania.—The Official Call which precedes the account of these "proceedings" is signed by Walter George Smith, President, and Joseph Aloysius Weber, Secretary, and endorsed by all the bishops of the State. This is as it should be. With priests and people united the future is assured. A sentence from the "Call" will answer the doubters and appeal to those who through inattention are unaware of what is going on.

"It is far from the minds of those who compose the Federation of Catholic Societies, that it shall have anything to do with partisan politics. We seek nothing from the nation, the State, or the municipality, except the equality of rights guaranteed us by law. He who would attempt to drag an organization like ours into the field of partisan politics would aim a deadly blow at the cause of Catholicism throughout the United States. We expect our members will continue to be as they are now in opposing political parties in accordance with their convictions of what is best for the interests of our common country; but when it comes to matters of Catholic interests where principles are involved they go beyond the transitory affairs of this life, there the teachings of federation require obedience to the laws of justice, and right thinking, that are anterior to all political systems and upon which their strongest foundations rest."

The various discourses delivered at the convention all merit perusal. They are on Divorce, Education, and the True Type of American Citizenship.

Pastoral Medicine. By Alexander Sanford, D.D. Wagner, N. Y. Price, $1.50.

Like the village schoolmaster, the priest, if he knows all this or thinks he does, will amaze his people. They might say of him:

"And still he talked and still the wonder grew
That one small head could carry all he knew."

Sanitation, cemeteries, school rooms, every variety of sickness and what not else besides are here set forth for the pastor's information. It is valuable, indeed, for with churches and schools, and sick and well, and living and dead, the modern priest has to deal. There might be one danger, however, in a

book like this, viz., that the incautious or rash or presumptuous might fancy they know as much as architects, sanitary engineers, and even physicians, and so venture in where only the privileged angels of the professions ought to be permitted to tread. A wise man knows that he knows nothing.

The Immaculate Conception. By Archbishop Ullathorne, revised by Canon Iles, D.D. Benziger, N. Y.

It is to be regretted that this reprint did not appear before the end of the Jubilee. It is a case of *sero venientibus ossa.* It would have had a wide sale then, both because of the intrinsic merits of the well known work, and because of the well deserved reputation of Archbishop Ullathorne. The catena of four centuries of pronouncements by the Sovereign Pontiffs culminating in the solemn declaration by Pius IX, which last event is here very graphically described, forms a chapter which we do not remember seeing elsewhere. Even if the Jubilee is over, no doubt the book will be welcome.

The Middle Ages. By Thomas J. Shahan, S.T.D., J.U.L. Benziger, N. Y. Price $2.00.

Dr. Shahan has had the good thought of reprinting some of his essays relative to the period indicated in the title of the book. The names of the chapters sufficiently indicate the novelty of the subjects treated, as for example, "Bathing in the Middle Ages," "The Book of a Mediæval Mother," etc. The effect of the Reformation on education, as shown in the "German Scholars of the Sixteenth Century," will be a surprise to many who have a superstitious reverence for Protestantism on that point.

Teacher's Handbook to the Catechism. By the Rev. A. Urban. Joseph F. Wagner, N. Y. Price $4.50.

The high price of this publication will be explained in that it consists of three pretty compact octavos. After each chapter there is an extensive quiz which furnishes interrogations on the matter explained and suggests others. The multiplication of these books is a hopeful sign. When the zeal of the house is eating us up we shall soon have the house filled.

The Philippine Islands. The Arthur H. Clarke Co., Cleveland.

It is a reproach to Catholic colleges and seminaries, and to priests and laymen who can afford it, to have neglected to support the publication of these volumes on the Philippines, wherein the beneficent influence of the Church in those parts is so thoroughly and triumphantly vindicated; and it is a calamity that in consequence of this lack of encouragement the editors are forced to announce that "after February 1, 1905, only enough of each volume will be printed to fill orders received before that date. Of the volumes already issued, the excess above the subscribed number will then be destroyed and the work will never be reprinted."

"Thus far less than 100 sets (!) have been placed in this country, although a larger number have been placed in the important libraries of Europe, India, Australia and the Far East." It is a justification of the old sneer: "Who reads an American book?" The eloquent preface of the work, by Edward Gaylord Bourne came like a thunderbolt to those who were belittling the marvellous success of the Church in those islands; and the documents produced in the first and subsequent volumes, in support of the writer's claims, all went to show how solidly grounded was Mr. Bourne's appreciation

of the work of the early missionaries, and how wise and benignant was the administration of the Spanish Government in dealing with its dependencies. The work is large, is monumental in fact; but it is of a high order of scholarship, evidencing in every page the most painstaking and scrupulous research; and, unlike so many modern publications, not undertaken for pecuniary profit, but in the interests of historical truth. Matters relating to those Islands must every day assume a more absorbing interest, and it will be a wrong perpetrated on the future scholar if he is not able to put his hand on the documents which will enlighten him on the subjects which are of such vital interest to his Church and his country. No Catholic firm would have had the courage or the resources to undertake such a publication, and it will be a serious reflection on us if our best efforts are not given to bring the enterprise to completion.

LITERARY NOTES.

Brunetière thus describes Ronsard, the great epoch-maker in French literature, the subject of the famous line "*Enfin Ronsard vint.*"

"Five books of Odes in which there are of every kind and of every model: Pindaric, Horatian, Anacreontic and Catullian; short and long, familiar and solemn, warlike and amorous, ironical and sentimental, triumphal and satirical;—six or seven books of Love Songs, making about 8,000 verses to Cassandra, to Marie, to Astrea, to Helena, to 'various,' where erudition, sensuality, tenderness, raillery, gallantry, fine taste and bad taste, or we may say the worst taste, where prettiness, melancholy, the joy of loving, the pride of being a poet, the chagrin at growing old, are expressed in the shades of language which is sometimes harsh, sometimes flowing, sometimes obscure, sometimes clear, but always brilliant and sonorous;—two books of hymns, that is to say, epic poems where the poet from force of habit of living with the ancients, seems, in fact, to be one of them; and like them inventing myths;—two books of poems which might be called caprices of a vagabond fancy, of the unoccupied hours, or as they used to say in those days, the gaieties of an inspiration that overflowed and which, of its own accord, always returned to that race characteristic, that *gauloiserie,* from which none of our great poets could ever free themselves;—four cantos or six thousand verses of an unfinished epic: Elegies, Epigrams, Mascarades, Epitaphs, Eloquent Discourses on the Evils of the Times—such is the work of Ronsard, and if one considers that nothing of the sort was ever seen in our language, or among the Italians, or among the ancients, where Pindar never composed amorous sonnets, nor Virgil heroic odes, one will understand the amazement of Ronsard's contemporaries."

Brunetière says, he was the completest poet France ever knew, and between him and any one of his successors you cannot establish a comparison without doing him a crying injustice.

The author of "The Life of Sir Kenelm Digby," is out with a story of "The Adventures of King James II of England." The *Spectator* gives it welcome, and notes that it deals more with James when he was not a king than when he was. Turenne admired him as a brave soldier and an admirable tactician, which will be consoling for Irishmen who remember him at the battle of the Boyne. The Spaniards wanted him as Lord High Admiral of the Spanish fleet, for he was held to be a great sailor. He did not take the

offer, for his brother was just then made King; so he assumed command of the English navy and dealt vigorously with the Dutch, which he did not do later on when he met them on land. He was not always a Catholic, and there seems to have been much shilly-shallying before he made up his mind to an open profession, and when he finally took action he did it so imprudently that he started the trouble which lost him his throne. Morally he was little to be proud of when king, but Abbot Gasquet, who writes the preface, says "from the time of his flight from Ireland till his death he led a most exemplary life and died the death of a saint, pardoning all his enemies and the children who had deserted him," proving, as in many other instances, that "sweet are the uses of adversity."

The Historian's History of the World, is a new venture in the literary market. It is easy to arrive at a verdict with regard to its character. On page 306, Vol. x, in speaking of the expulsion of the Jesuits from Spain, the writer says: "Choiseul did not scruple even to circulate forged letters in the name of their general and chiefs, and to propagate reports of the most odious and criminal nature against the members individually. These artifices will not appear *superfluous* when it is considered that Spain was the country that gave rise to the institution." The morality and the logic of this sentence are on a par. "The decrees of the Council of Trent we are told "were decrees written in blood." "The riches of the church were locked up in silver images and golden lamps which, if judiciously brought into commerce, might have rendered many thousands opulent and happy"—a sentiment exactly like that of Judas Iscariot. "Equally large were the encroachments which superstition made on the time of the inhabitants, the greater part of which were withdrawn from useful labor by religious festivals, masses, processions and *purchase of pardons.*" Phrases like these teem in this single volume. Catholics well know what answer to give to the publishers who offer such books for sale.

Mark Twain would be a valuable witness for Joan of Arc's canonization. His affectionate tribute to her in the December *Harper's,* must surely make the wonderful Maid say a good word for him in Heaven. There are other "Voices" than those of Domrémy, and the valiant old writer is assuredly prompted by some of them in this triumphant vindication of his heroine. Would that some of the recreants in France—there are more now than of old—could read the article.

Bossuet and Renan are different types of men, so are their admirers. Renan's friends erected a statue in his honor in six months. For six years people have been collecting for a statue to Bossuet, and the end is not yet. It is true that 80,000 francs have been contributed but 30,000 more are needed—"the price of two automobiles." If the requisite sum is in hand the statue will be up in the spring time.

Of *Falaise of the Blessed Voice* which was commented on in the last issue of THE MESSENGER, *The Athenæum,* in its issue of December 10, says: "A book which shows complete ignorance of what constitutes a valid marriage in Canon Law should not date from Harvard University."

SCIENCE.

The Reclamation Service.—On the 17th of June, 1902, President Roosevelt signed the bill known as the Reclamation law, which set aside the proceeds from the disposal of public lands in thirteen states and three territories, for

the construction of irrigation works designed to reclaim much of the arid and semi-arid land of the western portion of the United States.

The vacant lands of the West may be divided into three classes: The irrigable land, which will always be relatively insignificant as regards area, but of high importance as to value; forested areas of little value for agriculture, but valuable for timber production and protection of water supply; and the great body of arid land which would be productive with water, but for which an adequate supply can never be had. This last class includes 80 per cent. of the entire West, and is commonly known as "desert" though every acre has some value for stock raising purposes at some time or other. The irrigable land is being utilized through individual or corporate enterprise and through the Reclamation law.

The reclamation work is carried out by the Hydrographic branch of the Geological Survey, and consists in storing up large supplies of water in suitable localities and directing its flow, by means of canals and ditches, through as extended a territory as possible.

The selection of suitable localities for dams and storage reservoirs, implies a thorough examination of the country, with its rivers and streams, and a knowledge of the geological facts which bear upon the occurrence of water above or under ground.

Gravity, of course, is to be the main distributing agent, on the score of economy; but where the watering of higher lands will repay the trouble, pumping will be resorted to, the pumps being driven by electrical energy developed by the water power of distant storage stations.

The fund at the disposal of the Secretary of the Interior, for this purpose, amounts to about $27,000,000, and is already applied to the reclaiming of 1,332,000 acres; so the average expenditure per acre is quite modest.

An interesting account of this new work of the Geological Survey is contained in two papers by F. H. Newell, the Chief Engineer of the Reclamation service; one, in the *National Geographical Magazine,* January, 1904, and the other in *The Popular Science Monthly,* December, 1904.

In the *Scientific American,* December 17, Mr. D. A. Willey describes one of the most notable effects of irrigation in Southern California.

This section lies in San Diego County and forms part of the Colorado Valley. Before the work was begun one could travel for miles through this region without seeing even desert vegetation.

A canal, 10 feet deep and about 150 feet wide, takes the waters of the Colorado near Yuma, Arizona, and meanders for one hundred miles, part of the way through Mexico on account of the character of the country, into Southern California. Five hundred miles of lateral canals, from two-foot ditches to forty-foot streams, feed the main canal supply to over 150,000 acres, and in two years 250,000 acres will be watered.

The receipts from the irrigated land average $60 per acre, from crops of corn, wheat, barley, sorghum, sugar beets, alfalfa (three to five crops a year) rice and cotton. Curiously too, the canal supplies a fertilizer; for the Colorado pours into the canal a supply of rich mud stolen from the country further back; this tends to choke the channels and on being dredged out is found, like the Nile mud in Egypt, to be more beneficial than hurtful.

This "making the wilderness to bloom" is a work worthy of one of the best and most active of the scientific bodies in the government service.

Our Annual Railroad Slaughter.—The report of the Interstate Commerce Commission is nearly ready for publication and its perusal will fully justify

our use of the word "slaughter." The number of killed and injured on our railroads during the past year, passengers and employees, amounts to 55,130, 3,787 killed and 51,343 injured; if we add to these the class technically known as "others" (trespassers and those hurt at grade crossings) the list will run up to 70,000 and over.

An editorial in the *Saturday Evening Post* (Philadelphia), December 10, compares this with the life loss in some of the bloodiest battles of the Civil War, and adds:

"At present the idea of punishing a railway director or a railway president is laughable, and the attempt, once in a while made, excites derision, no matter how culpable the officers and directors may have been. If the American people insist that it be no longer a matter of derision but that officials be made to suffer as wrongdoers when actual negligence is proved, we shall no longer have to read, in the official reports of the Interstate Commerce Commission, such appalling facts as that, in the ten years, from 1892 to 1902, the American railways actually killed 71,704 people, and injured 435,271."

In the *Engineering Magazine* for December, 1904, Mr. F. H. Haskell has a paper, the leading article, on "The Causes of Accidents on American Railroads." The editors consider the question of such importance that they prefix to the article the following note:

"American railways which have been the world's envy in the matter of freight equipment and economical freight handling, have attained a bad eminence through the awful record of accident in the conduct of their passenger business. Mr. Haskell's thoughtful discussion deals, from a wholly American point of view, with a matter which, instead of ameliorating with time and progress, as should rightly be expected, has increased in gravity until it dismays observers on both sides of the Atlantic. We believe him to be right in seeking the explanation in fundamental tendencies, lying deep below the apparent factors of equipment and organization."

After recounting many facts, the result of personal observation, the author adds: "As I have attempted to show in this article, the vast majority of all train accidents are the results of disregard of orders; and the habitual disregard of orders results from that moral degeneration which has, perhaps unconsciously, been largely brought about by the passive, if not active, attitude of railway officers. There is, however, another cause which is a factor of considerable influence. It will be difficult to give this factor its true value, and indeed any mention of it is sure to be met with vigorous and indignant denial."

The factor alluded to is the influence of labor organizations which sometimes refuse to agree in the dismissal of employees convicted of negligence. The cure proposed for the official connivance at the habitual disregard for rules is "the cultivation of a sense of moral responsibility upheld by the most absolute and exact discipline."

Timber Preservation.—"It is authoritatively stated," says a recent number of the *American Mechanic*, "that the cross ties for a railroad now cost twice as much as the rails; the future of the cross ties seems to be one of the questions most urgent in modern railroading."

And, we might add, the future of high grade timber as well, is a matter of anxiety to all who are interested practically or theoretically in the production and consumption of lumber. The rapid disappearance of our timber forests, the better grades naturally being the first victims, has excited a great

deal of interest during the past year in the matter of timber preservation, especially in the United States.

By timber preservation, we mean the treatment, usually chemical, applied to woods of inferior resisting powers, to render them less liable to decay. Preservative treatment will preserve timber from decay, but not from mechanical abrasion; so, a treated piece of red oak will last indefinitely in the form of a fence post or telegraph pole, but will wear out in a short time as a railroad tie, unless some device be used to protect its fibres from the track pounding.

In England also, this same question is attracting attention. Last November, according to *Nature*, a demonstration was given at Stratford, in connection with the process invented by Mr. Powell, for treating timber with a solution of sugar. The result is that all kinds of wood are made tougher, heavier, and more lasting, while the softer kinds become more useful and more ornamental when worked.

This process consists in placing the timber, even unseasoned, in a strong solution of beet sugar. After some time the wood is removed, dried in ovens by artificial heat, and is ready for immediate use.

The "powellized" timber is much stronger than untreated wood, and is not subject to "dry rot"; by the addition of some poison to the sugar it is hoped to make it withstand the attacks of termites in tropical countries.

In the United States Agricultural Year Book for 1903, Herman von Schrenk, of the Bureau of Forestry, gives a detailed account of the modern preservative methods.

In general, the timber is prepared by air-seasoning or kiln-drying, to drive off the water and open the pores; some woods lose nearly 45 per cent. of their weight by seasoning.

The preserving agents are water solutions of corrosive sublimate (bichloride of mercury) and zinc chloride, tar-oil and creosote (sometimes used separately, sometimes mixed) and the Powell sugar solution. Most of these agents are applied hot and under pressure to thoroughly seasoned wood, and appear to give the most profitable results when used on the cheaper and inferior timbers.

Copper Sulphate and Water Supplies.—Some months ago we had occasion to refer to the proposed use of copper sulphate (blue stone) as an algacide and germicide in the treatment of water supplies. In a paper read at a recent meeting of the New York Section of the American Chemical Society, Mr. D. D. Jackson discusses the results of five months' treatment of over fifty different sources of supply in the United States. The experiments are said to have succeeded beyond all expectation.

The micro-organisms which cause the greatest amount of trouble from taste and odor in drinking water, are the most effectively acted on. Bacteria, too, of intestinal origin are destroyed by solutions much weaker than those required to kill ordinary germs.

The copper sulphate treatment once or twice a year, is sufficient to prevent the growth of the foul-smelling and unsightly green scum which frequently covers our lakes and reservoirs.

The amount necessary is only one part of the copper salt to eight million parts of water. This dilution is so great that to obtain a medicinal dose of the chemical, it would be necessary for an individual to drink forty gallons of the treated water a day. It must be noted, too, that the copper sulphate does not accumulate, for it is completely precipitated after two or three days.

One must look to other sources for copper poisoning, and unfortunately,

not in vain. For Dr. Wiley tells us (N. Y. *Herald,* December 14) that many canned goods, peas for example, contain sufficient copper salts, added for color, to render them injurious to health. It may be comforting in this connection to know that two of the largest manufacturers of canned and preserved goods have informed Dr. Wiley that they intend to discontinue the use of all artificial coloring matters after January 1.

The copper treatment has been used by the New York Water Supply Department and on the park lakes with decided success. The sulphate is applied by allowing canvas bags filled with the crystals, suspended from the sides of row boats, to touch the surface of the water. As the boats move about, solution takes place.

The use of the same material as a germicide is being tried and it is probable that typhoid germs will be entirely removed from any supply source by a solution containing not more than one in two million parts.

The Coreless Apple.—In the December *Nineteenth Century,* Mr. Sampson Morgan states that "the coreless apple has at last been produced. It is regarded as the world's greatest discovery in horticulture, and in fruit growing circles it is called the wonder of the age."

This new apple, which is both coreless and seedless, was introduced by Mr. Spencer, an English fruit-raiser. As a result of his experiments, a blossomless tree has been developed; the nearest approach to blossoms being small clusters of tiny green leaves which grow around the newly formed apple and shelter it. The absence of blossoms, it is claimed, will preserve this new variety from the ravages of the codlin moth which causes an annual loss of $25,000,000 in the apple crop the world over.

The color of the new fruit is red with yellow dots; and as with the seedless orange, so with the seedless apple, a slightly hardened substance makes its appearance at the navel end.

The Spencer apple is not the first seedless apple that has been grown. Some half dozen claimants for the title have appeared during the past half century; but in no instance was it found possible to reproduce trees from them which would bear seedless apples. Mr. Spencer has now 2,000 trees available for propagation to supply the orchards of the world. These have been raised from five seedless-apple trees which for eight years successively have yielded coreless fruits each season.

One variety of seedless apple may not seriously affect the fruit growers of the world, but Mr. Spencer claims that he can develop seedless varieties of all the leading apples in the market.

In the United States there are 200,000,000 apple trees giving 250,000,000 bushels of fruit annually, and in Great Britain 20,000,000 trees are cultivated. It is estimated that by 1906, 2,500,000 of the new variety will be set out.

For domestic use and for evaporating purposes the seedless apple will prove invaluable.

Coal Storage.—The *Scientific American,* December 17, tells us that in the new coal bunkers at the New York Navy Yard, precautions against spontaneous combustion have been taken. Through each bin run two galvanized iron pipes, twenty feet long and four inches in diameter; a thermostat connected with an alarm may be moved through these narrow tunnels and any elevation of temperature noted.

In years gone by it was thought that the spontaneous combustion of coal was due to the presence of "coal brasses" or iron pyrites, which by oxidation produced the necessary heat to fire the more combustible coal. The heat

so developed is now known to be altogether insufficient, and all air-stored bituminous coal is liable to spontaneous combustion, even when free from the iron sulphide. Hence the precautions above mentioned.

We may recall, in this connection, some experiments made by the British Admiralty last year. Five crates, each holding two tons of coal, were sunk under water in a basin at Portsmouth, and similar quantities were placed at the coaling station, on land, in small heaps covered with tarpaulins.

A few months ago some of the submerged coal was raised and burned in conjunction with the same weight of the air-stored coal. The results showed conclusively that the coal stored under water had greater calorific power.

The experiment is being continued to see if long submersion will injure the coal. So far, subaqueous storage seems to be the remedy for the spontaneous combustion and deterioration of soft coals.

EDUCATION.

While most honorable to the young men who are engaged in "working their way" through college, it will be valuable information to rich Catholics who are seeking social distinction that, according to the *North American Review* of November, 1904, one-half of the students in the non-Catholic colleges of the United States is made up of men who get their education in return for washing dishes, waiting on table, working as farm hands, driving delivery wagons, taking care of furnaces, running errands, assisting in the laboratory, tutoring, and teaching night schools. Professor Lewis, of the University of Maine, who has studied the question very thoroughly, might have added—playing base-ball, athletic coaching, and the like. One-half! the figure is enormous. But what about the scholarship of men whose every spare moment is thus occupied? "Only three colleges out of the fifty-nine that were asked, found that this self-support was a hindrance to college work." To a genuine student who requires all his time to really master the subjects of a college course, this will come as a staggering blow. Or it may denote that our American scholarship is at a very low ebb. It may also mean that these young fellows who can "drive laundry carts twelve hours a week," act as college agents, canvass for life insurance, deliver newspapers, light street lamps, take care of college wood yards, or like "the half-dozen Yale men, act as a company of pall bearers (!!) or, like the Wesleyans, conduct a market for farm produce from home," have a power of impressing on the world that their knowledge is deeper than it actually is, or that they do not, as a matter of fact, appreciate how little they really know. Socially, it is said, these poorer students do not suffer in the esteem of their richer associates, which is certainly democratic; and foreigners, no doubt, will admire us for it, even if they are a bit skeptical. But with 53,773 students working for their living in a total of 119,496, it will be difficult to persuade the college faculties of other countries that our grade of scholarship is satisfactory, in spite of the report to the contrary. To the ordinary man it would appear that this feverish desire for a college education is not prompted so much by love of profound and exact scholarship as by the conviction these young "hustlers" have, that affiliation with some college will enable them to make money quicker and "get on" in the world.

Cambridge is seriously considering the abolition of compulsory Greek. So too is Oxford. With characteristic indirectness it is proposed that if a candidate take both Latin and Greek he will be required to pass only in one of these subjects. Can there be any doubt as to what the students will do?

Sir Francis Powell, President of the Statistical Society in England, has called attention to what he calls the wastage of teachers in that country. The output of trained masters in 1903 was 1,010, while the wastage was 509; of trained mistresses 1,698, with a wastage of 1,126. This wastage or desertion of teachers trained at the public expense, not only involved a loss of their services, but a loss to the exchequer which has been estimated on the expectation of twenty years' service, including £59,007 in grants to pupil teachers, as a sacrifice of £323,239 annually. The wastage of women teachers came chiefly from their getting married. The difficulty, he thinks, requires solution. Possibly they will have to fall back on the nuns.

That devout and energetic Catholic Henri Wallon, who died in France the other day at the age of ninety-three, was all his life conspicuous as a man of letters. He had been a member of the Academy of Inscriptions and Belles Lettres since he was thirty-eight years of age. He had been Dean of the Faculty of Literature in the Sorbonne and Minister of Public Instruction. He was an active member of the Society of St. Vincent de Paul and, in his extreme old age, kept up his visits to the poor. The day before he died he was surrounded by fifty-seven descendants. A friend of his said he loved three things: Religion, liberty and the university.

Harvard made a profit last year of $33,000 out of its athletic exhibitions. The undergraduate "teams" spent $10,000 in travelling expenses; $7,000 for supplies and training tables; $5,500 for crews at New London; $2,000 for boats and oars, and for trainers, $7,000. Money was so abundant that the head-coach of the foot-ball team was voted the use of an automobile. In spite of all this outlay they are still $33,000 in pocket. Meanwhile the professors are begging for higher salaries. This shabby treatment of teachers is age old. Even Horace complains of it.

Amherst has introduced compulsory outdoor athletics for four hours a week. The director, Dr. Phillips says, "this athletic weathering plan has great possibilities for our boys, especially those with tendencies to 'Americanitis.'" In an interval of five weeks of this compulsory exercise in the open air, ninety-two men were measured and were found to have made an average gain of one-fifth of an inch in height and seven pounds in weight.

The report was circulated in some of our Catholic papers and was printed in these notes last month, to the effect that Mother Katharine Drexel intended to endow a college for the higher education of Mexican Indians. This report, as now appears, was entirely unfounded. Mother Katharine's devotion and liberality to the Indian and Negro Missions in the United States have always been such that these reports readily gain credence.

SOCIOLOGY.

The *World's Work* for December, announces a steady decline in the number of candidates for the Protestant ministry. Thus from 1850 to 1895 the number of Yale's graduates doubled, but the number of those who entered the ministry was 60 per cent. less. The same holds true for other Eastern colleges, but there is an increase in the West and South. One of the most prominent among college presidents laments rather the character of the candidates than the decline in numbers. "The undue proportion of third and fourth class men, he says, is largely due to the beneficiary system to which we cling. We bribe men poor in intellect and efficiency, to enter the ministry

by our scholarships and special aids." Another says "the quality has been degenerating for the last two generations." One educator ascribes this condition to the want of altruism on the part of the well-to-do.

By way of carrying the war into Africa, Mr. Lester Drummond, a Catholic, had the courage to go into a Unitarian Church, in London, and tell his audience that it was absurd to allege worldly prosperity as a proof of true religion. Among other things he startled, and strangely enough amused his hearers, by telling them that whereas in Protestant England 32 persons out of every 10,000 were lunatics, in "poor deluded Italy" there were only 17, and in "poor degraded Spain and Portugal" there were only 7. As to the prosperity of England, he adduced the authority of Sydney Smith, Mr. Chamberlain, Canon Farrar, Professor Huxley and General Booth, to show that it was a fiction. "In no country upon God's earth is there more awful destitution, grinding poverty and utter degradation than in England." He cited the authority of Lord Chancellor Sir John Fortescue, to show how different the conditions were when England was Catholic.

The total deposits in the savings Banks of the world, according to a recent bulletin of the Department of Commerce and Labor, aggregate more than $10,500,000,000 with 82,640,000 depositors. Of this the United States deposits $3,060,000,000, Germany comes second, the United Kingdom third. But Germany has more depositors than any other country and the United States is only fifth on the list; even fewer than Japan, which has 7,467,452, while we have 7,305,443. Thus the number of our depositors is only one-tenth of the population, while in Great Britain it is more than one-fourth. Thus also while we are the richest we are not the thriftiest nation. The "savings habit" is poorly developed among us. It is "easy come, easy go."

The American farm seems to possess greater wealth than the American gold mine. Secretary Wilson's report puts the value of the farm products for 1904 at $4,900,000,000. Not only does this figure surpass anything in the way of what the mines yielded, but it is above the entire output of all the gold mines of the entire world since Columbus discovered America. This year's product is six times the amount of the capital stock in all the National Banks, three times the gross earnings of all the railways and four times the value of all the minerals produced in the country. The corn crop alone yielded many millions more than would be needed to pay off the national debt; the hens lay enough eggs in a month to pay the year's interest on the national debt. The value of farm lands has risen, in the last four years, about two billion dollars.

Baron Fava has come to the conclusion that it is impossible to found agricultural colonies of Italians in the United States, and instances Mr. Corbin's failure at Sunny Side, where he had a great subdivided tract, with houses and complete outfits furnished, school, library, church, and savings bank, narrow-gauge railway, and cotton press. After twenty years the colonists were to become proprietors of their plots and the plantation buildings were to be the common property of the whole colony. Fifty or sixty families were brought from Italy at the expense of Mr. Corbin. Trustworthy persons were sent by him and the ambassador to satisfy all demands, but the colony soon disbanded owing to the allurement of quick profit in the cities. Baron Fava thinks that in Brazil and Argentina with climate, language and customs more in harmony with those of Italy, such colonies may succeed.

It appears that modern civilization is poisoning us. Canned foods can be so doctored as to make the vilest stuff most palatable. About twenty per cent of all articles of food are adulterated. Like food, drugs are also furnished the public, and instead of healing may kill. Bills are being introduced in Congress to diminish or stop the iniquitous business. "Thou shalt not steal and thou shalt not kill," are forgotten in the desire to get rich.

J. D. Rees, C.I.E., in the *Nineteenth Century,* gives an interesting review of the last census of the English possessions in Asia, completed March 1, 1901—294,361,056 people have been counted there in a territory of 1,766,597 square miles. Native India, though over one-third the area, supports less than a quarter of the population. The province of Bengal has 78,500,000. Hyderabad has 11,000,000. The average population of the whole empire is only 167 per square mile, though it is dense in Cochin where it is 1828. Calcutta has 1,106,738 and Bombay has sunk to 776,000. The census dispels the famous nonsense of Dr. Hutchinson that Catholicism in India spreads leprosy "because of the enforced obligation to eat fish." Many of the Catholics there haven't fish to eat. The census shows that no one yet knows the cause of the disease. No bacillus of leprosy has been found in fish, and where fish is least eaten the disease prevails most. The most educated part of India is the Hindu part, which disposes of the delusion of Max Müller, that all that is best in India came in with the Aryans, "whoever and whatever they are" says the reviewer. There are 145 languages spoken; some of them, however, have only a few hundred words. In religion they are, first, Animists, who are mostly like our old Indians who saw manitous in everything. Second, Hinduism, which is one grade higher and may be described as "magic with metaphysics." Their chief observance, however, seems to be that of keeping the caste-divisions. Then there are Mohammedans, Buddhists, Christians, Sikhs, Parsees, Jains, and Jews. Of the Christians, two-thirds are in Madras and the neighboring states, and are so far recruited from the lowest class; though that condition is changing. Polygamy is said to be exceptional.

The Brothers in charge of the House of the Angel Guardian, Boston, have very properly issued a souvenir of the Jubilee, which they have just celebrated. Better than verbal description, the fine illustrations of the book will let the public know what is being done for the orphans. Since the establishment of the House, 14,000 boys have been cared for, and there are 300 there now. Manual work is one of the chief features of the training given to the children.

DRAMA.

The New York stage has been treated recently to a good deal of modernism. We have had plays by Ibsen, Sudermann and Shaw. The modern note in these playwrights is painfully loud. They are all psychologists and propounders of problems in various degrees and ways. At bottom they are all alike. The world is not as it should be and human institutions are responsible for the confusion, misery and vice of the human kind. The basic principle of this view is materialistic; there is nothing beyond this temporal life, and men and women are but the puppets of social conventions. The struggles of these puppets against the conventions that hamper their liberty or their instincts, or whatsoever be the forces that set them in such psychological antagonism, are the general theme of the problems propounded. Ibsen's

Hedda Gabler, Sudermann's *Fires of St. John,* and Shaw's *Man of Destiny,* are three plays of this modern type which have been presented lately to New York audiences. They met with a moderate success, though they were not popular. Mrs. Fiske gave us *Hedda Gabler* at the Manhattan Theatre. The critics declared that her Hedda Gabler was a subtle and profound piece of psychological impersonation. We wonder and muse quietly by ourselves. Where are the depths and where the subtlety, not in Mrs. Fiske, but in Hedda! Hedda, you know, is the wife of a dry-as-dust professor; she doesn't love him, never did; but she does another man. Finding that the other man loves still another man's wife, she cunningly leads him to commit suicide, and then follows his example in order to escape the scandal of being implicated in his death. Now all this goes on through a vast deal of trivial and commonplace dialogue (there is even no orchestra to enliven the audience with silly music between the acts) uttered by seemingly very ordinary people. But we, the audience, are left to ruminate psychologically the tremendous soul problem supposed to be sizzling and bubbling under all this placid surface of banality. If you don't, or can't, comprehend the profound psychology of Hedda Gabler, you are merely a Philistine. We timidly dare surmise that Ibsen meant that whereas Hedda was brave enough to love another man than her own husband, and to egg that other man on to suicide, she didn't have the courage to face the ensuing scandal and so yielded to the tyranny of conventionalism after all.

Sudermann's *Fires of St. John* propounds the problem in another way. A young girl, originally a waif, brought up in a respectable farmer's family, is in love with a young man, the nephew of the farmer, brought up in the same family; but he is betrothed to the farmer's daughter, and about to marry her. He does not love his intended but the other girl, and though quite an independent character, he persists in marrying the girl he doesn't love under the spell of the despotism of convention. The two lovers talk much about running away and braving everything for each other's love, but in the end do not. The curtain goes down upon him departing for the wedding ceremony and she moaning in the middle of the stage. She doesn't kill herself, at least the audience doesn't know that she does, though an inference may be drawn to that effect, if one so pleases. There may be a profound psychological significance in all this, and we may not have given it all the deep meditation the subject demands, but we fail to find the abyss. Critics say that both Ibsen and Sudermann are masters of dramatic technique, but our philistine predilection finds dramatic technique sometimes dreadfully dull and leaden.

Mr. Bernard Shaw's *Man of Destiny* is another story cut out of like material, but livened up a bit by some cynical wit struck out from his Irish temperament. Mr. Shaw doesn't believe in heroes, either in history or in romance. His man of destiny is Napoleon the Great, whom he delights in holding up to us as Napoleon the little. He invents an episode in Napoleon's early career, just to show us that the great conqueror was a mean, petty, vain, lecherous piece of humanity like all other mortals. Mr. Shaw has no use for man or woman as at present constituted, that is, as the products of present religious, social and civic conditions. The world is out of joint and Mr. Shaw was born to set it right. So far he is only in the first stage of his reformatory vocation; he is showing us that everything has gone wrong, because—well, because everything is wrong. The root of the evil lies in the constitution of human society, which has built itself up on the radically vicious

notion that there are differences between men, and has suffered class and other distinctions to grow into the framework of its institutions. All the miseries, meannesses, hypocrisies and vices which afflict humanity are simply the products of the present social structure, and all these Mr. Shaw is busy in pointing out with a cynical and sardonic zeal. Men and women, all of them, young and old, rich and poor, ignorant or erudite, are mean, sordid, contemptible and everything base, just because society as now constituted, makes them so. Romanticism and idealism feed the present monstrous false notions by which mankind now lives, and Mr. Shaw is the deadly and inveterate foe of all romanticism and idealism. So he smites away at the idols of the race, whether historical or romantic, and gives us a world, as he sees it, blown with myriad vices, which it fatuously calls virtues. His man of destiny is simply a man of weakness and vanity when you proceed to analyze him. Lance at rest, Mr. Shaw charges full at the great Napoleon and demolishes him!

Ibsen, Sudermann and Shaw have the same objective; human society as at present constituted. All are alike iconoclasts, each in his own way. They are all smashers of convention, meaning by that human society as the result in a general way of those principles upon which it is built. The really virtuous people, the strong personalities, are those who dare break away from the restraint and bondage of society; the weak, the foolish, and indeed, the vicious, are those who conform to its demands and customs. Such at heart are the philosophy and ethics of the Dane, the German and the Anglo-Irishman, whose plays have lately been presented on the New York stage. Their methods vary, but the substance of their preachment is the same. All look upon life with morbid eyes. The abnormal and the diseased is the subject of their analyses. They have no case unless they can make out the world to be all wrong. Life is ignoble and they paint it in that way only, for they see it in that way only. Mr. Shaw, who is a sort of a Cockney Ibsen, has a declared theory of his own, which he is fond of elaborating in his prefaces—and that is Socialism. Just let the world adopt socialism—the pattern especially approved by Mr. Shaw—and everything will be right with the world. It is just because society is built upon anything but a socialistic basis, that everything goes wrong in Mr. Shaw's eyes. He imagines that the world has gone too far the wrong way to get back to Mr. Shaw's righteous starting point, and his dramatized philosophy is a chunk of wisdom, whose value lies chiefly in his own estimation.

CONDÉ B. PALLEN.

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THE NEW LIVERPOOL CATHEDRAL, FROM ST. JAMES CEMETERY.

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THE SUCCESSFUL NATIONS.

THE strenuous gospel of success is always a popular one. Love of self combines with love of country, and sometimes with love of religion, to make its message more impressive. It is not in accordance with human nature complacently to see oneself or one's country outstripped in the race, or remaining stationary when progress is the key-note of the world's concert. This is true, particularly in the hard, practical days upon which we are fallen—days of material development and trade expansion, when time is money and money is everything, and the whole procession of men and things moves so fast. The race is naturally to the swift and the battle to the strong. Favor is now to the skilful and riches to the learned. Hence the slow nations, and the unschooled, and the moneyless, and the unwashed, and those who cannot walk in their armor, are no longer considered, by a popular verdict, to be in the front rank. This logic is so plain that the most simple mind cannot fail to grasp it. With imperialistic giants exulting to run their race and glittering from head to foot in burnished steel, putting small confidence in mutual pledges, keenly alert to seize every coigne of vantage, straining their trained eyes far ahead to survey the ground, what place is there amidst these for the contemplative or the dreamer?

The gospel of success has fallacies, it is true. There is the fallacy of the meaning of success, and the fallacy of its causes, and the fallacy of its uncertain duration, not to speak of other oversights in its dialectics. But people are not critical, and the alluring doctrine has weight. Success supposes ability, and few have ability without being proud of it. If, furthermore, men have been so moulded as unduly to set store by the excellent virtue of self-respect or outward dignity; and have enjoyed a liberal religion

which does not insist much on humility, poverty of spirit or works of penance; if they know how to combine the comforts of earth with those of heaven, it cannot be expected that they will admire Lazarus with his crumbs more than the sumptuous banqueter who was clothed in purple and fine linen. Thus it is that for some nations the gospel of success has overwhelming conclusiveness.

Success is, however, so variable a quantity in ever-varying human history that, within recent years, the confidence and boastfulness begotten of it have very considerably abated. We have at the present moment a remarkable example of the suddenness and variability of national success. A pagan power, Japan, partly by race, partly by position, and chiefly by training, has sprung forward into the very van of modern progress, surpassing almost all other nations in the rapidity and in the apparent completeness of her growth. On the other hand England, an old Christian power, has manifestly declined. Her armies were halted for three years by a handful of farmers on the endless African veldt. Her fleet, if it be as she intends, equal to the fleets of any two other nations, is no longer relatively what it was, and will at no distant day be equalled by that of Germany. Her trade is diminishing, to some extent at least; and that of her rivals is increasing. Germany, a creation of yesterday, is ruled for the moment by the world's greatest military ruler. Italy can now regain, if she but adopt a wise policy, much of her old preponderance by the Mediterranean, and become to a great extent, chiefly owing to the Suez canal, what she once was, the centre of trade between the West and East. Austria is becoming every day more necessary as a counterpoise. And Russia, if in the coming years she develop her resources, will be naturally the most powerful of European nations.

Success is like health, a gift borne in a frail vessel. A socialistic revolution would disrupt imperial Germany more rapidly than she was made. Even one disastrous war might dethrone Britannia from her queenship of the seas. A civil war in France would, in all likelihood, reduce it from the first rank of nations. Nor are these things by any means impossible. Socialism is strong in Germany; it is growing steadily, and its program is radical. The government of France is steadfastly goading the Catholic element of the nation to revolt. War, we are assured, must come between England and Germany for supremacy on the sea. Nations, therefore, which are preponderant to-day, as France long was, and was until recently, and

as Spain was before France, may through similar accidents by flood and field dwindle and decay.

Nor are those outward disastrous chances the only ones that disturb the sun-bright current of success. Just as the human frame cannot be maintained in health and vigor by gold-bought luxuries and medicines, so cannot nations be by their wealth. It is as evident from reflection as from history, that a nation which puts its trust in money cannot survive. As in the past, so now, money and its consequent luxuries vitiate the vital vigor which brought success. The progressive races, which can best support children, have none, or few, and appear to have adopted childlessness as an established policy. The very excesses that strike at the vitals of a nation—general divorce, increase of female degradation, corrupt politics, financial faithlessness, irreligion—these dog the footsteps of every nation called progressive in the modern sense. How foolish then, to boast of the bubble of success, and decry the slower, surer, greater formation of an earlier civilization! Our "progress" is, in many regards, at a pace which kills.

The problem of success is a supremely important one. No man can love his country, and, amongst Christian people, no man can love his religion, without fondly desiring to see the land he loves advancing in the path of true progress. Upon it depends the religious and material well-being of multitudes. But it is only a ludicrous and misnamed patriotism, and a still more blameworthy religious partisanship, which would fail to point out emphatically the real dangers to national success, and the fallacies which mask them. Christian civilization has had a slow evolution—as slow as marvellous. No nation which retained the ancient faith of Christendom has gone out of existence by internal decay, and none is so decadent as to be hopeless. All non-Christian civilizations rotted at the core, and have left only their ruined monuments and the story of their vices; or, if still surviving, they are as stagnant as an infected pool.

The first great fallacy in the gospel of success concerns its character. When people speak of "modern progress," "progressive nations," "national success," there is question merely of material progress—development of commerce, of the machinery which produces it, of the sort of education which accompanies and fosters it, of the politics which increase and protect it. The successful nations are those which, economically and politically, in this special sense, get ahead of their fellows. There is no question of progress in

morals, private, public, or international; nor of progress in religion, society's corner-stone; nor in the higher forms of education which produce genius, or even excellent literature; nor in true and elevating statesmanship. In all these there is notable retrogression. The periodic proofs of deterioration in morals are as sad as they are startling. Religious indifference is a mark of the times, and still worse is the growing denial of all supernatural religion, while the distinctively modern creed or creedlessness, the religion or non-religion of the learned and scientific, is agnosticism; which, while it has endowed matter, which it knows not, with the attributes of deity, proclaims that God, the Author of all things, and to whom all men are unmistakably accountable, cannot be known, if perhaps He exist. In education, the nations most lavish in its cause are as notably wanting in literary excellence. The statesman is merged in that product of our age, the politician, who is a good deal worse than Macchiavelli; and the only policy acknowledged to be sensible in international relations is that of enlightened selfishness. All these things have been proclaimed by the most authoritative voices of men and women, and in accents of indignant plainness.

In the commercial civilization, of which, unfortunately, we boast overmuch, the heart and the mind, properly speaking, have little share. It is due chiefly to machinery: in the words of Ruskin, it is "coal-begotten." It is due not a little to child and female labor, to industrial and partisan legislation, and in the most "progressive" of all countries, the United States, chiefly to foreigners. It is distinguished by no great inventions, even in its own line, but by the general application of former great inventions for the purposes of making money, and not for popular comfort; for the abandonment of the land, and the concentration of vast multitudes in city tenements is anything but healthy. The enormous wealth thus acquired is accumulated every day more and more in the hands of a relatively small number of persons, upon whom the countless army of toilers are becoming more and more completely dependent. The breaking up of the old-fashioned homes for boarding-houses, the increase of woman-labor with consequent childlessness, that other new thing—the extraordinary and unnatural conflict between capital and labor, with the newer thing—Socialism and its deadly earnest program of social revolution, in some countries becoming decidedly imminent—all these indicate that our civilization is dislocated and urgently needs, if not a re-setting, at least a counterbalancing.

Society feels this itself, and either consciously or unconsciously, acknowledges it. Like a pugilist becoming exhausted and unsteady in the contest, it looks around for a friend and readily accepts the proffered hand. No matter how we multiply our policemen and soldiers, it is impossible to control an entire people by mere force. There must be conviction, and religious conviction, to make men obey. Why should we obey those who have no right to command more than what we ourselves bestow upon them if they command against our interest, real or imagined? The growth of force as a means of government is coincident and proportionate with the decline of religious conviction. Police forces and great armies are modern; because in ages of profounder faith and more full-hearted religious observance, there was no need of either for the government of citizens.

In consequence of society's sense of its own needs and dangers, we have an altogether extraordinary revolution in its attitude toward that universal form of religion which was supposed to have become antiquated and more or less incompatible with modern life. Even non-Catholic countries now, almost all, would not only consider it a matter of senseless intolerance to show hostility to the Catholic religion, but are actually glad of its support, full of confidence in its loyalty and conservativeness, and convinced that it is the chief rampart against irreligion and disorderly living. The power and general character of the Catholic Church are felt and admired long before her doctrines are understood. This extraordinary change has been hastened in some countries in an almost unaccountable manner within the brief space of fifteen or twenty years. In nearly all hitherto Protestant countries, the Catholic Church has doubled its membership in a relatively short period of time, and has become so large a portion of the population that it is either incorrect to consider as still Protestant, countries which have been such since the sixteenth century, or it will be very soon incorrect to call them by this name. That the Catholic Church had completed the great work of European civilization—the most marvellous work ever done—before the greatest and most sanguinary of all revolutions, that of the sixteenth century, is now freely acknowledged by all who make any pretence to scholarship. That she is altogether necessary for social stability now and in the future is admitted by all who have eyes to see. And that she shows no sign

whatsoever of decay, but on the contrary a renewal of youth, is as evident as a truism.

The highest English literary authority, the *Athenæum* (Aug. 29, 1903, p. 284) referred to Mr. Lilly's book "Christianity and Modern Civilization," as showing "the great part played in the past, and by its influence in the present, by that organization under whose shadow there were maintained and made possible the highest elements in civilization." The *Outlook* (New York, April 2, 1904, p. 775) said, "A working reconciliation was effected (through Leo XIII.) between the Papacy and modern society, which wherever it is active and powerful, is essentially democratic. . . . For the Roman Catholic Church is a great force for conservatism in the modern world. A high American authority has said that it is the most valuable police or regulative force in modern society. It is allied by instinct and by policy with all groups which stand for the sanctity of the home, for the inviolability of marriage, and for social stability and order." And as to the Church's present prospects of enduring, we have, amongst the latest witnesses and admirers, Dr. Reich, in his "Success Among Nations," (p. 140). "Of all organized polities," he says, "the Roman Catholic Church has, by its organization, realized the deepest political psychology. It has inherited, in all their vigorous vitality, the ground principles which led to the building up of the Roman Empire, and which gave that Empire its strength; these principles it has, however, utilized with such wisdom and developed to such good effect, that it is to-day, though shorn of much of its influence, still the mightiest body politic ever reared in history, and the most enduring. It is unwise to rate the present political power of the Papacy too low; and those who are inclined to do so should remember that one of Europe's greatest statesmen, Bismarck, found that he had made a fatal mistake in making light of papal power. . . .

"It is a current notion in Protestant countries, that with the spread of enlightenment must come the decline of the Roman Church. There is at present no sign of such a decay, and no reason for us to forebode its approach. . . . From the consideration of Roman Church history, and of the actual influence of the Roman Church at present, nothing is more certain than that the Curia in the Vatican, now reduced to what is apparently spiritual influences, has still a power so great that nothing short of ignorance or wilful

blindness can venture to predict the downfall of the Roman Catholic Church."

Not only is there no sign of decay, but there is the very opposite. The most remarkable and far-reaching fact of the nineteenth century is, undoubtedly, the expansion of Catholicism. That there should be wars and revolutions and the fluctuations of commerce is natural, but that a religion so crushed as Catholicism was in the eighteenth century, and so bitterly hated by all forms of Protestantism down to our own day, should revive, expand, spread its resourceless missions over the whole earth, win universal favor, increase enormously the number of its members, and bind them in closer loyalty than ever before since the days of primitive Christianity, this is indeed one of the most remarkable things in history.

Not only has the spread of enlightenment not contributed to the decay of the Catholic Church, but it has most decidedly contributed to the decay of Protestantism. Protestantism never was, strictly speaking, and never could be, a system, based as it was on its central and essential principle of private opinion. But we call it a system for convenience' sake. If, then, by Protestantism we understand anything at all like the system, or systems, formulated by Luther, Calvin, and their contemporaries, modern times have witnessed the complete transformation of Protestantism. Who now believes in the total and hopeless depravity of human nature, the nonexistence of human freedom, the creation of men to be damned without any regard to their actions? These and a complicated body of similar ideas have long since gone by the board. One of the most stimulating and vital principles of earlier Protestants was that the Pope detained the Gospel truth in bondage; that hence he was anti-Christian, and in fact anti-Christ; and that the Catholic Church was in a true sense, not only superstitious, but idolatrous. Therefore it was a virtue and a duty to labor for her disappearance.

The only form of religion that has notably decayed under the influence of modern enlightenment is the Protestant. Consider for a moment the condition—moral, religious and economic—of the English masses; and the fact that the enormous majority of the non-Catholic people of the United States belong to no Protestant church whatsoever; and the lack of self-confidence in the Protestant churches themselves, which has removed so much of the ancient anti-Romanism, and taken up everywhere Catholic points of doc-

trine and forms of worship. From such things as these we see how far enlightenment has modified Protestant Christianity.

Furthermore—and this is far more radical and extraordinary—we witness in our day the wholesale abandonment of the very foundation of Protestantism—the inspiration of the Bible; and, perhaps, to a less extent, but still very generally, the inconceivably more important dogma of the Divinity of Christ. No man who does not frankly believe that our Lord and Saviour Jesus Christ was the true and natural Son of God, the Only-begotten of the Father, is, in any true sense, a Christian. Nay, anyone who does not so believe makes a farce of Christianity, makes it the falsest and most absurd pretence ever proposed to, the most colossal deception ever practised upon, mankind. But the fate of the Bible is even more remarkable. For more than three hundred years the entire world was filled, and deceived, by the clamor that the Catholic Church was the foe of the Bible, withheld it from the children of God, and corrupted it. In our day the one consistent, fearless, steadfast, and efficient defender of the Bible is Catholicism.

The extraordinary charge that this great religious system, which has been the sole source of Christian civilization, which has taught mankind all that is highest in art, literature, government, and morality; the reviviscence of which is the most marked and redeeming feature of the nineteenth century; which is admittedly the bulwark of religious conviction and observance, of religious education, and of the Christian home—the charge that this system, which has stood the test of two thousand, is but an inferior form of Christianity; that it is inferior to Protestantism, which has been disrupted into dust, and now largely denies the very essentials of Christianity; that this Catholic religion is the cause of decay in our time; that the Catholic nations, and because of Catholicity, are backward, illiterate, ill-governed, dying in fact; that progress is due to Protestantism, or the Protestant races, and not to historical oscillation of national fortune, or climate, or geographical position, or opportunity, or to any other natural cause—this oft-repeated argument is worthy of consideration in future papers. D. LYNCH, S.J.

VESALIUS AS A HORRIBLE EXAMPLE.

UNDER ordinary circumstances Vesalius, in spite of his distinction as the father of modern anatomy, might well be considered to be at most a subject for academic discussion in medical schools or in medical periodicals and of interest only to members of the medical profession or to those much occupied with the anatomical side of the biological sciences. As a matter of fact, however, in the last few years, Vesalius' name has been, to use the expressive Celtic phrase, drawn down by a number of writers on supposedly popular subjects and in non-medical publications. Certain phases of his life have been picked out as eminently appropriate to point a moral or adorn a tale of ecclesiastical persecution and intolerance. Poor Vesalius, if we are to believe these supposedly well-informed personages (they are much more than mere persons), is to be looked upon as a much persecuted individual whose career was rendered profoundly miserable, whose intellectual and especially scientific development was seriously thwarted, and whose life work was practically ruined, by the constant opposition of churchmen and the unsympathetic attitude of ecclesiastical authorities.

We may say at once that there is not a title of evidence in authoritative medical history for any such false impression. The ideas that would be inevitably gathered from these recent writers are absolutely without foundation in the light of what we know about Vesalius and his times according to the most recent researches. We select three of the most flagrant examples of this kind of offending against truth, not that they are the only ones available, for many others encouraged by them have taken the chance to have their fling at the church authorities of the time, through Vesalius. The writers selected have a large following of readers who are, we fear, wont to place rather implicit confidence in them. At least two of them would be supposed to be above petty prejudice. There is no doubt, however, that they have utterly misrepresented the real facts of the case in what they have had to say with regard to the father of anatomy.

Mr. John Hay's "Castilian Days" was originally issued many years ago, when Mr. Hay was a comparatively young and perhaps

a pardonably misinformed writer. Less than five years ago, however, it was published once more, and it is from this later edition that our quotation with regard to Vesalius is taken. He takes a supposed phase of the anatomist's career to illustrate how utterly anti-pathetic to science were the churchmen and government of Spain in the middle of the sixteenth century. Mr. Andrew D. White, lately Ambassador to Germany and former President of Cornell University, in his article on Fra Paolo Sarpi, in the *Atlantic Monthly,* January and February, 1904, commits himself to similar statements. The only thing that he accomplishes is to demonstrate his own intolerance while deprecating the intolerance of others. Finally Mrs. Edith Wharton, in a poem entitled "Vesalius in Zante," which appeared in the *North American Review* for November, 1902, treated us to some reflections on Vesalius in the same vein. The poetry itself was innocuous enough, but the note of explanation that is meant to serve as an introduction is one of the most highly imaginative contributions to the history of Vesalius (and it may be said they are not few) that we have had the privilege of reading. There is a deal more poetry than truth in this simple, harmless-looking bit of prose.

It is not with regard to Vesalius himself alone that the writers are concerned so much, as with the fact that the work of the great father of modern anatomy was so much hampered by the ecclesiastical authorities of the time and by the Church's universal opposition to dissection that the development of the important science of anatomy was unfortunately impeded and seriously delayed for many a year. It is more than hinted indeed that it was only by the happy chance that a really great genius is able to work out his suggestive ideas in spite of obstacles and without the necessity for much material for observation, that the first supreme medical scientist of modern times succeeded in accomplishing his appointed task.

Here again we must insist that in the history of medicine as it should be written and is actually written, if writers would only consult those who are actual authorities and not mere hasty publicists, there is absolutely no ground for repeating these false statements with regard to the attitude of ecclesiastical authorities toward dissection or any form of practical anatomical study. This we have already had occasion to demonstrate in an article which appeared in the MESSENGER, Oct., 1903; and later in the "Medical Library and Historical Journal" for January, 1904, on the "Popes and the

History of Anatomy." There will be opportunity over and over again in answering some of the false assertions of the three writers whom we have mentioned to show this fact still more abundantly.

If there was any place in the world at the beginning of the sixteenth century in which the ecclesiastical authorities had much to say with regard to what should not be taught and what should not be studied in the universities, it was Italy. In spite of this fact, all medical men who wanted to do post-graduate work in medicine went down into Italy. This was especially true for those who desired to obtain ampler opportunities for anatomical study than were afforded by the rest of Europe. In his maturer years as a student of medicine, Vesalius went down to Italy in order to avail himself of the magnificent field for investigation that was provided there. This favorable state of affairs as regards research in anatomy had existed for more than a century before his time. It continued to be true for at least two centuries after his time. As a matter of fact, Italy was to the rest of the world of the fifteenth and sixteenth and seventeenth centuries the home of post-graduate opportunities in all sciences as well as in medicine. In this latter department of knowledge, it was what Germany was in the nineteenth century and what our own America will doubtless be in the twentieth.

These are not idle words, but are fully substantiated by the lives of the men who stand at the head of our modern medicine. About a decade before Vesalius was born, Linacre, the distinguished English physician and founder of the Royal College of Physicians, went to Italy to complete his medical studies and incidentally also to round out his education in the midst of the new learning which was so thoroughly cultivated there. When Linacre was leaving Italy with true classic spirit he set up a little altar on the top of the Alps whence he could get his last view of the Italian plains and greeted the charming country that he was leaving so reluctantly with the beautiful name of Alma Mater Studiorum. To him, after his return to England, English-speaking medical men owe the establishment of the institution which above all others has helped to uplift the dignity of the medical profession and make the practice of the healing art something more than a mere trade.

One of Vesalius' most distinguished fellow-students at Padua was Dr. John Caius, who was later to become a worthy president of the Royal Society of England and the author of certain important medical works. Dr. Caius was the first to introduce the practice

of public dissections into England. Caius and Vesalius were roommates, though at the time Vesalius was an instructor at the university, and the inspiration of his originality seems to have had a great effect upon young Caius. They were nearly of the same age, though Vesalius was a precocious genius and Caius' greatness only showed itself in maturity. Caius was studying in Italy partly because the religious disturbances in England had made it uncomfortable for him to remain in his native country, for he was a firm adherent of the Old Church, and he hoped they would pass over. Later in life, out of the revenues of his position as royal physician to Queen Mary, and subsequently for some time to Queen Elizabeth, he founded the famous Caius College at Cambridge, usually called Keys' College by Cantabrigians. He retired to this in old age, and had the uncomfortable experience of seeing all the architectural ornaments of the college that bore witness to the old religion, and all the religious ornaments that he had in his possession, including especially crucifixes and rosaries, and even the religious pictures in the books in his library, destroyed by the zealous Reformers of the Anglican Church. They were burned in the quadrangle of his college. Andrew Lang says, in his introduction to the new edition of an English Garner recently published, that Caius only escaped sharing their fate by his timely death.

There is no English member of the medical profession to whom the development of the medical sciences and of medical education owed so much during the sixteenth century as to John Caius. He was persecuted not for his scientific but for his religious opinions by the reformers, and not by the Roman Catholic Church, to which he seems to have learned renewed and strengthened allegiance during his scientific studies in Italy, and especially at Padua, where, if we would believe Mr. White, a distinctly anti-papal spirit held sway. It is from the attitude of contemporaries, not from the prejudiced views of unsympathetic men of other generations, that the true position of any institution at a given time can be appreciated. From this test the Church of the sixteenth century will be seen in her real light.

After Vesalius' time, another distinguished Englishman, Harvey, went down to Italy to complete the studies he had already made and eventually to lay the foundation of that knowledge on which he was twenty years later to construct his doctrine of the circulation of the blood. This doctrine, however, remained merely a theory until a

distinguished Italian anatomist, Malpighi, demonstrated the existence of the capillaries, the little blood vessels which connect the veins and arteries, and by thus showing the continuity of both the blood systems, proved beyond all doubt the certainty of the teaching that the blood did circulate.

Students came, however, from even farther than England to the Italian schools of medicine. Neil Stensen, or as he is perhaps better known by his Latin name, Nicholas Steno, the discoverer of the duct of the parotid gland which has been named after him, after having made extensive studies in the Netherlands and in France to complete the medical education which he had attained in his native city of Copenhagen, went down into Italy before he could feel that his medical education was rounded out. It was while he was working in Italy that he received the invitation to become professor of anatomy at the University of Copenhagen. Indeed, as at the present time the prestige of research in a German university counts for very much as a recommendation for professorships in our American universities, so in the sixteenth and seventeenth centuries was it with regard to study in Italy. It was felt that men who had spent several years there could be reasonably expected to know all that there was to be known in the rising sciences of anatomy and physiology and at the same time there was a very general impression, quite justified by the results observed, that those who did their post-graduate work in Italy were nearly always sure to make discoveries that would add to the prestige of their universities later and that would be a stimulus to students and to the other teachers around them such as could be provided in no other way. If read in the proper spirit, the history of the universities of those times is quite like our own, only for influence, the name of Italy must always be substituted for that of Germany. Now Italy, if we are to believe some of the writers that we have been quoting, was laboring under the incubus of ecclesiastical intolerance with regard to anatomy and a suppression of opportunities for dissection that would have made the details of the histories that we have just been reciting absolutely impossible.

Mr. Andrew D. White said that "When the church frowned upon anatomical dissections, the Venetians allowed Andreas Vesalius to make such dissections at the University of Padua." This would seem to show that it was in spite of the Church that Italy maintained her supremacy in anatomy. It is a rather surprising declaration to

make, however, when we recall that at the time Vesalius was teaching at Padua, he used also to give courses of lectures and make demonstrations in anatomy at the not distant University of Bologna as well as at Pisa. The University of Bologna at this time was directly under control of the popes. The city of Bologna had been a papal city for at least a quarter of a century before this time. Bologna and Padua, however, were not the only cities in Italy in which anatomical demonstration and dissections were made and the science of anatomy cultivated with assiduity. Roth, in his "Life of Vesalius," mentions a number of cities in which there was great enthusiasm for anatomy during the fifteenth and sixteenth centuries. Florence, for instance, made special regulations for providing bodies for dissection at the beginning of the fifteenth century, and we have the records of at least thirty dissections that were made by Antonius Benivenius in the second half of the same century. Michael Angelo made a series of dissections in order to execute properly a crucifix for one of the Florentine churches, and was provided with bodies for this purpose. At various times at the beginning of the sixteenth century, there are records of public demonstrations in anatomy in this city.

The records are not so abundant for dissections in other cities of Italy, but there is plenty of evidence for public dissections in the latter half of the fifteenth century in Sienna, Perugia, Genoa, Ferrara, Pisa and Pavia. In this latter city plans were drawn up about the end of the first quarter of the sixteenth century for the erection of a special building in which anatomical demonstrations might be made with proper provision of light and seats so that a large number could attend them with benefit. (1)

This was at the very time when, if we would believe Mr. White, it was only because the Venetians were opposed to the Pope that they allowed anatomy, and no dissections were permitted outside the Venetian dominions. As a matter of fact, the Medici at Florence wanted to secure Vesalius for their city, and besides at Bologna, as stated, Vesalius lectured and demonstrated at Pisa and that University wished to secure his services. All of this Mr. White might have found by reading the first twenty pages of the standard Life of Vesalius.

The state of anatomical science in Italy can be best realized by

(1) "Andreas Vesalius Bruxellensis," M. Roth, Berlin, Reimer, 1892.

considering the accomplishments of the men who were professors of this science at the various universities. Colombo, for instance, is noted for his discoveries with regard to the arteries within the head and the circulation in the lungs. These discoveries could not have been made without dissection, and indeed we have the records of fourteen dissections that he performed in one year. Colombo's work was done after 1544 at Pisa, and after 1548 at Rome. Aranzio, who discovered the duct of Botalli, that is the arterial connection between the pulmonary artery and the aorta in the fetus, did his work about the middle of the same century. Varolio, whose name is attached to an important structure within the brain, performed a number of dissections just at this time. Ingrassias, who was almost exactly a contemporary of Vesalius, having been born in 1510, two years before him, was the director of the anatomical school of Naples, and the first who described the stapedius, the stirrup bone of the ear, as well as other anatomical details ascertainable only by dissection. Eustachius, who died in 1574, was another contemporary of Vesalius, famous for his description of the Eustachian tube, the connection between the ear and the mouth, and for certain discoveries in the internal anatomy of the abdomen and the detailed description of certain bones. He evidently could not have accomplished his work without many and careful dissections. The same is true of Fallopius, who died in 1562, and who described not only the detailed anatomy of the female pelvis, to certain portions of which his name is attached, but also was the first to describe the enlargements of the spinal cord and certain features of the spinal nerves, besides giving hitherto unknown details of the arteries of the brain. These spinal cord discoveries especially, point to very complete dissection, for it happens not infrequently, even in our own time, that medical students go through their course in anatomy without ever having opened the spinal canal or ever having seen the spinal cord except in preparations.

Of course it might be said that all this was done in spite of the ecclesiastical authorities. Popular sentiment in favor of advancing medicine and the developing scientific spirit might have proved sufficient to render ecclesiastical regulations of no force for the moment. That this is not true can be seen from the history of anatomy at Rome itself, which will be found succinctly yet completely enough for ordinary purposes in Puschmann's "History of Medicine." (2)

(2) Puschmann "Handbuch der Geschichte der Medicin," Jena, 1903.

Under Pope Paul III., 1534-1539, that is just at the very time when Vesalius is supposed to have been compelled to do his dissection in Venetian territory or else not do it at all in Italy, special schools of anatomy and botany were opened in Rome and a goodly salary was provided for the prosecutor of anatomy. Pope Paul IV. called Colombo, the discoverer of the pulmonary circulation, to Rome to teach anatomy, and after his death, it was to his successor, Pope Pius IV., that Colombo's work on anatomy was dedicated. Eustachius was called to Rome to teach anatomy at the Sapienza, and the great anatomist stayed here until his death in 1574. Under Pope Sixtus V., 1585-1590, anatomical studies were greatly encouraged at Rome and Piccolomini dedicated his lectures on anatomy, which were given with demonstrations, to that Pope. Clement VIII. called Cesalpino from the University of Pisa to Rome. Cesalpino is the man to whom Italian writers insist on attributing the discovery of the circulation of the blood many years before Harvey's publication of the doctrine. All during the seventeenth century, Rome had distinguished teachers in anatomy and medicine directly under the patronage of the Pope.

All this may serve to show that as far as concerns Italy at least, any assertions with regard to the clerical persecution of Vesalius or the ecclesiastical hampering of his anatomical work is not only utterly false, but absolutely groundless. Now, we shall see that the same thing is true with regard to Spain, though it is here that even supposed medical authorities have allowed themselves to be blinded to facts by prejudices and confidence in false traditional medical history.

Mr. John Hay in his Castilian days, says, " The inquisition clamored for the blood of Vesalius, who had committed the crime of a demonstration in anatomy." How little justification there is for this expression can perhaps best be appreciated from the following paragraph to be found on page 13 of Roth's Life of Andrew Vesalius. (3)

." Spain very early began the development of practical anatomy. In the year 1391 King John I. of Aragon, granted to the University of Lerida the privilege of dissecting every three years the body of a criminal." (At this time, it may be said, very few universities in Europe had such a privilege.) " In 1488, Ferdinand the

(3) " Andreas Vesalius Bruxellensis," M. Roth, Berlin, George Reimer, 1892.

Catholic, allowed the Brotherhood of SS. Cosmas and Damian of Saragossa to make dissections in the hospital there." This was almost an unheard-of privilege, since in most places it was distinctly understood that only the bodies of strangers could possibly be used for dissection purposes. In the cities of Italy no inhabitant of the city itself, or of the neighborhood for miles around, could ever possibly come to the anatomical table.

As we shall see a little later, every university of Spain not only had, but exercised the privilege of holding public demonstrations in anatomy at this very time when the Inquisition is supposed to have made it impossible.

What Mr. White and Mr. Hay have to say on the subject is as nothing compared to what Mrs. Wharton knows and feels free to declare very unhesitatingly with regard to all of this subject of the ecclesiastical persecution of Vesalius in Italy and especially in Spain. She says in the note already indicated in the *North American Review,* November, 1902: "Vesalius, the great anatomist, studied at Louvain and Paris, and was called by Venice to the chair of surgery in the University of Padua. He was one of the first physiologists to dissect the human body, and his great work 'The Structure of the Human Body' was an open attack on the physiology of Galen. The book excited such violent opposition, not only in the Church, but in the University, that in a fit of discouragement he burned his remaining manuscripts and accepted the post of physician at the Court of Charles V., and afterwards of his son, Philip II. of Spain. This closed his life of free inquiry, for the Inquisition forbade all scientific research, and the dissection of corpses was prohibited in Spain. Vesalius sank into the rich and successful court physician, but regrets for his past life were never wholly extinguished, and in 1561 they were roused afresh by the reading of an anatomical treatise by Gabriel Fallopius, his successor in the chair at Padua. From that moment life in Spain became intolerable to Vesalius, and in 1563 he set out for the East. Tradition reports that this journey was a penance to which the Church condemned him for having opened the body of a woman before she was actually dead; but more probably Vesalius, sick of his long servitude, made the pilgrimage a pretext to escape from Spain.

"Fallopius had meanwhile died, and the Venetian Senate is said to have offered Vesalius his old chair; but on the way home from Jerusalem he was seized with illness and died at Zante in 1564."

In his sketch of Reuchlin, the German savant of the Reformation period, Mr. W. S. Lilly has called attention, in his "Renaissance Types," to a notorious passage of supposed history written by that wonderful master of historic romance, James Anthony Froude. (4)

This passage of some twenty lines contains more than that many errors of history. In this, it is far ahead even of the passage we have just quoted from Mrs. Wharton. There are, we believe, some twenty-two places in which the insertion of a "not" before the verb in the Froude passage gives the truth, though Froude has omitted the "not." There are at least eleven places in Mrs. Wharton's note in which the insertion of a "not" before the verb will give the exact historical truth, while without the "not"—well, you have the proposition just contradictory to the truth. It is a lady that is in question, and that seems to be as far as it is desirable to go in designating just what the propositions are without the "not." Let us give an example: "This closed his life of free inquiry, for the Inquisition forbade all scientific research and the dissection of corpses was prohibited in Spain." "Nots" can be inserted before each one of the verbs in this sentence and then you have the truth.

And yet Mrs. Wharton is not so much to blame after all. She is only following a presumedly good medical authority, for I have been assured by letter from her secretary that she derived her material from Professor Foster's "History of Physiology," consisting of lectures as they were delivered before an American medical audience. It is evident then that we shall have to turn our attention from the disciple to the master, and in doing so will have to appeal to the most recent historical investigations with regard to certain much disputed questions. With regard to Vesalius in Spain, Professor Foster said: "Spain, as it then was, could be no home for a man of science. The hand of the Church was heavy on the land; the dagger of the Inquisition was stabbing at all mental life, and its torch was a sterilizing flame sweeping over all intellectual activity. The pursuit of natural knowledge had become a crime and to search with the scalpel into the secrets of the body of man was accounted sacrilege. It was for a life in priest-ridden, ignorant, superstitious Madrid that Vesalius had forsaken the freedom of the Venetian Republic and the bright academic circles of Padua; in Madrid, where as he himself has said, "he could not lay his hand on so much as a

(4) "Renaissance Types," W. S. Lilly, Fisher, Unwin, 1901.

dried skull, much less have the chance of making a dissection." Moreover, he must have felt the loss of Charles, who, whatever his faults, recognized the worth of intellectual efforts, and in many ways had shown his sympathy with Vesalius' love of knowledge. Such sympathy could not be looked for in the narrow and bigoted Philip."

Just why there should be this insistence on the falsehood, for it is no less, that because of the Inquisition no scientific work was being done in Spain during the time when Vesalius was in the peninsula, seems very hard to understand when the anatomical history of the times is studied without prejudice. Puschmann says that it was a Spanish anatomist, Gimeo, who in 1549 first gave an exact description of certain parts of the internal ear, that evidently could not have been reached without dissection. Valverde, a student of Vesalius, subsequently physician to Cardinal John of Toledo at Rome, was afterwards made professor of anatomy at Valencia. Here he spent twenty years in fruitful labor. He issued a treatise on anatomy which is very well known and is illustrated by magnificent copper plate engravings. Some of the illustrations are copies of Vesalius' plates, but not a few of them are original. He made a number of improvements in Vesalius' descriptions of various details in anatomy, especially with regard to the number of the eye muscles and their relations to one another and to the globe of the eye. He was also the first to give a detailed description of the muscles of the nose. He first described the course of the vertebral artery, and as this penetrates the skull, dissections within the cranium must have been necessary. His anatomical plates, however, are the best possible proofs of the fact that he made many and careful dissections of every part of the body.

Every university in Spain had public dissections during the years when Vesalius was in that country. In 1561, the University of Salamanca passed a special regulation requiring the professor of anatomy to make every year between St. Luke's day, October 18, and the end of March, thirty public dissections on human and on animal bodies. It is very evident that the university was not then beginning for the first time its anatomical work, or there would have been much less material supplied and a dissection or two would have been deemed sufficient. Rodriguez de Guevara about the middle of the sixteenth century did some excellent anatomical work that attracted widespread attention. He was the professor of an-

atomy at Valladolid. His fame spread beyond Spain and he was called to Lisbon by the King of Portugal in order to continue his work there.

What then did Vesalius mean by writing as he does in one of his letters that "he could not find so much as a dried skull, much less make a dissection." This was in Madrid, which at that time was scarcely more than a place of residence for the Spanish Court. The University of Madrid was not established until well on in the nineteenth century. It is easy to understand that dissections would not be allowed in the neighborhood of the Court, especially when there was no excuse for the teaching of anatomy in connection with them. There is at least one State in the Union—New Jersey—where the laws with regard to dissection are still so strict that no medical school can be opened there. It was the same limitation then in what was scarcely more than a royal residence at the middle of the sixteenth century. They were not many, however, and there is a tradition of Vesalius himself doing dissections and autopsies even in Madrid after the date of the letter from which Professor Foster has quoted.

This whole subject of opposition to dissection has a very interesting light thrown upon it by the history of dissection in our own country. Until the middle of the nineteenth century, owing to popular prejudice in the matter, it was practically impossible to obtain a sufficient number of bodies for anatomical purposes in any legitimate way. The consequence was that young physicians interested in their work took large risks in body-snatching. Of the first ten presidents of the New York Academy of Medicine, there was scarcely a single one who did not share in such expeditions. At the end of the eighteenth century, indeed, the feeling with regard to dissection ran so high in New York that as the result of some thoughtless words rumors became rife as to the abuses of the dissecting room and the doctors and students of the medical school were attacked on the street and many of them badly injured. In suppressing the riot that ensued, April 13, 1788, the militia fired on the mob, killing seven and wounding many others. This is known as the "doctors' mob," and has a very definite place in the history of New York medicine. It was never the ecclesiastical authorities who were so much opposed to dissection as the feeling of the people who could not be brought to realize that the possible good that might come from the development of anatomy could out-

weigh the indignity done the bodies of their friends or even of fellow human beings.

Whence, then, has come all the traditions with regard to the persecution of Vesalius? Are they without foundation? Not at all. Vesalius had attempted to point out errors in Galen and that was enough to bring a very hornets' nest of rabid Galenists about his ears. Most of the physicians of the time thought that a man capable of denying the medical omniscience of Galen was likely to commit all manner of crimes, and they acted accordingly. Professor Foster has told this part of Vesalius' story very well.

"During his (Vesalius') absence from Padua, after the appearance of his book, the storm broke out. The great Sylvius and others thundered against him, reviling him in a free flow of adjectives. Coming back to Padua, after about a year's absence, he found opposition to his new views strong even there, not the least active among his opponents being his old pupil Columbus. He gave lectures at Padua, offering to test publicly in the dissecting theatre, whether his statements were wrong or no. He lectured also at Bologna and at Pisa, where the enlightened Cosimo de Medici of Florence would willingly have detained him as professor in the university which he was nursing. But such tokens of encouragement, and others like them, weighed before him little when compared with the bigoted opposition of so many of his brethren. The spirit shown by the latter entered like iron into his soul. If the work on which he had labored so long and which he felt to be so full of promise met with such a reception, why should he continue to labor? Why should he go on casting his pearls before swine? He had by him manuscripts of various kinds, the embodiment of observations and thoughts not included in the Fabrica. What they were we can only guess; what the world lost in their loss we shall never know. In a fit of passion he burnt them all, and the Emperor Charles V., offering him the post of Court Physician, he shook from his feet the dust of the city in whose University he had done so much, and still a youth who had not yet attained the thirties, ended a career of science so gloriously begun."

There is abundance of evidence with regard to the persecution of Vesalius. All that Professor Foster says is well substantiated by the contributors to Puschmann's "History of Anatomy," already cited. These persecutors were not clergymen, however. They were rival anatomists and brother physicians of Vesalius. There

has always been an amount of professional jealousy between the members of the medical profession, and in Vesalius' time this was, if possible, more marked than at any other period. The followers of Galen insisted on considering that their great ancient master could not by any chance have made a mistake. Consequently all the modern discoveries that contradicted his teaching must be absolutely wrong without further consideration. This was the touchstone of truth for them. Is it in Galen? If so, it is right. If it were not in Galen then was it suspicious. If it contradicted Galen, save the mark! then it was surely wrong.

Brother physicians endeavored to undermine Vesalius' reputation with the Emperor and when for a time he was absent from his own university, they succeeded in discrediting him with the university authorities. They did not torture the body, but they did inflict an immense amount of suffering upon the mind. Nothing was considered unfair in the advantages that might be taken of a fellow-investigator in the discussions that arose. There has often been talk of the odium theologicum, but this could not have been worse than the odium medicum. In Servetus' time in Paris (these would be just the years when Vesalius was being persecuted down in Italy), if two anatomists disagreed over a discovery, it was the usual rule for them to end up their discussions by maligning one another's relatives, especially their female relatives, even to remote degrees. It is hard to understand how serious-minded scientific investigators could have stooped to some of the " billingsgate " that disgraces anatomical discussions during the sixteenth and seventeenth centuries, but it was the temper of the times.

It has always been true, however, that scientists have been persecuted much more by brother scientists than by ecclesiastical authorities or supposed clerical opponents. This is true down even to the nineteenth century. Poor Semmelweis, the genius to whom we owe the improvements in the care for women in maternity hospitals and to whom, more than to any other, must be given the glory of having reduced the death-rate of these institutions from almost one in five to less than one in 100, was persecuted so much during his lifetime by professional brethren that he was finally forced into an insane asylum. Even Dr. Mayer, the German physician to whose wonderful intuition and genius for investigation we owe the discovery of the principle of the conservation of energy, was so much worried by those who doubted and laughed at his theory and

scorned his work, and not only refused to acknowledge his value themselves, but prejudiced others against it so as to make the gaining of a livelihood harder for him, that he, too, for a time had to be kept under surveillance in an asylum.

The history that would do most good at the present time and for future generations is that of the intolerance of scientific men for novelties of all kinds. Think of the discoveries of Harvey and Jenner and how difficult it was for them to secure recognition from their fellow-countrymen! Mr. Andrew D. White would find a much more fruitful field here than in the history of the Warfare between Science and Religion,—a warfare that is much more imaginary than real.

The life of Vesalius evidently needs retelling at least for English readers. He is one of the greatest medical geniuses of all time. He was, however, a simple, faithful adherent of the Church whose reputed opposition to his work is altogether a myth. He received his early medical training at Louvain, which had always been one of the most Catholic of universities. He was the firm friend of Charles V. and Philip II., who would neither of them have readily given so confidential a position as court physician to a man even suspected of unorthodoxy. Vesalius at the end of his life seems to have made a vow to go on a pilgrimage to the Holy Land, and it was in the fulfilment of that vow that he perished. This real life of Vesalius, according to the most recent historical researches, I shall tell next month.

JAMES J. WALSH, M.D., Ph.D., LL.D.

A MODERN PLUTARCH ON QUEEN ELIZABETH.

PERHAPS one of the best advertised productions of modern times is Dr. John Lord's "Beacon Lights of History." The *Literary Digest,* December 3, 1904, says: "The publishers have left nothing undone. It is a work, complete, beautifully illustrated, magnificently printed, splendidly bound. . . . A library of the world's heroes and master minds by a specialist, who, like Plutarch (with whom he is ranked by the most eminent critics), told history by depicting the lives of leaders; a story world wide in scope, logically pursued, systematically arranged, each section linked to many others by keen, masterly comparisons. . . . A work which was given to the public in sections (in the form of lectures) during a period of half a century and was, therefore, open to criticism; the author's future during all these years depending upon the accuracy, comprehensiveness and interest of each section. There could be no errors of statement or of judgment, no relapse from artistic diction and construction, no loss of that charm which held audiences spellbound."

The publishers are to be congratulated. The edition of "Beacon Lights of History," as regards its engravings, printing and binding, would be an ornament to the shelves of any library in the land; the author is, without doubt, a stylist, a "wit" and a "raconteur," and, in the main, the exact counterpart of the father of historical biography, the great Plutarch himself. But at the same time it is to be regretted that the critic failed to advert to the fact, that our classical dictionaries describe Plutarch as uncritical in the use of his authorities, and guilty of manifold inaccuracies and mistakes. (Classical Dictionary, Nettleship and Sandys).

If then, Dr. Lord is the modern Plutarch,—and we are assured that he is,—it follows as a logical consequence, that he must be endowed with the same historical qualifications as his great Grecian prototype. However, it were a little unfair to judge him on the strength of evidence which may easily have had its origin in the proverbial Homeric nod, or in the vagaries of that most irresponsible of creatures, the printer's devil. Dr. Lord's many-sided labors during the past fifty years and his evident devotion to matters historical demand that his life-work be approved or disapproved, not from

what others have written about him, but on the merits of what he himself has written; and the more so, in view of the fact that his admirers have unwittingly bestowed on him a title which the doctor himself, on the score of modesty and of historical accuracy, would be the first to disclaim. Prescinding, therefore, from all extrinsic evidence, it cannot fail to be of interest to discuss and answer the question, whether or no Dr. Lord, in addition to Plutarch's good qualities, is endowed with Plutarch's lack of criticism in the use of authorities and his inaccuracy. With this end in view, we shall try to arrive at a logical conclusion from the data which he himself furnishes in his "Beacon" lecture on Good Queen Bess.

Now, it is a fundamental principle of all historical writing that no statement or conclusion is to be credited, unless confirmed by honest and reliable authority, and it was this principle which Dr. Lord had in mind when he appended to his "Elizabeth" a list of authorities for what he believes and holds. At the head of that list stand the names of James Anthony Froude and David Hume. Wherefore, if these gentlemen are good authorities, what has been founded on them is worthy of credence; if they are of no authority, then all that has been deduced from them, in the eyes of the historian is valueless. That they are unreliable, and, unreliable for the precise period under discussion, is amply evidenced by the following testimonies:

"Froude was not a historical scholar and his work is often marred by prejudice and incorrect statements. He wrote with a purpose. The keynote of his history is contained in his assertion that the Reformation was 'the root and source of the expansive force which has spread the Anglo-Saxon race over the globe.' Hence he overpraises Henry VIII. and others who forwarded the movement, and speaks too harshly of some of its opponents. . . . As an advocate he occasionally forgets that sobriety of judgment and expression become a historian. He was not a judge of evidence, and seems to have been unwilling to admit the force of any argument or the authority of any statement which militated against his case. . . . No attempt at thoroughness of investigation appears in any of his books. The manuscript treasures of Hatfield were opened to him, but he is said to have been content with a single day's examination of them; and though he visited Simancas, his work there must have been careless." (Rev. Wm. Hunt, M.A. in Encyclopædia Britannica, New Ed.)

"By Froude, who has set himself the task of clearing Henry VIII. and Elizabeth from all charges of cruelty, and of finding in their whole acting only sacrifices for the social welfare, there is shown, where he speaks of Mary, a hastiness in the use of his authorities which has led to a series of positive mistakes. . . . The same inverted commas in Froude embrace both utterances which are sanctioned by the authorities, and utterances which originate entirely from the author's fancy." (Frederick Shiern, Professor of History, University of Copenhagen, Life of Bothwell, p. 412).

"The one primary qualification in a historian is that he should inspire confidence in the minds of educated readers, and a fair belief in his guidance. Mr. Froude utterly fails to do this." (*London Quarterly Review*).

"He (Froude) is disgusted with the inanity of sincerity." (Meline, Mary Queen of Scots, p. 313.)

Mr. Hume is, if possible, still less reliable. Witness the following:

"Hume is convicted of so many inaccuracies and partial statements, that we really think his credit among historians for correctness of assertion will soon be nearly as low as it has long been with theologians for orthodoxy of belief." (*Edinburgh Review,* xl).

"Hume is an accomplished advocate. Without positively asserting much more than he can prove, he gives prominence to all the circumstances which support his case; he glides lightly over those which are unfavorable to it; his own witnesses are applauded and encouraged; the statements which seem to throw discredit on them are controverted; the contradictions into which they fall are explained away; a clear and connected abstract of their evidence is given. Everything that is offered on the other side is scrutinized with the utmost severity; every suspicious circumstance is a ground for argument and invective; what cannot be denied is exterminated, or passed by without notice; concessions even are sometimes made, but this insidious candor only increases the effect of the vast mass of sophistry." (Macaulay, footnote in the Encyclopædia Britannica.)

With testimonies such as these at hand, it is evident that those parts of "Elizabeth" which are based on Froude and Hume are not only decidedly open to suspicion, but as a factor in an historical synthesis absolutely worthless. The results of historical calculations

of which the components are unreliability, partisanship and dishonesty, must and always will be imaginary.

But some one may ask, and rightly too, has not Dr. Lord cited other authorities? Are these to be omitted in the reckoning? The objection is a fair one. Dr. Lord has cited other authorities, and these we shall now proceed to consider in their bearing on the conclusions he has deduced in regard to the character of Elizabeth, the character of Mary Stuart, and the morality of the English clergy.

On page 71 of his lecture, Dr. Lord informs his readers that Elizabeth shed "crocodile tears" at the death of Mary Tudor; on page 77, that she dissimulated; on page 70, that she cringed in adversity; on page 78, that her political methods, which are later characterized as political jesuitism, were somewhat defensible. Yet we are asked to believe, on page 101, that "she was just, honest and straightforward in her ordinary dealings." Verily, it is difficult to see how one can be a dissembler, shed crocodile tears, cringe in adversity, be a political Jesuit, and still remain just, honest and straightforward in ordinary dealings. A little later Dr. Lord tells us that Elizabeth "could dissimulate and hide her thoughts, but her nature was not hypocritical or false or mean." What are these ordinary occasions? Surely not the little amenities of daily life, where there is small glory in being honest, and scant chance of being dishonest? It were a trivial thing for an historian of Dr. Lord's calibre to assert that Elizabeth was sincere and honest, because she was faithful to her social engagements, and was scrupulously exact in keeping a date for a banquet with Leicester, or for a jaunt with Hatton. These are not the things on which honesty and dishonesty are judged. The iron must be tried in the fire. Happily, however, Dr. Lord himself has set our doubts at rest, when he says on page 65: "It is my object to present her (Elizabeth) as a queen." Therefore, by ordinary dealings he means the ordinary dealings of Elizabeth as a queen. What are the ordinary dealings of a Queen? Plainly her official dealings with her subjects, with her advisers and with foreigners.

In such ordinary dealings that Elizabeth was neither honest nor sincere can be proved indubitably from Mr. Green's celebrated "History of the English People." Here is his opinion in the matter:

"She looked upon theological differences in a purely political light. She agreed with Henry the Fourth that a kingdom was well

worth a mass. It seemed an obvious thing to her to hold out hopes of conversion as a means of deceiving Philip, or to gain a point in negotiation by restoring the crucifix to her chapel." (III, p. 135.)

"No womanly sympathy bound her even to those who stood closest to her life. . . . But for the most part she was deaf to the voices either of love or gratitude. (Id. p. 163).

"The noblest aims and lives were only counters on her board." (Id. p. 163).

"As we track Elizabeth through her tortuous mazes of lying and intrigue, the sense of her greatness is almost lost in a sense of contempt." (Id. p. 167).

"Her delight in the consciousness of her ingenuity broke out in a thousand puckish freaks, freaks in which one can hardly see any purpose beyond the purpose of sheer mystification. She revelled in 'by-ways' and 'crooked ways.' She played with grave cabinets as a cat plays with a mouse, and with much the same feline delight in the mere embarrassment of her victims. When she was weary of mystifying foreign statesmen, she turned to find fresh sport in mystifying her own ministers. Had Elizabeth written the story of her reign she would have prided herself, not on the triumph of England, or the ruin of Spain, but on the skill with which she had hoodwinked and outwitted every statesman in Europe during fifty years. Nothing is more revolting but nothing is more characteristic of the Queen than her shameless mendacity. It was an age of political lying, but in the profusion and recklessness of her lies Elizabeth stood without a peer in Christendom." (Id. p. 165.)

To sum up, Elizabeth was insincere and dishonest in her religion; she was deaf to love or gratitude; she used the noblest lives as counters; when tired of deceiving foreign ambassadors, she deceived her own ministers, simply and solely for the mere sake of deceiving. The picture is not an exaggerated one. It has the approval of Dr. Lord's own authorities. We read in Blackwood's:

"She was false to every principle of honor as applied to her public conduct." (ci, p. 404.)

"She was capable of infinite dissimulation, of downright lying, and vacillation unspeakable." (Id. p. 397.)

"So deep did she carry her treachery, that after Murray had been hopelessly routed by Mary, and driven from the kingdom, Elizabeth concocted a highly dramatic scene to which the foreign ambassadors

were invited, to see her receive and lecture the fugitive on the enormity of his sin in rebelling against his sovereign." (Id. p. 403.)

"She was not, as we have said, an earnest Protestant; but her policy, and indeed her very existence as a Queen depended on her adoption of this cause." (Id. p. 395.)

"Elizabeth's reception of all these appeals was neither sisterly nor candid. She met Mary's requests, not by a distinct negative, but by those artful compromises that were natural to her." (Id. p. 346.)

"Such was Elizabeth's 'way.' When driven to extremity she adopted the mean expedient of instructing her commander on the borders to give a little niggardly succor, as if from himself, to the Scots' Lords, whom she had beguiled into dependence on her." (Id. p. 403.)

Face to face with this array of testimonies, it is clear that Elizabeth was not just and honest in her ordinary dealings, though Dr. Lord says she was, but was a dissembler, a shedder of crocodile tears and a political Jesuit, which he also says she was.

Of like historical accuracy are his contentions that Elizabeth toyed with Leicester and Raleigh "never, though, to the serious injury of her reputation as a woman," and that Elizabeth did not seek "to exterminate Catholics." (Elizabeth, pp. 81, 85.)

The *Quarterly Review,* one of his sources, affirms: "That she indulged in strangely indecorous familiarities towards some of them (Leicester, Raleigh, Hatton and Essex) is undoubted." (xcv, p. 226.)

"It is perfect nonsense to talk, as has been done both in her time and our own, of Leicester standing to her in the relation of a friend and a brother; it is palpable that her feelings toward him were those of an enamoured woman." (Id. p. 239.)

He himself says: "The dark spot, if there is one upon Elizabeth's character, was her coquetry in private life. It is impossible to tell whether or not she exceeded the bounds of womanly virtue." (Lord, Elizabeth, p. 99.)

With regard to the persecution of Catholics, the *Quarterly Review* (xcv, p. 214), tells us: "While the fires of Smithfield still received an occasional Protestant, the lay votary of Rome had to struggle through life with confiscation or imprisonment, and his spiritual adviser lived in a perpetual apprehension that the last sight afforded him in this world would be that of his bowels committed to the flames before his eyes."

"Born the son of a London citizen, Thomas Norton . . . soon obscured his literary and Parliamentary reputation by the infamy which clung to him as the discoverer and torturer of seminary priests and Popish recusants under Elizabeth; of whom it is recorded that the 'rackmaster,' as he was called, tortured and put to death some hundreds." (*Edinburgh Review,* cxlvi, p. 218.)

In those evil days the Englishman's house was not his castle. The non-conformist had no rights, and at the foot of his consecrated altar or at the side of his own hearthstone was constrained to witness many a deed of religious and moral sacrilege. An avowal of reconciliation, the harboring of a priest, or ordination beyond the seas were sure passports to the scaffold, and its inevitable adjuncts, the hangman's noose and quartering knife. Nay, even tender women were subjected to the terrible "peine forte et dure," and that, too, in a way the most revolting, and directly opposed to the sacred privileges that even barbarians have conceded to womanhood.

During the latter part of Elizabeth's reign the rack and its kindred instruments of torture were rarely without a victim. The Catholic gentry were compelled to pay the perpetual fine of twenty pounds per lunar month, and when they were in arrear, the Queen was empowered by law to seize all of their personal and two-thirds of their real estate every six months. Attendance at Mass was liable to a fine of one hundred marks, assessments for the support of the royal soldiery could be levied at the mere whim of the Council, and the rumor of a foreign invasion was a sufficient warrant for a general herding of Catholics into the various local prisons. The sufferings of the poorer classes were still greater. That had one inalienable right, the right of being lodged at the public expense in a public gaol. Of these some were afterwards discharged under promise of good behavior; others had their ears bored with a hot iron; and still others were publicly whipped. Facts such as these moved Mr. Hallam to characterize the state of Elizabethan Catholics as intolerable, and to bid the Englishman of a later and a better time to look upon the dark Tower of London not as an honor to England but as a blot on her fair name. (Lingard, VI; Hallam, Constitutional History of England, I, p. 154.)

How then can any one say that Elizabeth did not seek to exterminate Catholics? Surely laws such as these indicate in the mind of the legislator a settled design of extermination, and that legislator to all intents and purposes was none other than Elizabeth. It is in-

deed true that Parliament enacted the laws, but it is equally true that of these the Queen proposed some, assented to others and executed all.

Perhaps we can gain some insight into the causes which led Dr. Lord into these errors by contrasting his estimate of Elizabeth with that of her less fortunate cousin, the Queen of Scots: "Who claimed," he says, "that she was perfect any more than other great sovereigns whom on the whole we praise? These faults (of Elizabeth), too, may have been the result of her circumstances, rather than native traits of character. . . . Irritated by treason and rebellions, she may have given vent to unseemly anger. Flattered beyond all example, she may have been vain and ostentatious. Possessed of great powers, she may have been arbitrary. Crippled by Parliament, she may have nursed her resources. Compelled to give to everything, she may have been parsimonious. Slandered by her enemies, she may have been resentful. Annoyed by wrangling sects, she may have too strenuously paraded her high-church principles." (Elizabeth, p. 99.)

Now, compare with this veiled eulogy his unveiled arraignment of Mary Stuart: "It is an undoubted fact that Mary, even after her imprisonment in England, was engaged in perpetual intrigues; that she was leagued with the Jesuits and hostile powers. . . . Mary Stuart was imprudent and rash . . . was full of follies, infidelities and duplicities. . . . She was ruled by wicked favorites and foreign influence. She was not patriotic, or lofty, or earnest," and she "was a partner in the murder of her husband." (Elizabeth, passim.)

From the juxtaposition of these two syntheses it is not difficult to see where Dr. Lord's sympathies are. Elizabeth he admires, Mary he scorns. Elizabeth's faults are minimized, her virtues exaggerated. Mary's faults are multiplied, and her virtues—alas! in the eyes of Dr. Lord she has none.

Well is it then for Mary Stuart and her moral and political integrity, that, from the days of her first assailant, Buchanan, down to the era of the modern Plutarch, she has not lacked champions. Russia, England, Scotland, Germany and America, in the persons of Labanoff, Stevenson, Petit, Weisener, Meline, Whittaker, Horack, Walter, Caird, Ledlie, and others, have taken up the pen to defend her fair name, and have linked together a chain of evidence that is, to say the least, exceedingly strong. The conclusions of these his-

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their colleagues had been laboring for the last eighteen years, was, at length, accomplished. They had succeeded in persuading Elizabeth that Mary Stuart, in her sternly-guarded prison, crippled with chronic and neuralgic maladies, surrounded by spies, and out of reach of human aid, was so formidable to her person and government, that it was an imperative duty to herself and her Protestant subjects to put her to death. Having once brought their long irresolute mistress to this conclusion, all other difficulties became matters of minor importance to the master spirits who ruled Elizabeth's Council, since they had only to arrange a ceremonial process for taking away the life of their defenceless captive, in as plausible and formal a manner as might be compatible with the circumstances of the case. . . . This mysterious hint of a new plot against the queen's life was in conformity with the policy of the Cabinet, which referred all attempts of the kind to the evil influence of the captive, Mary Stuart. (Queens of England, VII, p. 31.)

The same writer is no less positive in the matter of the murder of Darnley. Mary's guilt is certainly doubted and her innocence is considered as practically proved: "The conferences were opened at York, where Murray and his confederates urged not only their old accusations against their sovereign, but produced the far-famed silver-gilt casket and its contents, the sonnets and letters which they asserted Mary had written to Bothwell. They refused to allow Mary herself to see these, neither was she permitted to appear, according to her own earnest desire, to confront and cross-question her accusers. So impressed, however, was the president of the commission, the premier peer of England, Elizabeth's maternal kinsman, the Duke of Norfolk, with the innocence of the Scottish Queen, that he pronounced the fullest sentence of acquittal that mortal judge could do, by seeking her for his wife. It is true, that he had seen her at Carlisle, and was captivated by her beauty; but if any portion of the horrible and vulgar letters purporting to have been written by Mary to Bothwell, could have been proved, a revulsion of feeling in the breast of Norfolk must have been the result. . . . Elizabeth herself, after she had considered the evidences, pronounced that she had seen nothing proved on either side, and broke up the conferences. . . . The Countess of Lenox (Darnley's mother), was ultimately convinced that her daughter-in-law, the Queen of Scots, was wholly guiltless of Darnley's death, and continued till she died, in friendly correspondence with her." (VI, pp. 202-4.)

Other historians can be cited to the same effect, but their evidence is not necessary. Still it must be noted that neither Hallam nor Strickland asserts positively Mary's innocence. According to the former there is much and striking evidence of her guilt, but it is not an undoubted fact; according to the latter she is very probably innocent, but her innocence is not proved beyond the shadow of a doubt. And it is here precisely that Dr. Lord clashes with his authorities. By a kind of historical alchemy he transmutes probabilities into facts, hypotheses into certainties, and asks his reader to accept as indubitably proved accusations that were doubted, in a greater or less degree, by a host of pro-Marian biographers, Elizabeth herself, one of the judges at the trial, and two of his own authorities.

The last inaccuracy, to which we shall call attention, seems to lack even the appearance of verisimilitude. The clergy of the age are branded with the charges of ignorance and sensuality, and in almost the same breath the common people are lauded for their religion and loyalty. "The parochial clergy were ignorant and sensual. . . . The people were loyal, religious and brave." (Elizabeth, p. 174.) We have here a combination that even old Chaucer hesitated to conceive:

"A spotted schepperd and a clene schepe."

Such a state of affairs is clearly against human nature. In Germany shepherd and flock were both tainted. In Elizabethan England the licentiousness of the ministry was linked with the licentiousness of the people. (Letter of Sussex, infra.) Search the history of the world. It is the same old story. If the shepherd be struck, the flock must needs be scattered; if the shepherd be defiled, the taint must spread. And what is true of human nature in general, was especially true of England in Reformation times, for the parishioners in the matter spiritual were dependent not so much on printed books as on the word and teaching of their pastors. Whence then came their goodness, if not from the instruction and example of the clergy? A striking confirmation of this truth can be had from the writings of the Protestant historian, Mr. Brewer. In commenting on the clergy of Henry the Eighth's time, he argues that, "it is impossible that the clergy can have been universally immoral, and the laity have remained sound, temporal and loyal." (Henry VIII, pp. 50-1.)

Of the objective truth of these words, as applied to Elizabeth's day, there can be no reasonable doubt. That the clergy may have been incorrupt, and the people corrupt admits of probabilities and improbabilities, but the combination of a corrupt ministry and an incorrupt laity in a nation such as England was in the year of grace 1558 is absolutely impossible. Howbeit, prescinding from this possibility and impossibility, and also from the kindred historical question whether the English folk were as moral and religious as Dr. Lord represents them to be, let us consider frankly and fairly the state of the priesthood at Elizabeth's accession. Now, the word "clergy" taken absolutely, may embrace the Catholic ministry alone, the Reformed ministry alone, or both Catholic and Reformed. If it is taken in the first sense then the parochial clergy, as a matter of historical fact, were not as a body ignorant and sensual; if it is taken in the second, there is strong reason for suspecting that Dr. Lord's statement contains much that is true, for shortly after the coronation of Elizabeth, when the majority of the Catholic priesthood refused their assent to the new doctrines, and their absence left many of the parishes shepherdless, the vacancies were filled partly by Catholic apostates, partly by the Reformed ministry, and partly by a class of lay instructors consisting of mechanics, licensed to read the services to the people in the church, but forbidden to administer the sacrament. (Lingard, VI, p. 20. . . . Strype, I, pp. 139, 178, 240.)

The moral and intellectual status of this new and heterogeneous apostolate may be gathered from a letter of Sussex to Cecil under date of July 22, 1562. He says: "Our religion is so abused that the Papists rejoice; the neuters do not dislike the change, and the few zealous professors lament the lack of purity. The people without discipline, utterly devoid of religion, come to Divine service as to a May-game; the ministers for disability and greediness be had in contempt; and the wise fear more the impiety of licentious professors than the superstition of the erroneous Papists." And Mr. Froude: "While the shepherds were thus dividing the fleeces, the sheep were perishing," and the Bishop of Winchester found his people "obstinately grovelling in superstition and Popery, lacking not priests to inculcate the same daily in their heads." (Domestic MSS.; Froude VIII, pp. 468-470; Burke III, c. 21; Harrison, Appendix to Volume V of Hume.)

From these citations, and also from the fact that great evils grow gradually it may safely be assumed that the above mentioned vices

were to some extent prevalent among the Reformers of an earlier period, and their apostate allies. Not so, however, in the case of the major part of the Catholic clergy, for men who readily and willingly gave up their benefices and their parishes, committed their mortal bodies to the rack, the rope and the quartering knife, rather than betray their religion, can hardly be classed among the ignorant and sensual.

There are other inaccuracies in Dr. Lord's Elizabeth, and all capable of easy refutation. No doubt the Puritan would resent the assertion that his forefathers were persecuted, not for their religious tenets, but because Elizabeth read their hearts and knew that they were enemies of all absolute government; the modern Anglican that his church is a kind of a half-way house between Rome and Geneva, an ecclesiastical institution based on compromise; the Irishman that his native land is honored with the title of "barbarous"; the annalist, that Leicester was distinguished for his talents and services; the jurist that in those rough days of "merrie" England, justice was impartially administered; and the Catholic, that his church approved of the massacre of St. Bartholomew's.

With these and other such statements the present consideration has nothing to do. The case against Dr. Lord and his "Beacon Lights" rests solely on his inaccuracies in regard to Elizabeth, Mary and the morality of the English clergy, and in these matters it has been proved that Elizabeth was not just or honest in ordinary dealings, that she toyed with Leicester to the serious injury of her reputation as a woman, that she did seek to exterminate Catholics; it has been proved that Mary Stuart was not undoubtedly guilty of intriguing against the life of Elizabeth or of abetting the murder of Darnley; it has been proved that the Marian clergy were not as a body ignorant and sensual; it has been proved that Dr. Lord is in many respects the modern Plutarch.

J. T. LANGAN, S.J.

NOTE.—The references from Dr. Lord are taken from "A Specimen Lecture from the Completed Edition of Dr. Lord's 'Beacon Lights of History,'" issued in 1904.

WESTMINSTER ABBEY.

As a masterpiece of Gothic architecture Westminster Abbey is unsurpassed, if not unrivalled, by any other of the grand, time-honored cathedrals which elicit the admiration of every visitor to the English shores, and not one is more rich in historical association, in monuments of the past. Unhappily the desecrating hand of the Protestant reformer has stripped the noble structure of much of its former glory; mutilated its shrines, destroyed its images, confiscated its treasures, leaving only the wealth of beauty in sculptured stone which could not be taken from it.

The earliest description of Westminster Abbey states it to be a "little monasterie without the walles of London, builded to the honor of God and St. Peter, with a few monkes in it, under an Abbot serving Christ, and very poor." This church, raised on the site of the pagan temple, continued in peace until the invasion of the fierce and relentless Saxons, who overran the country. One day a savage band crossed the ford, slaughtered the priests and the fishermen who dwelt on the island, razed the church to the ground and left it desolate and silent. Thus it remained, wild and deserted, until the beginning of the seventh century, when Sebert, the king of the East Saxons, was converted to the Christian faith. Ashamed that the travellers who passed over or went by the island should see the neglected ruins of a Christian church, Sebert determined to raise a second church in the place of the former, in honor of St. Peter, the prince of the apostles.

A century later mention is found in the chronicles of Britain of the church and monastery of St. Peter; Offa, the wise and strong king of Mercia, made gifts to it, and in the charter of 785 A.D., confirming these, he spoke of Thorney Island as a *locus terribilis*, whereby he probably meant a sacred spot. But when the fierce Danes swept over the land as the Saxons had done, devastating and destroying, the Abbey at Thorney did not escape their fury; a few monks only contrived to escape with their lives. Thus the church was again deserted until the time of St. Dunstan (about 960), when Edgar, the king, caused the ruins to be repaired and the monastery made habitable for a community of twelve Benedictine monks, whom

St. Dunstan brought thither from Glastonbury. Existing charters show that large estates were given to the abbey by King Edgar.

When Edward the Confessor ascended the throne in 1042, he built a royal palace for himself close to the little Benedictine Abbey on Thorney Isle, by that time called Westminster, from its position west of London. But his great work was the church, which was fifteen years in building. As the king designed it for his burial-place, he took great pains with it, and devoted to it a tenth part of all his substance. Just as the church was completed the king fell ill, and was unable to be present at the *hallowing*, or consecration, which took place on Innocent's Day, 1065. "Magnificently finished was the church," says an old writer; and when the sound of the singing floated across the royal palace, Edward murmured the words: "The work stands finished," and lapsed into unconsciousness. He expired on the 4th of January, and was buried on the Feast of the Epiphany, before the high altar.

From that moment the kings, clergy and people vied with one another in honoring his name. To be crowned by the side of his grace lent an additional solemnity to the rite, and thus from the Conqueror to the present king, Edward VII, every reigning English sovereign has been crowned in the Abbey, within a few yards of the ashes of the Confessor. The fact of the Abbey being the recognized place of coronation gave the Abbot a somewhat unique position, for it was he who had to prepare the king for the grand ceremonial, though the act of crowning became the right of the Archbishop of Canterbury. All the regalia, too, such as the crown of Alfred, the sceptre, the ring of Edward the Confessor, were kept at Westminster until the seventeenth century, when all that remained of them after the destructive days of the Commonwealth were transferred for safety to the Tower of London. Yet they are still carried to the Abbey the night before a coronation and guarded in the Jerusalem Chamber. The ancient coronation chair still stands in the Confessor's chapel; it encloses the famous stone of Scone, which was originally in Ireland, where it bore the name of the stone of destiny, for when the Irish kings were seated on it, the stone groaned aloud if they were of royal race, but remained silent if the claimant was a pretender. Tradition identifies it with the stone upon which Jacob rested his head at Bethel; his sons are said to have carried it to Egypt, whence it passed to Spain, and about 700 B.C. was conveyed to Ireland by the Spanish king's son, Simon

Brech, on his invasion of that island. In 330 B.C. Fergus, the founder of the Scottish monarchy, removed it to Scotland, where it was deposited in the monastery of Scone at a later period. It is certain that the stone was for centuries an object of veneration to the Scots, who believed that "while it remained in their country the State would be unshaken." When Edward I overran Scotland he seized this precious relic and took it to England. It was placed in Westminster Abbey, the Scots in vain making efforts to regain it. Edward had a magnificent oaken chair, decorated with false jewels, made to contain it, and this is the same chair whose time-worn remains are yet to be seen. Upon this chair and stone, which are covered with cloth of gold and moved into the sacrarium at coronation, the sovereigns of England have ever since been seated to be crowned.

The Abbey, as we see it to-day, is the growth of five centuries, but the main part of it is the work of Henry III, who thought the building, in its stately simplicity, was not splendid enough to hold the shrine of the sainted king, and determined to raise in his honor the "most beautiful thing in Christendom."

By Henry's orders all the eastern part of the Norman church which Edward had built was demolished and rebuilt on the beautiful early English lines. The old form of the cross was kept, but a ring of chapels encircled the east end, while transepts, aisles and cloisters were made longer and far loftier. Skilled workmen, many of them foreigners, were sent for to construct the building in the new style; to fashion the arches of fairy lightness, the graceful flying buttresses, the colored glass, the exquisite carvings in stone, both within and without, which exceeded in elegance and delicate beauty all that the English had hitherto imagined. But the central point of magnificence was the shrine of St. Edward, situated in the Lady Chapel, immediately behind the high altar, set on high "as a light to the church." The mosaic pavement was brought from Italy; the tomb itself was of Purbeck marble, decorated with glass mosaic, and was divided into three parts; the basement, which now alone remains of the original fabric, in the niches of which sick persons were often laid in the hope that the saint would heal them; the tomb itself, enclosing the coffin, and above this a shrine of pure gold, set with costly jewels, at the sides of which were images in gold and silver of the Blessed Virgin and Child, St. John the Evangelist, St. Edward and St. Peter. To this new resting-place,

dazzling in its riches, the king himself, his brother Richard and his two sons, bore the coffin on their shoulders. The anniversary of the translation was kept with great ceremony in the Abbey; processions repaired to the shrine from far and near; the steps may yet be seen worn away by the knees of pilgrims. Of late years this pilgrimage has been revised, and devout Catholics kneel beside the mutilated shrine, from which the old magnificence has vanished. More deadly than the ravages of time have been those of covetous men, who longed for its treasures, or fanatics, who destroyed all emblems of the ancient faith. This shrine and the tombs of the five kings and six queens who are interred around it, make this chapel the most sacred spot of the now desecrated Abbey. At the east end is Henry V's chantry where the relics were formerly kept. The most precious of these were the Holy Grail, said to have been brought from Jerusalem; a crystal vase, containing a few drops of the Precious Blood, a piece of the true cross and the skull of St. Benedict. These relics were scattered and destroyed at the dissolution of the monastery under Henry VIII.

The choir, transepts and central tower were finished by Henry III, as well as the Chapter House, and that part of the cloister which forms the entrance to it; when he died the work on the church was carried on by his son, Edward I, who built the part now occupied by the choir stalls. The choir, properly so called, is the part beyond the transepts, but the choir stalls, or *ritual choir*, often take up, as here, the east end of the nave. The completion of the Abbey advanced slowly during the reigns of successive kings; the western end was not entirely finished until the time of Henry VII, and the western towers not until about two hundred years later, when Sir Christopher Wren designed a western front, of which the only merit is that in its main lines it faintly resembles a Gothic building. The towers were not finished until about 1740, after his death.

The church as it now stands is the loftiest in England; it is 103 feet from the floor to the top of the vaulting, and in the nave thirty-five feet wide. It consists of the nave, which is very long, transepts and choir, with aisles throughout. The two great doors of the central portico are never opened except for the funeral of a sovereign; the usual entrance is by the magnificent portico known as Solomon's porch, leading into the north transept. All along the east side, between the graceful arches, were the chapels of the various

saints especially honored in Westminster, and these chapels were continued round the apse. Many of them still remain; they contain ancient and interesting tombs. A stone screen shuts off the choir from the nave. In earlier times there was an altar, the Jesus altar, in front of the rood screen, down in the nave, besides altars in all the chapels; in the present day there is only the altar in Henry VII's Chapel, and what was formerly the high altar, now used for the Protestant rite, behind which is a reredos. This is an ancient stone screen, believed to belong to the fifteenth century. Upon the frieze are sculptured the principal events, historical or legendary, of Edward the Confessor's life. Two doors, one on each side of the altar, lead into the shrine of Edward the Confessor, or the Chapel of Kings, *capella regum,* wherein are a series of royal tombs, whose historical interest is only equalled by the beauty of their design and workmanship. It is entered by two flights of steps. Behind this, in the circular apse, is Henry VII's Chapel, which took the place of the old Lady Chapel; the east end of the Confessor's Chapel is filled by the Chantry of Henry V, to reach which it is necessary to go round by the Ambulatory, so called because in old days the procession used to walk there.

Up to the time of the Reformation the "Church of the Abbey" was not only the scene of coronations, of the marriage and the burial of royal personages, but it was closely connected in other ways with the feelings both of kings and people. Great victories won by English armies were celebrated by grand functions and Te Deums beneath its roof. Although dedicated to St. Peter, the church was practically that of the royal Saint Edward the Confessor, and innumerable pilgrims repaired to his richly decorated shrine, at which miracles of healing were wrought. For three centuries Parliament frequently met in its stately Chapter House. But in Henry VIII's reign the intimate association between palace and abbey ceased to exist.

Henry converted the building into a cathedral, giving it a bishop, a dean, prebendaries and minor canons, all these offices being filled by monks belonging to the establishment. The old glory of the monastery departed forever and Henry was some £60,000 a year the richer. Those of the monks for whom no place could be found under the new system were dispersed, and many of the buildings, such as the refectory and smaller dormitory, were pulled down or put to fresh uses, being no longer needed for the silent figures who,

for so many years, had gone quietly on with their daily round of work and prayer, keeping the lights ever burning before the altars to signify that they were "always watching to God."

After the death of Edward VI, the boy king, Queen Mary restored her religion as far as possible during her brief reign. At her obsequies Mass was said for the last time at the high altar, (1) and no monument was erected to the queen who was the last monarch of the old faith to be interred in the Abbey. Elizabeth again made Westminster a cathedral church, though without a bishopric.

After the fall of the Stuarts, by a strange irony of fate, the royal Chapel of the Tudors was destined to be for a time the burying-place of many Parliamentary leaders. Oliver Cromwell himself, the enemy of kings and priests, was buried there with regal magnificence. Two years after his death, however, on the anniversary of the execution of Charles I, his body was dragged from its grave in the sacred precincts by order of Parliament and publicly hung.

Cromwell was the first to originate the custom of burying or commemorating within the walls of Westminster Abbey distinguished persons who had served their country well, or otherwise attained celebrity. Eminent statesmen, philanthropists, men of science and of letters, heroes, military and naval, poets and historians, physicians, lawyers, musicians, but, strange to say, no painters; Protestant bishops, deans and canons have been and still are laid to rest in this Valhalla. Nor are members of the weaker sex excluded; that which was deemed an honor of the highest order coveted by kings and princes, to be interred in ground hallowed by the dust of monarchs and churchmen, being granted even to a popular actress, Ann Oldfield (1730), considered the first actress of her day. Her histrionic talent not only won for her applause on the stage, but gained for her a grand funeral, her body actually lying in state in the Jerusalem Chamber.

Monuments, consisting frequently of statues and busts, are erected not only to distinguish personages whose remains are laid to rest in the Abbey, but also to eminent men who are interred elsewhere, or to natives of another country; witness the gifted American poet Longfellow, to whom a memorial is raised in the Poet's Corner.

(1) Except the Requiem Mass said a few days later for Charles V, of Germany, by order of Queen Elizabeth.

This name is given to the eastern portion of the south transept, appropriated to poets on account of the grave of Chaucer, the father of English poetry and the first poet interred within the Abbey's time-honored walls, being there. The north transept is principally the burial-place of statesmen, as the south transept is of poets.

In the south aisle of Henry VII's Chapel is the tomb of Mary, Queen of Scots. The remains of that beautiful but unhappy queen were first buried in Peterborough Cathedral; afterwards they were brought to Westminster by James I, that, as he himself said, "the like honor might be done to his dearest mother, and the like monument be extant of her as to his dear sister, the late Queen Elizabeth." The two queens rest opposite to one another in the north and south aisles of the same chapel, and their monuments, which closely resemble one another, were both erected by the impartial James I. The white marble effigy of Mary, finely executed, lies under an elaborate canopy, on a heavy sarcophagus. She wears a close-fitting coif, a laced ruff and a long mantle fastened with a brooch. At her feet sits the Scottish lion crowned.

Elizabeth's monument, also of white marble, is plainer and less sumptuous than that of Mary; it was finished before hers and cost less. The recumbent figure of the queen is fine, and resembles her later portraits. Her crown has disappeared, as also most of the accessories. The Latin epitaph calls her: "The mother of this her country, the nurse of religion and learning; for perfect skill of very many languages, for glorious endowments of mind as of body, a princess incomparable."

Passing through the North Ambulatory, filled with the tombs and statues of various worthies, and chapels in which the visitor will find much of historic interest and of architectural elegance, we enter the superb Lady Chapel, built by Henry VII in the place of the old Lady Chapel, which was pulled down to make way for this *orbis miraculum*, wonder of the world, as it was called by Leland.

When Henry VII was firmly established upon the throne, he determined to found a splendid chapel in honor of the Queen of Heaven, "in whom," he says in his will, "hath ever been my most singular trust and confidence, and by whom I have hitherto in all my adversities ever had my special comfort and relief." The king richly endowed this chapel, now called by his name, in order to make provision for the celebration of Masses and distribution

of alms for his soul "perpetually forever while the world shall endure," as he reiterates, little foreseeing how soon his son was to sweep away part of his work, and appropriate to other uses the funds left to maintain three chantry monks to say prayers for him at the beautiful altar, the work of Torregiano. This altar has disappeared, having been broken down in an outbreak of iconoclastic fury at the beginning of the civil wars. Henry was feverishly anxious that the building should be completed in his lifetime, for there he desired to be buried. No spot or corner inside or out was deemed too hidden to be ornamented; to be covered with delicate carving and tracery of stone, made yet more rich and beautiful by the gilding and colors which blazed everywhere. The upper windows were filled with painted glass, of which a few fragments may yet be seen, and whereof we can imagine the glory when, in those early days, they shone as the historian records, with "good, clean, rare and perfect glass of Orient colors, and the imagery of the story of the old law and the new law," casting their rich hues around. The chief feature of the chapel is the roof, which is of the kind known as fan tracery, peculiar to the Tudor period.

In spite of the speed bestowed on the work, the king died before it was finished, and never saw his chapel in all its costly beauty. His will and numerous indentures, still extant, show with what minute care he planned every detail of his new foundation, providing large sums of ready money for the building and the monument to himself and his wife, and endowing the chapel with estates for the maintenance of the additional priests required for its services and the charities established in connection with it. He also bequeathed a great image of our Lady for the high altar, crucifixes and plate for the different altars, candlesticks, vestments of great value and other ornaments.

"In the spring-tide of the Reformation" the chapel began to be stripped of its splendid fittings, and for nearly three centuries after its completion the building was greatly neglected; its appearance about 1803 has been described as "an almost shapeless mass of ruin." A parliamentary grant was obtained for its restoration in 1807, and the necessary repairs were set on foot. The stalls date from different periods. Originally they occupied only three of the bays on each side, but when, under George I, the Knights of the Bath were installed there, additional seats were added. The canopies required for the new stalls were obtained by cutting the old ones in half; the

banner of each knight hangs over the stall appointed for his use. At the corner of the ledge of the last stall is a small wooden statuette of Henry VII crowned, looking towards the east. Below the stalls are seats for the esquires, of whom there were three to each knight; these stalls are the old *misereres* or *misericordes* of the monks; the hinged seats are decorated with curious, grotesque carvings, according to the custom of the times. They are so contrived as to support the occupants who leaned on them while standing during the long offices.

The chantry forms a little chapel of itself at the east end of the Confessor's Chapel, standing so high that at first the people could see the priest officiating at the altar from the farther end of the Abbey. Before long the exquisite screen put up in honor of St. Edward shut it off from view. The chantry was less ornate than this screen, but it was nevertheless very beautiful. On the iron grating round the tomb-gates we see the fleur-de-lis, the emblem of France, claimed by Henry as his inheritance. Among the statues in the niches are the patron saints of England and of France, St. George and St. Denis. Above it on a wooden bar are the king's shield, saddle and helmet. The Purbeck marble tomb has lost its ancient splendors; the figure of the king, the gift of his widow, carved in oak, is now a shapeless block; the head, sceptre and other regalia all of solid silver, and the plates of silver which covered the body were stolen by some greedy pilferers in the reign of Henry VIII.

Leaving the church by a little door in the south aisle we reach the cloisters, which lie on the south side. The cloisters and their surroundings include examples of different styles of architecture from the eleventh to the fourteenth century. The cloister proper as we now see them were not begun until the thirteenth century. In these cloisters the monks spent the greater part of their time, and there was their scriptorium. There, except at meal times and at night, and during the frequent daily services and the chanting of the office, they transcribed manuscripts, studied, taught their scholars and adorned their books of prayer with wondrously beautiful and quaint illuminations. At first only the upper part of the tracery of the cloisters was glazed, the lower part being open to wind and weather, but later on the whole was closed in.

From the east walk of the cloisters a beautiful old doorway, once painted and gilt, leads into the vestibule of the Chapter House; the arch is decorated with fine stone carvings. Part of these are

sadly decayed, and the original statue of the Blessed Virgin and Child in the niche over the door is gone, but the angels adoring on each side remain, though one of them is much damaged. Thence we enter the " incomparable " Chapter House, as Matthew of Paris, the historian, justly terms it, which was probably begun about 1250, by Henry III. It is one of the largest in England. " In the centre rose a splendid pillar of gray marble, or rather, a group of shafts, held together by moulded bands, from which sprung the vaulted roof; the building itself was eight-sided, in itself a new idea; the walls were richly painted with frescoes, the subject of which was the second coming of our Lord, and the glories revealed to St. John in his vision of the new Jerusalem, the city not made with hands; the large and lofty windows were filled with glass of beauteous colors; saints stood in the niches, and both within and without the Virgin Mother watched over the place." But the Chapter House was not reserved entirely for the use of the monastery. It became the assembly-place of the Commons soon after the separation of the two Houses of Parliament, in the reign of Edward I, and remained the scene of their deliberations until they moved to the Chapel of St. Stephen, in the old palace of Westminster. It was afterwards fitted up as a receptacle for State records, and the beautiful interior, almost completely concealed by wooden galleries and by divisions into two stories by a wooden floor. In 1865 it was restored, as far as possible, to its original state; the old roof was gone, and the paintings on the walls were found to be terribly defaced.

The space between the south transept and the Chapter House is occupied by the small chapel of the Holy Faith, the old Revestry, now used for the early communion service of the Protestants. The entrance by which it communicates with the transept formerly enclosed three strong doors, the centre one lined with skins, said to be those of the Danish invaders. Only one of these doors now remains. An old painting is still visible over the spot where the altar once stood; it represents a tall female figure, above a small painting of the crucifixion. A kneeling monk on one side holds a scroll bearing this inscription, now scarcely legible:

" Me, quem culpa gravis premit, erige Virgo suavis;
Fac mihi placatum Christum, deleasque reatum." (1)

(1) " From the burden of my sore transgression, sweet Virgin deliver me;
Make my peace with Christ and blot out mine offence."

What was the great dormitory of the monks is now divided into the schoolroom and the Chapter Library. The latter owes its origin to one of the deans of Westminster in the seventeenth century, who fitted it up and furnished it with books and valuable manuscripts at his own cost. It is evident that a library existed before, from an order published by the council during the reign of Edward VI for "purging the library of all missals, legends and other superstitious volumes," in consequence of which many treasures must have been lost to the Chapter.

The Jerusalem Chamber, situated close to the west door, probably received its name from the subjects of the tapestries or paintings with which it was decorated. It was used as a withdrawing room for the Abbot's guests. There it was that Henry IV was brought to die when seized with illness in the Abbey on the eve of starting for the Holy Land on a pilgrimage which he had resolved to make to the sepulchre of our Lord, in spite of the fact that he was suffering from a grave disease. This chamber has since been the scene of many assemblies and conferences; there the Revisers of the New Testament held their meetings.

In what is now known as the Little Cloister the Infirmary once stood, the resort of those monks who from age or sickness were dispensed from the regular duties of the monastery. It had cloisters, chapel and a spacious garden, now called the College Garden. A few arches of the chapel may yet be seen, but the greater part of it was destroyed in 1571. It was built in the twelfth century and dedicated to St. Catherine; in it many of the bishops were consecrated, and some of the most important ecclesiastical assemblies were held. Near to it were the granary, brew-house and bake-house.

The mere mention of so many buildings attached to the Abbey shows how large and important the monastic community was in pre-Reformation times. To these monasteries England owed no small debt of gratitude; their inmates fostered learning and taught religion; they were scholars, chroniclers, transcribers, translators, exponents of Holy Scripture, painters and carvers; they nursed the sick, relieved the needy and were liberal employers of labor, besides reciting the Divine office at the appointed hours and offering the Holy Sacrifice for the salvation of their fellow-countrymen.

ELLIS SCHREIBER.

THE NEW PROTESTANT CATHEDRAL, LIVERPOOL, ENGLAND.

THE Bishopric of Liverpool was formed in pursuance of the Act of Parliament known as the Bishopric Act of 1878, and it was by an Order in Council dated March, 1880, that the Parish Church of St. Peter was assigned to the diocese as its cathedral.

In that very same year the question of a new cathedral was brought forward and discussed; meetings were held, and definite action was taken in 1881. It was, however, found impossible for various reasons to carry out the scheme, and in 1888 it was decided to postpone it until a more favorable opportunity should arise.

In 1885 the St. James's Mount site was first adopted, and then discarded in favor of St. John's Church-yard site; a competition was held, and Mr. William Emerson selected as architect for the Liverpool Cathedral. A few years roll by and then the Cathedral Committee go back to the previously discarded St. James's Mount site, throw over Mr. William Emerson (now Sir William Emerson), invite architects to a second competition under new conditions, which they subsequently withdraw and replace by others, and after "careful consideration," reject all the designs sent in, notwithstanding the recommendation of their advisory architects to adopt the design of Mr. G. Gilbert Scott. Another week elapses and the committee, reconsidering their previous verdict, adopt the design of Mr. G. Gilbert Scott.

There were rumors current that the reason given by the committee for the rejection of all the designs, namely, that these designs did not, in the opinion of the committee, provide sufficient unimpeded preaching space, was not the real one, but that the latter had reference to the religious belief of the author of the design selected by the advisory architects.

The Liverpool Cathedral competition seems, according to the general idea, to have been most unfortunate from first to last, the last stage being the worst. The committee's leaning was known to be most distinctly in favor of Gothic—and that of an early type—"with long drawn aisles and fretted vault." But they left the matter of style an open one for competition, both in the first and second

LIVERPOOL CATHEDRAL
VIEW FROM CORNER
OF NILE STREET

LIVERPOOL CATHEDRAL, [illegible] FROM CHOIR.

competition, and at the same time made one of the conditions that "the central space at the crossing of nave, transept and choir, should be large, and fully capable of seating 3,000 persons without any interruption of the view from columns." When the assessors chose a design which obviously did not comply with these requirements, it was announced that the committee would reject all the designs, but afterwards they accepted the assessors' judgment and awarded the first place to the assessors' nominee. This in face of difficult conditions, to which the others had loyally conformed.

Further, the author of the accepted design was asked to modify it, and to work in consultation with one of the referees, Mr. Bodley. Considering that Mr. Scott is a young man, and had not hitherto carried out any large work, it did not seem unreasonable that they should wish to have the co-operation of an older and well-known church architect; but it was certainly an unusual proceeding, and a bad precedent, to make one of the assessors in a competition, a partner in carrying out the work, unless indeed Mr. Bodley's position is to be that of a friendly adviser only. For it would appear that an assessor ought to consider himself as *ipso facto* debarred from taking any part in carrying out the building; his position should be that of judge only. It certainly would seem that the committee ought to have selected some one else.

And to sum up, the whole competition from first to last seems to have been mismanaged, both in the choice of site and in the conduct of the competition. Two or three of the finest designs, by men of notable talent, were passed over in the first competition, while honorable mentions were accorded to designs for inferior ones; and in the final choice the assessors seem to have entirely ignored the special requirements of the committee, and thereby nearly wrecked the competition. The committee, though apparently not very decided in the main as to what they wanted, were clear upon one point; they wished to have a large central space on the plan on which a large congregation should be collected within hearing of a preacher. The assessors have awarded the first prize to a design which entirely ignores this requirement.

Five designs were submitted. Of the four that were rejected that of Messrs. Austin & Paley is in late Gothic style, very richly decorated with panelling and tracery, but the decoration all in subordination to a broad general treatment. The plan is on the passage-aisle system, with the aisle carried round the semi-octagon termina-

tion of the choir; the chapter-house is a hexagon apartment cleverly joined on the southwest angle of the choir. There are transept towers. The crossing space is covered by a great octagon lantern or rather tower, with four wide and four narrower faces; in other words a square with the angles canted off. This is roofed by a cupola following the same lines. The north front, with its large west window and gracefully designed flanking turrets, has a very good effect, though the north porch, from its peculiar shape and the manner in which it is jointed to the main building, looks rather like an excrescence. The side elevation is broad and simple in general design, though rich in effect from the amount of traceried window; the mass of blank wall in the bay next the north or entrance façade is well thought of and valuable as an effect of contrast. Altogether this is a design of rich and sumptuous effect, but not so forcible or original as some others in general conception.

Mr. Malcolm Stark's plan has a three-aisled plan of the usual proportions, developing into an octagon of 100 feet diameter at the crossing with piers bearing niche and statue capitals after the suggestion of Milan. This is vaulted over with a timber roof and a flèche over that. The author has a new idea in making the main tower and spire, placed at the southwest angle, mark the entrance for the bishop, the ground story of it forming the "bishop's porch." The north front is flanked by towers, left with a good deal of plain masonry in the lower portion, contrasting with the more decorative treatment of the upper stage. The north front generally is effectively treated; there is a very large traceried window divided into compartments by a central pier and two intermediate buttresses, the central pier and transoms forming the supporting ground for a large crucifix. There is a rich decoration by panelling over the doorways, broken into between the doorways by large square-headed mullioned windows, the lower portion of which is partly occupied by a solid panel with a niche for a statue. The south end shows also its large traceried window with three small square-headed windows below, lighting the Lady chapel, which runs east and west across the end of the main church. Southward of this is a small garden plot, with the chapter-house at the further end of it, reached by a covered cloister arcade. This separate block contains also the choir practice-room. A practical feature in the plan is the provision of a row of small separate vestries for different ecclesiastics, and ranged outside the east wall of the choir, with small top-lighted

vestibules each with a lavatory attached. A cloakroom and lavatory is also provided at each side of the west transept vestibule. The general treatment of decorated gothic shown, except in the north front, is rather mechanical and devoid of feeling.

Mr. Tapper's plan is a peculiar one. He has a cloiset at the north end, irregular in shape. The nave is a passage-aisle plan, though the aisle is not a very narrow one—fifteen feet between supports, and seventy feet between supports for nave. A double aisle is returned across the north end. The pulpit is placed on the east side half way down the nave, by way of meeting the requirement for getting a large congregation within hearing of the preacher. This is a practical solution, though it is not so good as an arrangement which brings the listeners all facing the preacher. Towards the choir end the nave contracts, the walls being canted inwards to the narrower choir, with chapels opening out of them at an oblique angle. The north elevation shows an obvious reminiscence of the west front of Tewkesbury, with an immense arch flanked by masses of plain walling, and with rich wall panelling above it. The side elevation is very finely treated. The aisles are lighted by small windows only; above is a set-off and wall arches forming the exterior expression of the triforium; then a range of very large mullioned and traceried windows, which, with some subsidiary panelling occupy nearly the whole of the clerestory wall, throwing into the church a flood of light from above. Externally the contrast between the mass of walling below, only broken by small isolated windows, and the great tier of traceried windows above, is exceedingly fine and shows that sense of value of grouping and contrast which is so absent in the detail of one of the designs. The reticulated tracery in the triforium arches looks a little mechanical and might have been varied with advantage. The style adopted is Decorated, and the name is vaulted on the old traditional principle—sexpartite for the centre, quadrupartite for the aisles. The tower is kept separate at the southern extremity of the ground, treated with a lofty open arcade story below, and finishing in a rather picturesque lantern. The Lady-chapel and baptistery occupy the eastern and western ends of the narthex, the chapel facing east.

The design of Mr. Nicholson shows a very clever and original treatment of the plan; it may perhaps suffer under the accusation of being rather too clever. There is a rather short nave and a crossing of a long hexagon shape, the longer axis at right angles to the main

[illegible] the points of the hexagon project [illegible] a large pier in its central axis. [illegible] is designed and roofed and [illegible] a truncated conical erection) [illegible]. The northern façade is flanked by [illegible] between them, and immense metal [illegible] over masonry. The south end has [illegible] a rather crude in its treatment, [illegible] the choir is a small open [illegible] is the Lady Chapel, run- [illegible] carter-house opens out of the [illegible] the cloister. The treatment [illegible] with its massive buttresses [illegible] between, is very bold and ef- [illegible] this portion of the plan, [illegible] gives occasion for a good [illegible] arrangement. The treat- [illegible] somewhat commonplace, but the [illegible] It is, however, generally

[illegible] the following is the report [illegible] Bodley, R.A., and Mr. R. [illegible]

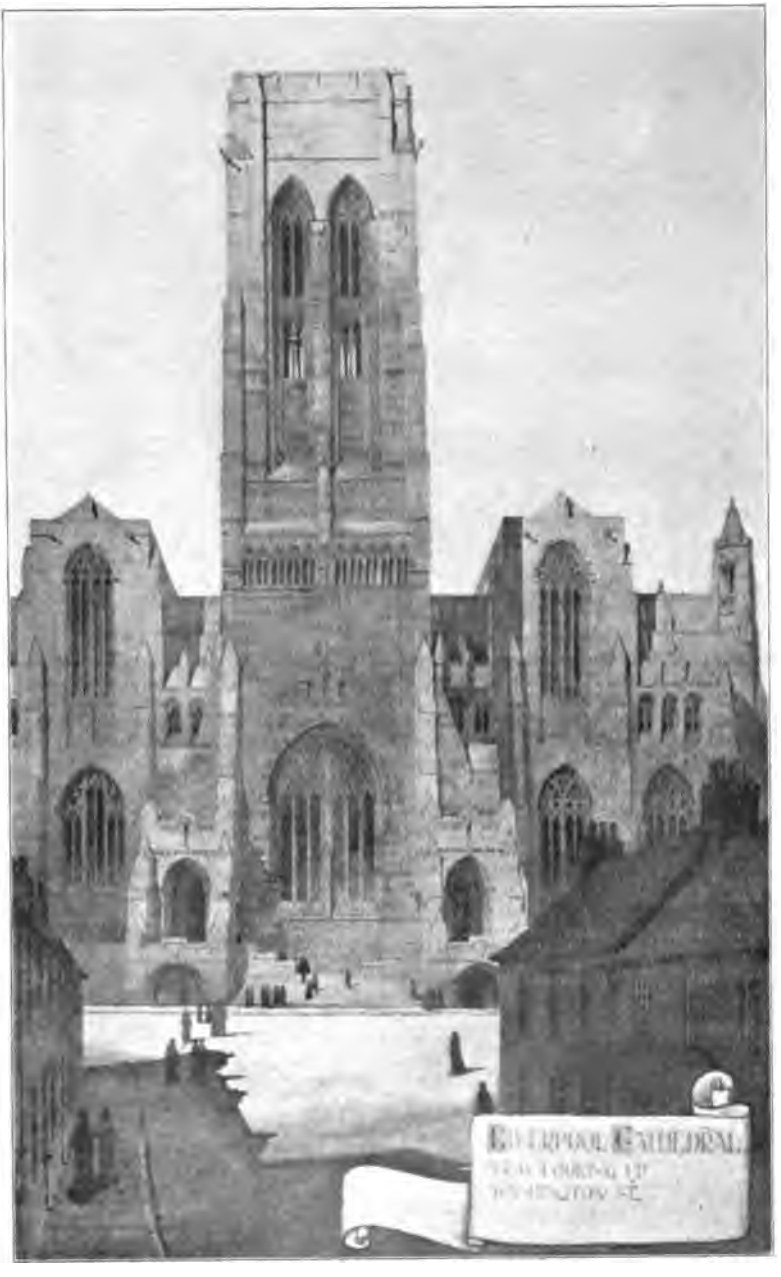
[illegible] five sets of designs submitted [illegible] at Liverpool.

[illegible] our testimony to the great [illegible] bestowed on their work, and [illegible] made to the invitation of the [illegible]

[illegible] excellent and show skill [illegible] workers.

[illegible] the hand of the master him- [illegible]. This makes the designs [illegible]

[illegible] them had sent in designs for [illegible] competition. We note with [illegible] much the same general [illegible] treated by each competitor. [illegible] agreement all the four had de- [illegible] proved no temptation to


LIVERPOOL CATHEDRAL

LINCOLN CATHEDRAL

any to deviate materially from their original conception. This seems to us good evidence that from the commencement they had offered of their best.

"You may be sure that we, your assessors, feel the great responsibility of our judgment and the importance of this very rare occasion.

"What we had to find was not the best, or the most beautiful drawings, but the best idea, and the finest conception.

"Many of the drawings are attractive. But we had to look much farther than that. We had to look at the real effect of the building rising to its final completion, at the dimensions and proportions of the different parts, such as the piers and arches of the great nave. We had to look at the practical and feasible aspect of the designs. We had to look for a sufficiently original conception. We had to look for a fine and noble proportion, combined with an evident knowledge of detail. Lastly, we had to look for that power, combined with beauty, that makes a great and noble building.

"In the set of drawings marked 'No. 1' (Mr. Scott's design) we find these qualities pre-eminently shown. We cannot but give it the first place.

"We should recommend that the quasi-east end should be drawn with the towers shown, and that a window of fine size and proportion should be shown for that gabled end, one suitable to receive the offered gift of stained glass, a gift that will greatly add to the beauty of the interior."

A general impression of Mr. Scott's design as regarded by certain critics is—that in the main it is a fine conception, and contains some striking and original features. In plan it is essentially a one-aisled church, the side aisles being only narrow ones for passages; a treatment generally considered more suited to an ordinary-sized church than to a cathedral. The piers at the crossing space are not emphasized in any way, but continue the same design as those along the nave. This produces an effect of continuity, no doubt, but it is rather missing a point in the expression of structure. The north façade is preceded by an open cloister court. There are two transepts, the small southern one being formed by projecting buildings which contain on the east side a chapter-house, a narrow, oblong building running north and south, and on the west the vestry, the two connected by a wide vaulted passage. The larger transepts have each a tower. The north end shows no towers, but is treated as a

bold and massive composition rising in the centre, flanked by turrets at the sides and with three left arches marking the entrance doors into the narthex. The most original and striking point in the design is that two bays of the nave, at separate points, are raised above the rest and treated with special vaulting, the remainder of the nave roof having a ribbed, pointed, barrel vaulting. These bays form exterior features in the side elevation. The author deserves full credit for this point in his design, which would produce a very fine interior effect, and which, though not altogether novel in idea, is at least unusual. The large scale elevation of portions of the interior show excellent examples of orthodox Gothic, and the triforium is very effectively designed. In short, taken *en masse,* the building is a fine conception. It is when considered in detail that it is unsatisfactory. There seems to be no ruling idea in regard to the grouping of windows and other features; windows, wall arches, panelling, etc., are inserted almost at random all over the building, with little relation to each other and no dominating motive anywhere; and the south end seems a particularly weak piece of design.

There seems to be a feeling of regret that when the Cathedral is built, the century will hardly be half out before it will be regarded as an anachronism.

The foundation stone of the Cathedral was laid by King Edward VII. on the 19th day of July, 1904. It is of Runcorn red sandstone, and weighs five tons, fifteen hundredweight. It will form the south-east pier of the west tower, each of the four piers being sixteen feet two inches square. The stone stands on masonry running down twenty-one feet two inches into the solid rock.

The Cathedral will stand on St. James' Mount. The site occupies a space 1,020 feet in length and in its greatest breadth 248 feet, and is 155 feet above the river. The two great towers of the Cathedral, by far the highest objects in the city, will rise 415 feet above the level of the sea and will be seen at once by every vessel approaching the Mersey.

The ground occupied by the Cathedral, with chapter-house and Lady-chapel, will be about 90,000 square feet, which exceeds the area of any other English Cathedral.

The towers will each be about as large in area as the great central tower of York Minster, sixty-five feet square and until now the largest in England, and will surpass it in height by sixty-two feet, rising 260 feet above floor level. Perhaps the most remarkable and

striking feature of the Cathedral will be the height of the vaulting of the nave and choir—measured to the barrel vaulting, 116 feet, and into the high transepts, 140 feet. No Cathedral in England approaches this height.

These transepts are carried up to the full height of the nave and choir; they break up the length of the building, and impart to it a massiveness so often absent in buildings of Gothic character. It is a design which requires study, and the more it is studied the more impressive does its quiet dignity and grandeur appear. While the exterior is full of originality, and asserts its importance by its bulk and grand proportions, the interior promises to be quite unique, affording a perspective of magnificent arches towering up 120 feet in height above the nave and choir, and flanked on either side by vistas of arches, each arch being 65 feet high, the whole surmounted by a triforium.

The Cathedral will afford seat room in the portion to be first completed—the choir and central space—for about 3,500 persons, and the entire building when finished will accommodate 8,000.

PRINCIPAL DIMENSIONS.

Total external length, including Lady-chapel	584	feet
Length of nave without narthex	192	"
Length of nave up to the entrance of the choir	240	"
Width of nave between centres of piers	53½	"
Width of nave and aisles	84	"
Width across transepts	198	"
Length of nave, without narthex	196	"
Height of arches in nave and choir	65	"
Height of vaulting in nave and choir	116	"
Height of vaulting in high transepts	140	"
Height of vaulting under towers	161	"
Height of central towers	260	"
Height of northern tower	200	"

Through the courtesy of Mr. G. Gilbert Scott, the architect, I am indebted for the following particular description. I quote directly from his letter to me under date December 28, 1904.

" It is very difficult in a letter to give all information about the working out of the design and the design itself, but perhaps the illustrations will show the chief feature of the design.

" The interior is barrel vaulted and the adoption of this form led to

the cross transept arrangement throughout the entire length, for with the large arcade I wished to have (forty-one feet centre to centre of piers and seventy feet to apex of arches) it left no room between the apex of arcade and springing of vault for windows of any size. This difficulty is got over, of course, with ordinary Gothic vaulting, which, however, I did not wish to employ for the main parts at any rate, as my aim was to produce with Gothic forms some of the grand effects produced in the Byzantine and Classic styles by plain barrel vaults, which owe a great deal of their effect to the solemnity and repose of this straightforward method of roofing a space, qualities not found in the more strenuous and fanciful Gothic method.

"The windows were got in alternate bays by cutting into the main vault and vaulting (also with barrel) these alternate bays at right angles to the axis of the building, and to produce a mysterious and, it is hoped, a striking effect of light. I put these clerestory windows back to the same plane as the aisle walls and put two arches in front (as sketch); this will give as much light to the roof as I need, the main lighting being by large windows in the aisles; little lancet windows are inserted in the vault itself in the dark bays just to light up a band of enrichment which runs along the main vault, and also to give an effect of light.

"The whole building is on an enormous scale, and is to be of red sandstone. My great aim has been to produce an effect of solemn grandeur obtained by simplicity and strength and not omitting refinement. A difficult combination is strength and refinement. Strength and coarseness are easy; so also refinement and feebleness.

"The towers form the transepts. The idea of a large central space which seemed desirable for practical purposes was ultimately abandoned as it was found impossible to produce with it the effect at which I was aiming.

"I fear these are rather meagre notes, but it is difficult to discuss a building of this kind within such limited space."

Mr. Scott, in a letter to "The Builder" under date May 30, 1903, writes as follows:

"The general design is severe in treatment, and relies for its effect upon the general mass formed by the grouping and proportion of the various parts. In order to increase the effect of mass, transepts have been introduced throughout the length of the building, the interior of these transepts being well lighted and the intervening

G. F. BODLEY, ESQ., R. A.

G. GILBERT SCOTT., ESQ.

barrel vaults, fairly dark, would give a curious effect of light and shade to the interior.

"The nave and choir are wide (fifty feet), the aisles narrow, being intended solely as a means of access to the seats, etc. Cloisters are introduced at the quasi-west end, and, apart from the effect produced, enable persons alighting from carriages to reach the building under cover, should it be necessary.

"The large flanking towers, connected by a gable higher than the adjoining roof, form the culminating feature of the exterior."

To be able to thoroughly realize the appropriateness of Mr. Scott's design, it is necessary to have an idea of the location and surroundings of the Cathedral to be, and then it requires but little imagination to see how thoroughly suited to its situation it will be, and how striking in character. There is a superb grouping of its many parts and a particularly successful balancing of its main horizontal and vertical lines. It is at once unique, full of strength and vigor, relying most successfully for its beauty not on the refinement of delicate details nor on the use and repetition of elaborate traceries, etc., but on its noble outlines, its strength and its massiveness, its almost fortress-like exterior, its broad bold treatment of towers and transepts, etc., a style or design that seems most appropriate for an important seaport town. To a town of solid and not of fanciful architecture, this Cathedral building cannot but make a most suitable crowning; its base course is, as it were, of massive granite quays and docks. Surely any other kind of a building would seem out of place.

The site in many respects recalls the beauties of Durham. St. James' Cemetery lies at its feet, and the wood hillside, some fifty feet in height, leading up to the summit of the Mount, will add beauty as well as dignity to the noble building which will be erected on the eminence.

Both by the magnificence of its proportions and the excellence and originality of the design, it will take a very high rank among the cathedrals of England, while its vast height and lofty cross transepts will mark it as one of the most imposing edifices in Europe.

JOHN H. POOLE.

INSTINCTIVE ACTIONS OF ANIMALS.

THE views of scientific men on the nature of "instinctive actions" are so widely divergent that the possibility of securing general acceptance for a precise definition of the term appears to be a hopeless task. Still it is important to make the attempt, as this very confusion of ideas has led to disastrous consequences and notably to the very common error of attributing intelligence to animals. And, indeed, if the notion of instinctive activity be restricted, as is mostly done, to actions that are not modified by experience, it becomes necessary to apply the term "intelligent" to many actions of animals, as well as those of man.

As a slight contribution to the controversy we shall try to develop a precise definition of "instinct;" and in order to simplify matters we shall remain in this paper on neutral ground by restricting our investigation to actions that are not and cannot be modified by any experience whatsoever in their actual performance, and are acknowledged alike by friend and foe to belong to the category of "instinctive activity."

In this supposition we shall attempt to prove that "*instinctive activity*" *originates in specifically adapted faculties of sensitive cognition and appetency, and necessarily involves a final tendency.* Consequently the development of the subject will involve three points which we shall treat in succession:

I. Instinctive actions involve a final tendency.

II. This final tendency is neither apprehended nor willed by the agent.

III. Nevertheless every instinctive action is guided by sensitive cognition and appetency.

It is obvious that the influence of "purpose," or a final tendency, is met with everywhere in the universe. The recognition of this truth is brought home to us as forcibly by the study of the laws of inorganic matter in the wonderful cycle of carbon in the realm of nature, the numeric proportions according to which atoms combine and separate, the peculiar quality of water in reaching its maximum density at 4° C., as it is clearly demonstrated by the laws of organic life in general, and especially by the study of the human

body, its organs and functions, the eye, the heart, the circulation of the blood, the activity of brain and nerves. But nowhere is the recognition of final tendency demanded more emphatically than in the explanation of the activity of animals which originates in their instinctive faculties. Indeed, we meet with so many actions appropriate to specific ends that if anywhere in nature, then surely in the domain of instinct, "final tendency" holds the sceptre of sovereignty.

Countless illustrations offered by natural history show that the tendency which is characteristic of all instinctive activity, refers to the preservation of the individual animal and of its distinctive species. Consequently there are three principal groups of instinctive actions: those which refer to the nutrition of the individual, those which tend to its defence and to the propagation of the species. Hence, we shall confine our study to these three groups, as it is impossible to investigate every instinctive action in detail, and we shall find abundant evidence to prove that "final tendency" is an essential constituent of every activity that is acknowledged to belong to the realm of instinct.

In investigating the first group of instinctive actions, those by which animals nourish themselves and their progeny, we are struck by two main facts: the peculiar fitness of the nourishment for the digestive organs of the animal and the appropriate manner in which it is procured. Let us take as an example the development of the beetle. Sitaris humeralis (muralis), which has been so admirably described by the French naturalist, Fabre. (1) In its first larval stage this interesting blister-beetle of the family of the Meloidæ cannot live except on the egg of a bee, whereas the indispensable food of the second stage is honey, which would have been virulent poison to the beetle in its earliest existence. The following organs are at the disposal of our beetle to secure possession of the egg: six strong legs, well adapted for climbing and clinging to other objects, fully developed mandibles and feelers, and finally good eyes. But after the transformation of the first larval stage into the second, the wormlike grub, it is blind and has almost lost its legs and feelers, but is endowed with a large mouth admirably adapted for sipping the honey which is necessary for its subsistence in this second stage of development. The spot where Sitaris first

(1) J. H. Fabre, Nouveaux Souvenirs Entomologiques, Paris, 1882, Vol. II., p. 262.

hungry babe endeavors to suck or gives expression to its feelings by crying, until its mother has appeased its craving. It is evident that these actions are appropriate to the purpose; nor is it less evident that they are the result of instinct and not of reason. But how? Is the babe *conscious* of the final tendency of its actions? Does it cry because it *knows* that crying is a means to induce its mother, to satisfy its hunger? Evidently not. For our own experience proves that as children we were not conscious of the suitability of such acts. Moreover, the supposition of consciousness on the part of the child involves a contradiction. For its knowledge of the appropriateness of the action would have to be derived from nature or from experience or from personal reflection. The first assumption is inadmissible; for there are no innate ideas. Nor can there be a question of experience. For the new-born babe cries previously to all experience of the result of its wailing. Nor can we fall back upon reflection; for the child is incapable of using its mental faculties. Therefore the cry of hunger is entirely unconscious. The same must be said of all our instinctive actions even of those which are performed after we have attained the use of reason. For our consciousness offers unmistakable testimony that we do not reflect in extending our hands or closing our eyes on the sudden and unexpected approach of a dangerous object. This fact leads to the inference that animals, likewise, have not the remotest idea of the appropriateness of their instinctive activity.

But here we are confronted by those adversaries who reject this conclusion from analogy and entirely disregard the fact, that it is the only way of gaining insight into the functions of the animal soul.

It is under the influence of this opinion that Professor Ziegler writes in his treatise on the nature of instinct: " We must leave aside the notion of consciousness, if we wish to acquire a useful concept of instinct." For, " who can tell whether a dog, a lizard, a fish, a beetle, a snail, a worm, act consciously or unconsciously? In natural sciences it is a very doubtful proceeding, to admit into a definition any mark which cannot be judged upon empirically." On the contrary we insist upon it that from like effects we may and must conclude to like causes, and maintain that if two actions have the same manifestation in man and animal, they must be similar in their nature. He who denies this principle cannot make any statement on animal instinct. For he is acquainted by experience only with

his own instinctive actions, whilst he has no knowledge of their nature in other men, much less in animals.

(b.) To those who admit this conclusion from analogy the very performance of instinctive actions on the part of animals shows that all consciousness on their part is precluded, and evidently manifests a want of knowledge of the suitability of the act. Let us return to the illustration taken from the larva of Sitaris humeralis. Whence does it know that in its first larval stage it can live only on the egg of a bee? Whence is it aware that it may indeed start out on its trip on the back of the male, but must in the course of it pass over to the female bee and finally glide down upon the egg? Whence does it know that in its second stage honey and only honey is to be taken as nourishment, though precisely this same honey would have caused its death in the first stage? Does it know it perhaps from experience? But only once in its life does our larva undertake this journey through the air, only once does it feed on the bee's egg, only once on the honey of the cell. Moreover, any attempt at experiments would have resulted in death. Therefore, Sitaris does not know from its own experience, how and where it has to provide for its development. Nor is it less ridiculous to assume that a very good memory aided our larva in finding its proper food. That would indeed be a unique memory which remembers facts that have never been experienced. But somebody else, perhaps a careful mother, might have given her darling definite instructions as to the future before it departed from home. Indeed, an idyllic idea! It is too bad that professor Sitaris had to die before even one of her disciples could leave the egg. Therefore, we must either suspect with the elder Agassiz that instinct is a faculty of a much higher kind than the intellect of man, or take refuge in the ridiculous caricatures of Brehm's intelligent dolls, which previous to any experience excogitate by aprioristic reasoning the actions most appropriate for their future life. But as these suppositions are evidently absurd, we must necessarily assume that Sitaris performs these instinctive actions without any knowledge and consciousness of their purpose; for a purpose which cannot be apprehended is not apprehended *de facto*. The same conclusion is forced upon us by the action of the Rhynchites betulæ in cutting a curve into the leaf of a birch-tree, whose construction, if performed by man, implies the application of geometry and calculus. The same explanation is demanded by the action of the male-larva of the stag-

beetle (Lucanus elaphas), which spins a cocoon for its future antlers twice as large as does the female larva. Nor can any other reasonable interpretation be given of the actions of birds which after their very first mating begin to gather blades of grass and like material for their future nest, deposit their eggs in it and hatch out their offspring. Nor does the apparent sagacity of domestic animals in distinguishing so well and at once between hundreds of poisonous and nutritious herbs warrant any other conclusion. In fine, all instinctive actions of animals at least at their first occurrence and previous to experience cannot be explained otherwise than by the conclusion that under the mere impulse of instinct animals are entirely unconscious of the final tendency, so brilliantly manifested in their highly appropriate activity.

(c.) A third proof that animals do not know the purpose of their instinctive actions has often been derived from their peculiar and constant regularity. "A still more important reason," says Wundt, "which opposes the derivation of merely instinctive actions from conscious reasoning, may be found in the fact that they are repeated by all individuals of the same species with great regularity, though there is no possibility of proving that between the single individuals there exists any connection which might explain the perfect agreement in their behavior." And the zoologist Schneider adds in still clearer terms, "that in the habits of insects a regularity and predetermination should be observed which cannot be detected in the conscious actions of man. In opposition to merely instinctive habits precisely those associations which are formed by ratiocination are characterized by a constant variation, whilst the instincts of the individuals of the same species remain constant." (2) This argument is rendered still more efficacious, if we consider how often this very regularity of the action destroys its appropriate character although in common circumstances every instinctive action is adapted to its purpose. But it may happen that these circumstances are disturbed by man or some other cause. Now if the animal were conscious of its instinctive actions, it evidently would either desist from acting or adapt its action to the changed conditions. But as many facts have proved, animals prefer to exhibit the most stupid performances rather than change their usual course of procedure. A goose deprived of its embryo goslings continues with great zest to hatch on the dunghill, and hens will do the same on pseudo-eggs

(2) T. Pesch, S.J., Die grossen Weltraetsel, Freiburg, 1883, Vol. I., p. 426.

and iron chains. Birds that have seen their offspring killed before their eyes, continue to gather food for their fledglings. Altum (3) vouches for the fact, that some northern birds when deprived of their eggs go so far in phenomenal stupidity as to collect food and disgorge it in the nest when the time has arrived for the appearance of their brood, as if it were actually present; or they offer food to the eggs which have become addled by excessive hatching. Chickens have the instinct of scratching which ordinarily serves to expose their food or prepare their nest. But they also scratch on a stone floor or on the top of a heap of grain, and do not pick up a single morsel without dashing a dozen or more against the opposite wall. Insects which in case of danger simulate death and drop on the ground do exactly the same if instead of firm ground there is a pool of water below them. Even ants in spite of their highly developed faculty of adaptation do not act less stupidly. Generally speaking they adopt in observation nests the same line of instinctive actions, which were useful to them in their natural state, although in the changed conditions those actions are often utterly useless. From such instances we must conclude that instinctive action as such is never connected with the consciousness of final tendency. For these cases of inappropriateness do not occur only now and then, but may be occasioned in any kind of instinctive actions, and they cannot be the result of a misleading reflection, an erroneous judgment influenced by will power, which does not exist in animals, or by the appearance of truth, of which there can be no question in such stupid, useless, and often injurious actions.

III.

Thus we have proved that in spite of their eminent appropriateness the instinctive actions of animals do not betray the slightest trace of consciousness. But we are not allowed to infer that all unconscious actions which manifest a final purpose have to be classified as instinctive. If this conclusion were legitimate, many vegetative processes and vital actions which are merely automatic would have to be referred to the domain of instinct. And in fact some scientists admit a so-called organic instinct. But at the very first glance it is evident that the term is not used in its proper meaning. Or is the action of plants instinctive, when they take in sap by

(3) Dr. B. Altum, Der Vogel und sein Leben, 6 ed., p. 200.

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rganism, whilst as experience proved many of the other 218 are of poisonous character. If, therefore, the exterior senses alone are not sufficient to explain the facts, will the *interior* sense give us a satisfactory answer to the question, how animals are enabled with such unfailing certainty to distinguish between the beneficial and harmful? Will an interior sense (sensus communis) suffice to explain that wonderful sagacity of animals, by which they choose their proper nourishment, by which they adopt their most appropriate means of defence and propagation? *If* the animal's interior sense is exactly the same as that of man, then, indeed, we must confess that phenomena altogether inexplicable are put before us. For the interior sense of man as such, without the guidance of reason, is not even sufficient to preserve us from the greatest dangers. The child in the forest smiles, when it takes the poisonous berry; and its tender life is preserved only by the care of a loving mother, who is endowed with reason, until its own dormant intellect is active and begins to be its guide. Must we then fall back on an intellect to explain facts otherwise inexplicable in the instinctive actions of animals? Must we defend Brehm's ridiculous dolls? If so, we must go farther than Brehm went, and ascribe to animals an intelligence far superior to our own, we must bow down before the animal, which manifests from the very first day of its existence a degree of wisdom that men do not acquire except after years of experience and laborious study. Let us not forget the example of the Rhynchites betulæ, and remember how this tiny beetle " without any study solves the mathematical and technical problems, which the mind of man has brooded over for centuries; how at the very first trial it performs its work with the greatest perfection, though no parents, no brothers and sisters were its teachers, though no experience extending over years developed the use of its faculties; how with a marvellous anticipation it provides for future circumstances, of which it could have no notion whatsoever neither by its own experience nor by human ratiocination; how in fine under ordinary circumstances it communicates to its work such manifold perfection and such appropriateness for the desired purpose that the thousands of specimens of man's art and industry seem to be the unfinished work of an apprentice." (4) Undoubtedly an intelligence is manifest in the instinctive actions of

(4) E. Wasmann, S.J., Der Trichterwickler, Muenster, 1884, p. 56; cf. also Scientific American, 1902, p. 278. An Insect Geometrician.

animals which evidently surpasses that of man. And yet the elder Agassiz and his followers err in attributing this intelligence to the animal itself and in maintaining that in the question of spiritual faculties man should not arrogate to himself a privileged position in the animal creation. For this supposition not only destroys the dignity of man and elevates the animal to a sort of god-like being, but brings us into collision with indisputable facts. Indeed, as we have proved, there is no greater error imaginable, than to attribute to animals, when acting instinctively, an intellect similar to that of man. If then the animal acting under the laws of instinct cannot even boast of a human intelligence, then all intelligence of a higher kind is *a fortiori* excluded. No, the superhuman intelligence, radiating, as it were, from all instinctive activity, does not abide in the animal itself. On the contrary, we are impelled with logical necessity by the most evident facts to acknowledge a being which many nowadays are so surprisingly loath to admit, namely, a divine intelligence, distinct from the animal and from the whole creation, a personal God, infinitely wise and powerful. But since it is repugnant that this God personally governs the animal's instinctive activity by endless miracles, we have to assume that the Infinite has inscribed in the animal as in every living being an immanent law according to which the animal by its own activity performs its instinctive actions. And wherein does this law consist? As we saw, the facts do not allow us to assign to the animal when acting instinctively a higher faculty than sensitive cognition and appetency. Consequently we have to infer that the law imprinted in the animal-soul consists in this very sensitive cognition and appetency, qualified in such a way that, as St. Thomas says, " what is the specific object of pleasure to the animal " is at the same time " the best and most appropriate object of its well being."

H. MUCKERMANN, S.J.

EDITORIAL.

THE EVERLASTING SCHOOL QUESTION.

A NOTABLE discussion on the School Question took place recently at New Rochelle between Mr. Bourke Cockran and President Schurman of Cornell. The next day one of the great journals put in heavy-leaded headlines: May the State teach religion? Yes, says Bourke Cockran; no, says President Schurman. The reverse was true. Mr. Cockran declared that the State should not do it, but actually does. Its ignoring of religion is in reality teaching agnosticism. He offered the usual solution of the difficulty: let the State pay for results in secular learning no matter who teaches. Mr. Schurman appears from the reports to have made the usual denial that ignoring of religion was teaching religion, and repeated the recommendation so constantly made: teach religion in the family and the Church.

It looks as if it were almost impossible for the average man outside the Church, no matter how well intentioned he may be, to understand that religion is not an affair of half an hour on Sunday but that it permeates the whole life, and consequently that a sermon or a catechism is not enough. It is a condition, not a theory, that confronts us. Nor is it possible to teach religion satisfactorily and sufficiently at home. The ordinary man, rich or poor, has not the time, and frequently, though he may be a practical Catholic, has not the qualifications or training to explain precisely and exactly what are the teachings of the Church. The proposition once made to explain Catholicity at Harvard by a professor taken at random shows how very far even those intellectual men are from appreciating the situation. Professor Emerton's knowledge of Catholic doctrine as taught there is an example in point.

Meantime the clamor continues for the teaching of ethics in the public schools, and it is said that an outcome of the New Rochelle discussion will be the issue of a text-book which will satisfy all parties. That is a dream. Catholics cannot have a text-book of morality which is not based on the doctrines of their faith, and such a text-book will never, and can never, be adopted in the public schools. There is no other solution of the difficulty than the one

proposed by Mr. Cockran, viz.: let the State pay for results in secular learning and let each religion take care of itself in its own schools. It would not be a cause of division; on the contrary, it would unite us at least in secular matters on which we are now at odds, and thus allay all discontent.

In this educational muddle our State Governments are pretty nearly in the position of the English Government towards the Hindoos. Fifty years ago it was determined to break away from the old methods prevailing in the schools of India, which were absolutely bound up in the religion of the people, and give them a thoroughly utilitarian and English education. Five magnificently endowed Universities were established, in curious contrast with the government's action in Ireland, where it will not give one. From this new education all teaching of Christianity was absolutely and necessarily debarred. What has been the result? The Hindoos have ceased to be as intellectual as they were, for although the Tolos, as the old schools were called, taught many things which modern science has shown to be absurd, yet they trained up an intellectual race. Now, according to the Protestant Bishop of Madras, owing to this utilitarian education, there has been a distinct intellectual deterioration. There has also followed, because of the divorce of religion from education, a distinct and notable lapse in the moral tone of the people. "I remember," says the Bishop, "some years ago when I was in Calcutta, a leading member of the educational department saying to me as we walked away from a meeting of the University Senate: 'After all, what we want in India is, not so much more M. A.'s and B. A.'s, as more men who can be trusted with small sums of money.'" Human nature is the same all the world over, and perhaps it would be wise for us to let the light of India illuminate our persistent obscurantism on this point. You can never teach morality without religion, and you suffer intellectually besides.

THE CENTENARIES OF EUGENE SUE AND SAINTE-BEUVE.

Like many a man whose greatness is built only on the harm he did to others, Eugene Sue, the purveyor of immoral romances, is to have his centenary in France, and with it the inevitable statue, which is to be erected at Annecy, where there is one of St. Francis de Sales. Could the contradictories be more pronounced?

Sue's chief claim to glory is his authorship of "The Wandering Jew," a book which a writer in the *Correspondent* is sure not one in

a thousand has read, but which each one will tell his neighbor, is shockingly bad. Singularly enough the statue and the centenary correspond with the official recognition as a means of government of what "The Wandering Jew" pretends was special and peculiar Jesuit property, viz.: espionage, and for which M. Combes is now a martyr, to be held in everlasting detestation by all decent men.

There is absolutely nothing in Sue himself, either as a writer or a man, to justify a centenary. His literary work was of such a kind that every one was hoping it was to be swept out of sight. He wrote hastily, thought wretchedly, and it was a foregone conclusion that, with other rubbish, it would be condemned, if not for its moral obliquity, at least for its literary defects. Sainte-Beuve, though a free thinker and the father of the scientific spirit of literary criticism, denounces him for his predilection for the gross. His pretence of philanthropy was only to give a chance to his readers to apologize for being familiar with immoral characters and objectionable scenes.

It is all crime, cruelty, and perversity. It is pestilence permeated with patchouli and musk. Balzac also writes him down as a man of mediocre intellect, who was not educated, or educated upside down, and who had not the moral courage to get on his feet after he discovered the injury done him. Nettement says he was an ignoramus in history, and only his impudence bolstered up his impostures.

His romances were first published in the yellow journals of a century ago. The issues were enormous, and the devices resorted to for whetting the public appetite were as clever and as unscrupulous, and as profitable, as those employed to-day.

Personally, Sue was an immoral man-about-town; laughed at for his snobbery, affecting the society of the nobles, who were easy-going, but with whom he had no affiliations, and whose scandals he exploited. He was one of the first members of the Jockey Club, which was not as careful of its admissions then as now, and was ultimately dropped for non-payment of dues. He came into great wealth, which he spent, but which he regained later on, by corrupting the public morals. He was the chief apostle of anti-clericalism, and was saturated with the calumnies of the Encyclopædia which was his main stock in trade.

"This is the man," says a French critic "whom the adherents of laicism, the Jacobins, the fanatical preachers of profound criticism, of free examen, and of documentary and scientific research

propose to hold up to the world's esteem. He was a literary hack who got rich by exploiting human ignorance, misery and crime, and who was nevertheless the idol of the mob whom he insulted by his luxurious life and his lack of decency. He was the accomplished model of demagogues and has a right to all the homage they pay him."

Such is the way in which the best French writers of to-day handle Sue. It is criticism with hammer and tongs, and does not appeal to our milder methods, but it is a pity it was not resorted to when Sue was doing his bad work. Had it been done then, there would not be now so many people foolishly shaking their fists at his monument. Unfortunately the fury will pass, and he will look down upon the populace as complacently as does Renan in front of the village church where he used to say his prayers. The monument is as much a record of Catholic ineffectiveness as it is of Sue's wickedness. It is a fine preachment to all the world not to put off things until it is too late.

Sainte-Beuve, the famous literary critic, is also to have his centenary. Whether he deserves it or not may be judged from the opinion of some of his compatriots. Pontmartin says of him: "By a singular privilege M. Sainte-Beuve has the secret of professing and practising the doctrines of sound literature, but does what he can at times to give the award to the worst." Lanson cannot see in Sainte-Beuve anything but an oddity, a dilettante, incapable of general or scientific thought, passionately devoted to the study of the human soul, but doing it all only for pleasure. On the whole, an empty and sterile critic. M. E. Faguet goes further. He describes him as maleficent: "Sainte-Beuve has distilled and poured out drop by drop, week after week, for thirty years a sort of chill positivism, a saccharine scepticism and a sleep-giving disillusionment. Little by little he has covered with his ice the age which he found in ebullition. He has brushed aside with a slow but very active, though seemingly careless hand, every dream, every hope, and every faith." It was a slow, minute, cautious, almost reverential, but obstinate labor directed against the old and new beliefs: Christianity, progress, optimism, man's trust in God and man's trust in himself. He assisted at the birth of a school of scepticism, where greater men than he, like Renan, ended by finding themselves completely wrapped round with its doctrines. The sceptical school of the middle nineteenth century, so precise, so well-mannered, so unlike others in

being not careless, light and frivolous, but laborious, energetic and dark, was brought up and fed by Sainte-Beuve.

Father de Longhaye finds that he resembles Renan in the feature of his egoistic dilettantism. Both only sought to give pleasure to themselves, no matter what might happen to their readers. Renan had more poetry but more levity, more impertinence, more disdain for human intelligence. If he is greater than Sainte-Beuve it is in that respect, but he is indebted to Sainte-Beuve as his predecessor and teacher.

There they are, the three fates; Renan, who is already in bronze; Eugene Sue and Sainte-Beuve waiting for theirs. The doctrines of the iconoclasts ought to be revived.

RITUALISM AND ROME.

There is a controversial tournament going on at present in the pages of the *Nineteenth Century* on the subject of *Ritualism and the Reformation.* Lady Wimborne is the champion of the latter, Mr. Congreve Jackson of the former. We have been permitted to see only one onslaught, and we regret to say that so far the lady gets the worst of the fray. With genuine feminine enthusiasm, she had given utterance to the old superstition about England's greatness and the Protestant Reformation being one and inseparable, or rather cause and effect. "Our naval heroes," she exclaimed, "went forth with their Bible in one pocket, and a book of military tactics in the other to inaugurate an era of conquest beginning with the destruction of the Armada." Her antagonist very wittily but very cruelly responds: "The value of books on *military* tactics to *naval* heroes is as problematical as the capacity of their pockets o accommodate the Bibles of that period." He very properly adds: "The era of conquest and empire for which our race was being prepared, hundreds of years before the Reformation, was due to altogether different causes and received special impetus at that period from the discovery of the New World, and the spirit of adventure which that discovery engendered." In that view all sensible people will concur. It is hard on the lady of course but once descending into the arena she had to be prepared for hard knocks.

In what followed, Mr. Jackson was more vulnerable. Her ladyship had said: "To Rome we owe nothing—save hatred!" That is surely not nice from a woman, and one cannot help exclaiming: "Tantæne animis cœlestibus iræ." "Hatred?" says Mr. Jackson,

" Do we not owe our Christianity to Rome? Was it not due to the missionary spirit of the great Gregory that this land was rescued from the heathenism into which it had sunk, and in which but for God's providence and the Church of Rome it might have remained for ages? "

"And not only is our Christianity derived from Rome, but those marked and indelible features which characterize the Western Church are stamped upon the Church of England. In union with Rome we proclaim and teach the double procession of the Holy Ghost from the Father and the Son in opposition to the Eastern Church. The dates of our festivals and the institution of many of them are of Roman origin. The structure and a great part of the substance of our liturgy are derived from Roman or Gallican sources. Our ritual is Roman; it is certainly not Eastern." One might interject here, it is neither. " We are, in short, bound to Rome by an intimate and inviolable bond which neither Pope nor Protestant can sever." To which one might retort: the Pope never wished to sever it but the Protestants have done so most effectually. At least every one thought they did.

He goes on to persuade her Ladyship and incidentally the rest of us that the Prayer-book shows that the English Church has the Real Presence, the Mass, Confession, Extreme Unction, prayers for the dead and several other Romish things besides; all of which for a few centuries were indeed not recognized or at least not clearly perceived, owing to the cloud which Puritanism had spread over the English mind but which were truly there all the while. He even takes the papistical view that the authority of the Church is superior to that of Holy Scriptures which, as he rightly says, were collated by the Church and the interpretation of them belongs to her. He objects to transubstantiation, however, as that is the view of the Capharnaites who protested against such a carnal view of the Blessed Sacrament. With these early Protestants he appears somewhat in sympathy.

It is not hard to penetrate the armor of a knight so poorly panoplied.

Among " the marked and indelible features which characterize the Western Church " and which are *not* " stamped on the Church of England " are, first, this doctrine of *transubstantiation.* We might refer him to the Fourth Lateran or Twelfth General Council, which of course he will not admit, but which was

sufficiently representative of the Western Church," as there were in it 71 Archbishops, 412 Bishops, over 800 Abbots and Priors, Grand Crosses and other high officers of the great military Orders, Superiors General of the Religious Orders, Ambassadors of Kings and Emperors. St. Dominic and St. Francis of Assisi were there, and there also was Stephen Langton, the Archbishop of Canterbury. To add to its universality, the Patriarchs of Jerusalem, Antioch, Alexandria and Constantinople and their suffragans were there either in person or by deputies.

Why should that not sufficiently represent the Western Church? Yet it was this Council which declared for the term " transubstantiation " which Gibbon considered a papal triumph over common sense. In this opinion of Gibbon, Mr. Jackson seems to concur, and with him the Ritualistic Branch. That is surely one " marked and indelible feature characterizing the Western Church " which is not stamped on the Church of England.

Secondly, Papal Supremacy, not merely of honor, but of jurisdiction, is a marked and indelible feature of the Western Church *not* stamped on the English Church. It received that doctrine from Rome, but threw it away.

Thirdly, a characteristic mark of the Western Church is that its priests do not administer doubtful sacraments. It is not sufficient to find a record of several sacraments in the Prayer-book to conclude that the sacerdotal power abides in the Church whose Prayer-book even old John Knox had a hand in making. The authority of the Church which is admitted to be above the Scriptures ought surely to be above the Prayer-book, and it should be remembered that just when " the great Gregory was lifting England out of heathenism " Phocas was coming on the scene, and his refusal to recognize the primacy of the Bishop of Rome was the cause of the Eastern schism and the perpetuation of that doctrine about the procession of the Holy Ghost which Ritualists object to. In the soul of the defenders of Ritualism there seems to be, unconsciously of course, the old Protestant admiration of private judgment as against the authority of the Universal Church. Their pockets protrude with it as did those of the old naval heroes with Bibles and books of military tactics.

THE CHRISTIAN BROTHERS' APPEAL.

The appeal of the Brothers of the Christian Schools for aid to erect their new buildings at Pocantico before removing their Amawalk Training School, should meet with a generous response not only in New York City, but in every part of the country where their labors have put priests and people under obligations to them. No body of men has shown so much devotion to the cause of religious education, as these worthy sons of St. John de la Salle, who toil incessantly without the slightest relaxation or comfort, having for their only consolation, and an abundant one it should be, the successful careers of their former pupils, their steadfastness to the Church and loyalty to their former masters. Because they choose to lead obscure lives and cut themselves off from the ordinary sources of revenue or benefaction, in order to give their undivided attention to the class-room, we should not let their appeal go unheeded, but rather aid them generously in their new enterprise, and cheer them on by enabling them to continue their labors without the burden of a serious debt, the more so that, like all self-sacrificing men they are distinguished by their gratitude, and by their readiness to reward our material assistance by admitting us to a share in their own spiritual advantages. We rarely recommend an appeal like this in the MESSENGER, but we are confident our readers will show their approval of this recommendation by contributing of their means to the worthy Christian Brothers of New York.

FAIR DEALING WITH THE INDIAN.

For old-fashioned ways of influencing legislation, we refer our readers to the *Outlook* for January 21. The readers of that dogmatic organ are invited to write letters to Mr. (sic) James S. Sherman, Chairman of the Committee on Indian Affairs, to encourage him to prevent the application of the Indian tribal funds to the purposes for which the Indians wish to use them. The same Hon. Mr. Sherman needs no letter to encourage him in a task in which the interests of Catholic Indians are involved. For years back he has defended them in season and out of season, and one can fancy him smiling at the simplicity of the editor and readers of the *Outlook* who think that he would deprive the helpless Indian of the rightful use of his own money. Nor does he need the misstatements of the *Outlook* to supply him with arguments. These moneys are not an appropriation of Congress, as the *Outlook* designates them, but the tribal funds which

belong to the Indians themselves. It is wrong to say that the proposition to discontinue the government appropriations for the contract schools emanated from the churches themselves: on the contrary, the Church, which was chiefly concerned, and which had built extensive schools in good faith, counting on the good faith of the government, protested, and still protests against this discontinuance as an injustice. It is altogether misleading to say that the application of the tribal funds, the Indians' own money, to the support of their churches and schools, is an appropriation of government moneys for denominational purposes. Again, why confound this question with that of the Indian rations; or, if Attorney General Knox gave an untenable decision about the latter, why seek to apply it to the distribution of the Indians' own tribal funds? Why talk of the settled policy of the government as against giving money for denominational uses, when the government in reality is simply following its settled policy to make the Indians their own masters, and masters consequently of what rightfully belongs to them? It is very easy to talk of the "catechetical" instruction given in the Catholic or Lutheran Indian schools, as if no other instruction were given to the Indian pupils. The editor of the *Outlook* knows better. As for holding that it is a fundamental principle of American life not to appropriate money for church schools, the principle has been observed more commonly, and more wisely, in the breach than in the observance. Among the fundamental principles of American life which apply in a special way in this question, truth and fair dealing are paramount. The moneys in question are not an appropriation by Congress, but the Indians' own tribal funds. The Indians have a right to apply them to their own needs, spiritual and temporal. Petitions to the contrary, even when signed by individual Indians, prove nothing, since they are inspired by ministers opposed to the interests of Catholic Indians. Let the Indian have the full benefit of his own money. To say or counsel action otherwise is to abandon the fundamental principles, which the Indian, true to his American origin, values more highly than do his would-be despoilers.

THE CHRONICLE.

HOME NEWS.

Arbitration Treaties.—Three months ago all the foreign powers signatory to the Hague Convention, were sounded as to the opportuneness of calling a second Peace Conference for the purpose of adjusting some important questions left open by the first convention, and with the hope of ultimately establishing an International Tribunal to convene periodically or whenever disputes arise between the nations. Favorable responses were received from all, and furthermore, since that time, the State Department has negotiated arbitration treaties with England, France, Germany, Switzerland, Portugal, Italy, Spain, Austria-Hungary, Sweden and Norway, and Mexico. The proposition of our government was well received, probably because "the practical spirit of Americans gave assurance that the second conference would be more serious and effective than the first." The tendency to arbitrate disputes was seen in the action of the British and Russian governments anent the North Sea affair, a solution of the difficulty said to be a direct result of the Anglo-French convention of 1904, since, by one of its articles, the parties agree to offer their mutual services for preserving the peace of the world. Baron d'Estournelles was chiefly instrumental in bringing about this treaty, and he too was the prime mover in the treaty just negotiated between France and the United States. This treaty, which now awaits with the others ratification by the Senate, is said to provide for the arbitration of disputes by the Hague Tribunal. However, all appeals to arms are not eliminated; for the parties do not agree to submit to arbitration, questions affecting the vital interests of the nations, the independence or honor of the two contesting states, or matters concerning the interests of a third party. Japan was willing to enter the Conference, provided the last condition were kept and no reference made to the dispute in Manchuria. Russia favored the plan, but replied that her participation in a Peace Conference would be impracticable at this time. No treaty has yet been signed with Russia, as some terms of the treaty submitted are to be changed at her request.

There has been much discussion in the Senate and Committee on Foreign Relations regarding the ratification of the treaties already signed. Some senators feared that the claims of other countries on individual States might be submitted to the Hague Tribunal; but of that there never was question. Others, suspecting an encroachment on the Senate's prerogative as arbiter of peace and war, wished to so amend the treaty that the consent of the Senate should be necessary before submitting any question to the Hague. The treaties, however, seemed to indicate clearly enough what matters were proper for arbitration and what should be reserved for the final judgment of the Chief Executive

and the Senate. President Roosevelt was disposed to withdraw the treaties altogether rather than have them amended and thus rendered inoperative and subject to rejection by the other treaty powers. He urged their ratification as being a long step to universal arbitration and the peace of the world.

The Mormons on Trial.—For the past two months the Senate Committee on Privileges and Elections has been trying the case against Reed Smoot, United States Senator from Utah. The present status of the Mormon sect, of which Mr. Smoot is an apostle, has been made public, but only in so far as the sworn secrecy of Mormons and the reticence of their gentile sympathizers permitted. The prosecution, of which Senator Dubois of Idaho was the leader, rested its case December 20. It sought to prove that the Woodruff manifesto of 1890 against polygamy had not been observed, and that Senator Smoot connived at its violation. Cases were cited of methods still in use to evade the law while adhering to Mormon polygamous principles. The notorious "Endowment" ceremonies were described, in which personal property and absolute obedience are pledged to the leaders and apostles, and the most horrible penalties imposed for the violation of the Endowment oath. Open interference of the Church in politics was also charged. The Mormons held absolute control in Utah and sought to extend their sway by colonizing Idaho, Wyoming and the adjoining States. Mormon school teachers used the public schools to propagate the tenets of their sect, and Mormon influence frustrated the legal prosecution of members of the sect guilty of the most flagrant crimes.

Several of these charges were defiantly admitted before the Committee by two of their apostles and bishops, John H. Smith and Charles W. Penrose. The case was resumed January 10. Witnesses for the Mormons testified that though the Woodruff manifesto was at first thought to condemn only new plural marriages but not polygamous cohabitation (apparently a distinction without a difference), yet since its real sense became clear, the great majority of Mormons had conformed to it. They denied that any real significance was attached to the oath of vengeance "against this generation for the blood of the prophets." None of the Mormon or even ex-Mormon witnesses would reveal or admit any of the Endowment House practices. Gentile witnesses testified rather favorably to the accused Latter Day Saints. Mormon influence as such was said to be waning in politics. No polygamist had been elected to public office since Utah became a State, and polygamy was dying out, though many of the older members practised it to the extent of having as many as nine wives. The young people were all opposed to it. Thus of seventy-four known polygamists in Salt Lake City, only two were under fifty years of age. President Smith, indeed, was a notorious polygamist, and his example was bad; yet for that reason he could not be eligible to any public office. Public sentiment was opposed to prosecuting polygamists as it was hoped the abuse would surely die out, and no one seeking office cared to lose the Mormon vote.

Some Gentiles resented the opposition to the sect as a kind of religious persecution. Such was said to have been the attitude of many Catholics at the November elections. Senator Smoot was considered a strong anti-polygamist in theory and practice, and it was hoped he would use his extensive political influence within and without his Church to redeem Mormonism from its illegalities. Mr. Smoot was the last to be called in his own defence and substantiated all the favorable points brought out in the preceding testimony. Apropos of all this comes the report from Utah that the legislature, in which Mormon influence is dominant, has replaced Senator Kearns by George Sutherland, a Gentile, but, unlike Kearns, a supporter of the Mormon Church.

The Fall River Strike.—On January 18, through the mediation of Governor Douglas, of Massachusetts, who in his inaugural address had called this strike an appalling spectacle and a blemish on the good name of the Commonwealth, the strikers were induced to return to work and both parties agreed to submit their disputes to the Governor as arbiter. This famous strike began July 25 of last year, and involved 25,000 cotton weavers in 71 mills at Fall River, Mass. The cause was a 12½ per cent. reduction of wages that had been preceded eight months before by a 10 per cent. reduction. One month ago 10,000 had returned to work and 5,000 had left the city; the rest held out, though at all times the strikers were anxious to submit their claims to arbitration. The employers, however, would accept no conditions, protesting their readiness to prove from their books the impossibility of granting the old wages in view of sharp competition in other parts of the United States. Governor Douglas used his influence, and arbitration is being tried as a remedy. No advance will be made in wages until a decision shall have been rendered. The direct losses to all parties are placed at $5,000,000. The strikers received from the various labor unions about $1,000,000 in benefits, but nevertheless the strike reduced many of them with their families to the acutest suffering from cold and hunger.

The Appeal of Pius X.—His Holiness Pius X. has turned to the Catholics of the United States to aid him in the needs that the Catholics of troubled Europe can no longer supply. Mgr. Falconio makes the appeal.

"I regret to state," he says, "that notwithstanding the generous response of the American people, the financial condition of the Holy See is far from being prosperous or satisfactory. The present sad state of some of the most prosperous nations of Europe and the increased demands on the funds of the Church are the principal causes of the actual financial situation of the Holy See, a situation upon which our Holy Father looks with alarm, because, unless his children come forward more liberally to his assistance, notwithstanding the utmost economy practised in every direction, he can hardly meet the exigencies of the vast administration of the Church, which extends throughout the whole world.

"Consequently, His Eminence the Cardinal Secretary of State requests me to make known to all the ordinaries of the United States the said financial difficulties, in the hope that by their zeal those sources of revenue which have heretofore been forthcoming from France and Italy, and of which at present in a very large measure the Holy See is deprived, may be adequately compensated. * * *

"Hence, besides the general yearly collection, which is to remain as heretofore and to be more earnestly encouraged, other means are suggested which may prove here in America as productive as they have been in some countries of Europe."

One of these means, Mgr. Falconio suggests, is the formation of "Peter's Pence Societies."

A Brooklyn Jubilee.—On January 8, the St. Vincent de Paul Society, of Brooklyn, celebrated its Golden Jubilee by a religious service in St. James' pro-Cathedral, at which Bishop Cusack officiated and Archbishop Glennon preached, and by a public meeting held at Montauk Theatre in the evening. Mayor McClellan, of Greater New York, presided at this meeting and made an address in which he highly commended the work of the Society in general as known to himself. He said that it was the first organization in the United States to systematize charity work. The principal speaker was Professor Carmody, of Columbia University. Archbishop Glennon and others made brief addresses. The forty-eight conferences of this flourishing Brooklyn society have a membership of 1,000 or more. During its existence it founded two homes for newsboys and friendless women, and has expended in charity upwards of $1,500,000.

The Clergy and Hierarchy.—Archbishop Farley has been made assistant at the Pontifical Throne by the Holy Father.

Right Rev. J. F. Regis Canevin, who was appointed Coadjutor of Pittsburg *cum jure succesionis* two years ago, has now succeeded the late Bishop Phelan in that See.

Right. Rev. Bishop Carroll, who was consecrated to the See of Helena, December 21, by Archbishop Keane, Right Rev. Bishops Scannell and O'Reilly assisting, was installed in his new diocese January 27. Bishop Carroll had presided over St. Joseph's College, Dubuque, with eminent success for ten years. Rev. D. M. Gorman has since been appointed to the presidency by Archbishop Keane.

Bishop McFaul has had a bill introduced in the House of Representatives authorizing the Secretary of War to erect a chapel at Sandy Hook for the use of Catholic soldiers. Of course this chapel is not to be built at the government's expense.

His Holiness, Pius X., has raised to the dignity of Monsignor two well-known priests of New York, Rev. Richard L. Burtsell, of Rondout, and Very Rev. Nelson H. Baker, V. G., of Buffalo, the latter known for his zealous work as head of St. John's Catholic Protectory, West Seneca, N. Y.

Rev. P. B. Englert, O.F.M., Rector of the Franciscan College, Washington, has been appointed canonical visitor to Cuba.

Right Rev. Bernard Menges, O.S.B., was installed as Abbot of the Benedictine Monastery, Cullman, Ala., by Bishop Allen, of Mobile.

The Philippines.—As a result of Archbishop Agius' conference with Secretary Taft and the Bureau of Insular Affairs, December 16, to negotiate the adjustment of claims for church property in the Philippines taken by our government at the time of our occupation of the Islands, the Supreme Court at Manila has been given jurisdiction to settle disputes between the original holders of churches and missions and the usurpers who follow the schismatic Aglipay. The Secretary of the Anti-Imperialist League, in an open letter to Bishop Spalding, discusses the preparation of the Filipinos for independence. "It seems to me," he says, "that it is our duty in every way to aid and hasten that preparation, and, from my point of view, to bring about a condition of things in which the Aglipayan schism can no longer receive aid and comfort from the irreligious example of the American military and civil officers, speculators and exploiters. There is not the slightest doubt in my mind that the disregard of religious duty which has spread so rapidly in the Philippine Islands is directly due to this example."

Civil service examinations were held in St. Louis, December 28 and 29, for the selection of 140 teachers to fill vacancies in the public schools. Good salaries of $1,000 a year and upward are to be paid to these teachers. The Christian Brothers of this country have been requested by the authorities to send members of their Congregation to take charge of some of the schools in the Islands. Brother Edward has gone to negotiate the matter. The Bureau of Insular Affairs is bringing thirty more Filipino students, but to be entered in Catholic Colleges and Academies when the next school year begins.

The Philippine Weather Bureau exhibit at the St. Louis Exposition was highly honored by the Committee on Awards. One grand prize was awarded to it as a model Meteorologico-Seismical Station of the first class. Another was awarded for maps of the Archipelago, one of them a large relief map. The Director, Rev. Jose Algué, S.J., was awarded a grand prize for two important instruments invented by him. In addition to these, nine gold medals were secured by Father Algué and his assistants at the Observatory and Ateneo, Manila. On the closing day of the Exposition an army of Colporteurs scattered Bibles, neatly printed in Spanish and stamped with a cross on the cover, among the Visayans and other Filipinos on the Fair Grounds, who were then photographed in the attitude of holding the Bibles. One of their own faith was on the scene and their action was prompt and emphatic when they discovered the ruse.

The Philippine scouts, 280 in number, who won great praise at the St. Louis Exposition will remain to participate in the inauguration parade at Washington next month, and in the annual military tournament in New York. They will then return to the Philippines.

Miguel Nicdao, a Filipino in the Illinois State Normal University and a convert from Catholicity to Methodism, contributed to the student publication of that public institution an attack on the Church and the Friars of his native land. The article was widely copied by the public press, and when protest was made to the President of the University, he replied that

though he had recognized the unfairness of the article, he merely gave instructions to carefully correct the English and let it go to print. The matter was then brought to the attention of the Bureau of Insular Affairs at Washington, and Mr. Nicdao was properly reprimanded.

CANADA.

Active preparations are going on for the first Canadian Plenary Council, soon to be convened. Mgr. Falconio, when Delegate Apostolic to Canada, took the first steps, and the present Delegate, Mgr. Sbaretti, has been active in completing the necessary preliminaries for the Council. The committee to which was assigned the work of drawing up plans and arranging topics, has been meeting regularly at Ottawa. The President is Mgr. C. Alfred Marois, Vicar General of Quebec; Mgr. Paquet, Director of the Grand Seminary, also represents the Diocese of Quebec. Montreal is represented by Very Rev. E. Roy, D.D., and Very Rev. Chas. Lecoq, S.S., Superior of the Grand Seminary; Kingston by Archdeacon Casey, of Lindsay and Very Rev. John Masterson, V.G.; Toronto by Very Rev. J. J. McCann, V.G., and Rev. J. E. Meunier, V.G., of London; Ottawa by Rev. D. Jacques, O.P., and Rev. E. A. Latulippe; Halifax by the Very Rev. Alex. McDonald, V.G., and Rev. J. Levallois, DD., Eudist; Vancouver by Rev. W. J. Murphy, O.M.I., and Rev. J. E. Emery, O.M.I.; St. Boniface by Rev. M. Froc, O. M. I., and Rev. J. Grenier, S.J., of Sault au Recollet. Their work will serve to guide the hierarchy in the sessions of the Council, on which will depend to a great extent the religious future of the Church in Canada.

Archbishop Bruchési, of Montreal, who assisted at the Jubilee exercises at Rome with five other Canadian Bishops and three Vicars Apostolic, has obtained from the Holy See the appointment of Very Rev. Mgr. Zotique Racicot as his auxiliary in the See of Montreal.

Bishop Dontenwill, of British Columbia, had an audience with His Holiness, December 26, and received a special blessing for the 10,000 Catholic Indians in his diocese, New Westminster.

ROME.

The Marial Festivals.—We can give but the merest outline of the magnificent festivals which Rome celebrated in honor of the Jubilee of the Immaculate Conception. From November 16 to 27, missions were preached in twenty-six churches. There was a solemn funeral service for Popes Pius IX and Leo XIII at St. John Lateran's on the 26th. On the 27th the Marial Exposition was inaugurated, and on the 30th the Marial Congress began. From December 1 to 3 there was a solemn triduum at St. John Lateran's. Afterwards similar services were held in various churches. On the 8th the Pope sang Mass at St. Peter's in presence of a multitude, literally, of all nations. Thirty-four cardinals were present, 200 bishops, the complete Diplomatic Corps save the representative of France, and amongst others the sister and brother of the Pope. The apse was brilliant with electric lights, and in the window above was a transparent image of the Mother Immaculate. Before the Mass

the Pope unveiled the glittering coronet of twelve starry gems, presented by Catholics of all nations. During divine service two convert Israelites, the Abbés Lemann, one of whom is blind, presented the Holy Father with the ritual offering. On the 10th came Don Perosi's cantata on the "Immaculate" in the church of the Madonna *supra minervam*. At the close of the Marial Congress a choir of children sang Leo's prayer to the Blessed Mother. Then the congressists were received in St. Peter's by the Pope, the Crown of twelve stars was blessed, and a touching address made. On the 12th, 130 bishops were received at the Vatican. On the 15th, the octave of the feast, there was a Pontifical service and *Te Deum* in St. Peter's. Meanwhile throughout this joyous season there were literary, musical, and religious festivals in various parts of the city. Institutes, religious associations, etc., had their own special celebrations, and sometimes these were held in St. Peter's. One, particularly, was in the Catacombs. The illuminations were very remarkable, palaces, colleges, churches, private houses, etc., being brilliant with lights and flags. The façade of St. Peter's and the column of the Immaculate Conception in the Piazza di Spagna gleamed with electric lights. An enormous number of people, happy and orderly, thronged the streets.

The resolutions of the Marial Congress were very noticeable. First comes the necessity of filial devotedness to the Holy See, and of insistence on its independence. Let us revive true Christian art, and let all Catholics take united action everywhere against those who spread improper and corrupting pictures. Christian artists should represent the Madonna in a Christian manner, not one that is tasteless and puerile. Opposition to immoral art should have its counterpart in opposition to unclean publications of every kind, and Catholic journals should publish everywhere the recommendations of the Congress in this regard as in others. They should also steadfastly foster a movement to aid those who are consecrated to God after the example of Mary—nuns, namely, now suffering in many places, especially Italy. All associations of the Blessed Virgin should be interested particularly and efficaciously in this. The associations of Mary should be formed in true and solid Christian perfection, practising and diffusing the time-honored Catholic devotions—the Rosary, Scapular, devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary, the *miraculous medal*, as it is called, etc. All who honor Mary should take active part in religious and Christian social works—Third Orders, other societies, works for the young, catechism, etc. They should promote processions, general communions, etc. The Congress urgently recommended the care of infirm women in hospitals and after leaving them, and if in prison; the care of working girls, especially if unemployed, work amongst the families of working people, helping them, establishing means of doing so, etc.; their education, also, especially in practical virtues. Young Catholic girls and women who teach ought to be associated together for training and mutual assistance. Finally, all Catholics should endeavor

that the Church's hope of great fruits in consequence of the Jubilee be realized, and that the Mother of the Divine Redeemer be glorified everywhere. The Marial Congress was a great one, and will undoubtedly have far-reaching effects.

Recent Beatifications.—On Sunday, December 18, was promulgated the decree of beatification of Venerable Gaspar del Bufalo, founder of the Congregation of Missionaries of the Most Precious Blood. He assumed the ecclesiastical dress at the age of twelve, was tonsured at fourteen, and was well known as a preacher and apostle long before ordination to the priesthood. He was famous for prison work, popular missions, and the instruction of the young. He was assisted at his death by another saint, Ven. Vincenzo Pallotti, founder of the Society of Pious Missions. In January occurred the beatification of the Ven. Jean Baptiste Vianney, the wonder-working parish-priest of Ars; and on the 27th of December the same honor was conferred on Ven. Stefano Bellesini, the Augustinian parish-priest of the shrine and parish of Our Lady of Good Counsel at Genazzano, who died in 1840 while caring for those afflicted with cholera. Two Capuchin (Franciscan) martyrs, Ven. Agatangelo and Cassiano, were beatified on New Year's Day.

ITALY.

Social Work in North Italy.—The social work of the Catholic associations of North Italy reveals on a new field the wonderful fruits of religious volunteer effort. Not in the south only, but also in the north, is there unrelieved misery of a peasantry dispirited by grinding taxation. Noble and *bourgeois* joined hands in the cause of social uplifting, and at present in one diocese alone (Bergamo) there are more than 500 Catholic associations laboring intelligently to meet every need of the peasantry and laborers. The extraordinary grouping of efforts so diverse made a French economist set the organization over any to be found, even in Belgium or Germany. The clergy are at the heart of the work, the parish-priest being in many cases the manager of the local bank. The priests are especially trained for such work, and have formed an ecclesiastical Union for Social Studies. By no means narrow or exclusive, they co-operate when they can with purely civil industrial or financial associations. The Catholic associations are federated, and resemble greatly the religious industrial guilds of the Middle Ages. The system of rural banks make them available for everybody, and the efforts made to maintain agriculture at the highest stage of efficiency are admirable. Guides, handbooks, almanacs, etc., are spread everywhere, and the current press diffuses expert information. New societies are constantly springing into existence, some of the latest pushing, in particular, co-operative work for the housing of toilers. Leading non-Catholic reviews contrast this fertile activity with the barrenness and destructiveness of the socialistic associations, whose ruffianly aggressiveness against religious manifestations has been recently illustrated during the celebration of the Jubilee.

GERMANY.

Death of Father Ignatius Jeiler, O.F.M.—At Quaracchi, near Florence, died, on December 9, 1904, Father Jeiler, known in the theological world as one of the most eminent specialists in mediaeval scholastic and mystical theology. He was born near Münster, in Westphalia, in 1823, entered the Franciscan Order at the age of twenty-two and was ordained priest in 1848. After his ordination he was sent to Italy, where he devoted himself for seven years to the study of mediaeval scholasticism, and was one of the consultors that brought about the condemnation of the doctrines of the German Theologian Günther. Returning to Germany he was employed as professor of theology, mission preacher, and military chaplain during the Franco-German war, made researches in the libraries of Germany, Austria and Denmark, and then, being recalled to Italy, he devoted more than twenty years to the new edition of the works of the great Franciscan Doctor, St. Bonaventura, which was published under his able direction, and is regarded by scholars as a model of German industry and painstaking accuracy. He published some ascetical books in German; also the lives of the Blessed Crescentia and of Mother Francisca Schervier. R.I.P.

Death of Two Catholic Princes.—Prince Friedrich von Hohenzollern, of the Catholic branch of the House of Hohenzollern (Sigmaringen), died December 2, at Munich. He was born in his father's castle, near Sigmaringen, in 1843, entered the Prussian army at the age of nineteen, went through the Austrian and French campaigns, and at the time of his retirement from active service, in 1896, was a general and commander of the Third Army Corps. He was a Knight of the Order of the Black Eagle. His wife was a princess von Thurn and Taxis. His funeral at Sigmaringen was attended by representatives of most of the reigning families of Europe, the crown prince representing the Emperor William. His two elder brothers, who survive him, are Prince Leopold, whose candidature for the Spanish throne became the occasion of the outbreak of the Franco-German war, and King Charles of Roumania. A son of Prince Leopold is crown prince of Roumania.

Prince Anton von Radziwill died in Berlin on December 16, in the seventy-second year of his age. He was a member of the Prussian House of Lords, a general of artillery in the Prussian army, adjutant general of the German Emperor, and Knight of the Order of the Black Eagle. He was a great favorite at court, particularly in the life-time of the old Emperor William. His funeral, held in the Church of St. Hedwig, on the 20th, was attended by the Emperor, the crown prince and most of the other royal princes, by Chancellor von Bülow and the Prussian and Federal Ministers, by the generals and other distinguished officers of the army and the diplomatic corps. After the Solemn Requiem Mass the army bishop, Mgr. Vollmar, made a short funeral address. The death of the prince, he said, though sudden, was not unprepared, for his whole life had been one of fidelity to duty. With unswerving loyalty he served his Kings as a soldier in many and diverse situations, and as a convinced and devout Chris-

tian he was no less faithful in the fulfilment of all his duties toward God. In the service of Christian charity he was, and remained through life, a true benefactor to the poor and suffering. The thought that during life he made preparation for death, is now a source of consolation to his mourning family and friends. The Emperor addressed an order of the day to the regiment of which Prince Radziwill was an honorary colonel, recalling the great services which the deceased for many years had rendered to his grandfather, the Emperor William I, and bidding the regiment to go into mourning.

The Radziwills are a very ancient Lithuanian family, but have been connected with Germany as Princes of the Empire since early in the sixteenth century. Prince Anton was the head of the elder branch. The head of the younger branch was Prince Boguslaw Radziwill, who died on January 2, 1873. He had received Holy Communion on the last day of the year 1872, on New Year's Day 1873, and on the very day of his death had devoutly heard Mass in the Church of St. Hedwig. He was one of the founders of the St. Vincent de Paul Society in Berlin and one of its most zealous members, whose memory is kept fresh to this day in the hearts of the Catholics of Berlin. Prince Boguslaw had two sons, the elder of whom is Prince Ferdinand, member of the Prussian House of Lords, member of the Reichstag and chairman of the Polish party in that body, and a colonel in the Prussian army; the younger Prince Ladislaw is a Jesuit priest, who entered the Society of Jesus in 1865, and has shared the exile of his religious brethren since their expulsion from the German Empire. It was in great part owing to the wealth and influence of the Radziwills that the foundation, thirty-five years ago, of a great Catholic Daily, the *Germania,* was made possible in the Prussian capital.

A Rare Jubilee.—Mgr. Adalbert Anter, provost and parish priest of Lauban in the Diocese of Breslau, will celebrate this year the seventieth anniversary of his ordination. When ten years ago he celebrated the sixtieth anniversary, the Pope made him a Prothonotary Apostolic and the Emperor decorated him. At the age of ninety-four the venerable man is hale and hearty and well able to administer his large parish.

Slanderers of Ecclesiastics Punished.—The *Tägliche Rundschau,* chief organ of the *Evangelische Bund,* had printed an article in January, 1904, in which it asserted that the Spanish people regarded Archbishop Nozaleda, of Valencia (until recently Archbishop of Manila), as the type of a detestable monk, of a consummate traitor and despiser of his country. The Archbishop sued the paper for libel, and on December 14 the jury pronounced the responsible editor guilty, who was in consequence sentenced to pay a fine of fifty marks and publish the sentence on the first page of the *Rundschau.* In view of the gravity of the offence it must be said that the sentence is very mild indeed.

On March 15, 1904, the *Freie Presse,* a socialist paper for Alsace-Lorraine, published in Strassburg, told a vile story about an Italian parish priest, Don Clarizia, of Pastorano, near Salerno, the details of which are

unfit to print. The Central Bureau of the Catholic-German press at once started an investigation, found the story to be a malicious invention from beginning to end and urged the outraged priest to sue the paper for libel. It was sentenced to pay a fine of 100 marks and publish the sentence in its columns. This admirable Central Bureau is all the time kept busy running down such slanders, most of which are started from across the Alps and eagerly propagated by the Anti-Catholic papers of Germany.

The Fameck Cemetery Affair. (MESSENGER, January, p. 97.)—At the end of last November the Catholics of Fameck, who had petitioned the provincial government of Lorraine for a denominational division of their new cemetery in accordance with the prescriptions of the Code Napoleon, learned to their painful surprise, that their demand was rejected. The Catholics accuse the government of misinterpreting the law in order to favor the Protestants. One of the reasons given by the government for denying the Catholic demand is that the separation would imperil religious peace. It is very curious, say the Catholics, that religious peace is only jeopardized when the Protestants, though they be only a handful, are dissatisfied, whereas the dissatisfaction of the Catholic majority is simply ignored. In other words, the Catholics should be thankful if they are allowed to exist, and should never be dissatisfied. The people of Fameck are not willing to let the matter rest there, but are determined to appeal to the Council of State.

An Ovation to Bishop Benzler, of Metz.—On his return, December 18, from the jubilee celebration in Rome, the people of Metz gave a magnificent reception to their bishop. Anti-Catholic papers had spread the report that he had been summoned to Rome for trial and that he would be forced by the Pope to resign his See. The bishop addressed the immense multitude assembled in the Cathedral both in French and in German, and spoke of the impressions of his pilgrimage. He told them that the Holy Father had received him with fatherly kindness, had counseled, consoled, encouraged him and had approved his administration. After the sermon the bishop proceeded to the Statue of Our Lady and consecrated the diocese to the Mother of God. On his return to his palace he was enthusiastically acclaimed by the vast crowds that filled the neighboring streets.

Prince Albrecht Visits the Pope.—On December 7, Prince Albrecht of Prussia, regent of the Duchy of Braunschweig, who had gone to Rome as the Emperor's representative at the baptism of the Prince of Piedmont, paid a visit to Pope Pius X. The Pope conversed with the Prince in the most cordial manner. The visit had been preceded by a breakfast at the Prussian legation to the Holy See, the Prince being seated between Cardinals Merry del Val and Kopp. Some of the German papers have not failed to make most offensive comments, sparing neither the Pope nor the Emperor, on this simple act of courtesy.

A Check on the Los-von-Rom Movement.—All who are acquainted with the inner workings of the Los-von-Rom movement are aware that

as soon as "the sinews of war" shall fail, the movement is doomed to die of inanition. A circular sent out last November by the Prussian government to the Protestant parishes of the kingdom will help to bring about this result. In Prussia by legal enactment obligatory taxes are raised in the parishes for the support of the parish establishments. The sums thus raised are administered by trustees. Much of this money has been allowed, for some years, to flow into the coffers of the Los-von-Rom movement. Against this practice some Protestant parishioners have lodged a protest with the government. Whereupon the above-mentioned circular was sent forth pointing out that the use of church money, raised by taxes or otherwise, for the furtherance of the Los-von-Rom movement in Austria, is absolutely illegal and must be stopped. The Berlin *Reichsbote,* the fanatical Anti-Catholic organ of the parsons, is frantic with fury at this action of the Prussian government and relieves its feelings in a savage diatribe directed against the government, the Ultramontanes and—the Jesuits!

A Catholic Bureau for Church Statistics.—The *Germania* of December 14 has an article on this subject which we briefly summarize. In connection with the excellent book of Father Krose, S.J., on the denominational statistics of Germany, we recently recalled the necessity of carrying out the resolution of the Catholic Congress of Osnabrück, which ran thus: "The Catholic Congress, convinced of the urgent necessity of an International Institute for Church Statistics, warmly recommends in the meantime the erection of a German Bureau for Church Statistics, as a member of the future International Institute." This plan, continues the *Germania,* though privately it has not been lost sight of, has made no headway in public. And the main reason for the delay is that the co-operation of the hierarchy, which is absolutely indispensable for the success of the undertaking, has not been sought. The paper then shows, quoting from an article in the *Historisch-Politische Blätter,* the utility, necessity, possibility and mode of operation of the projected bureau. It points out the permanent utility and necessity of the bureau, even though the results should not prove cheerful reading for the moment. It insists that in the long run the Church would gain in respect and prestige by these statistics. Of particular importance would be the statistics of conversions. The Protestants year after year publish statistics of "conversions" and we have nothing authentic to oppose to them. Thus we have been told quite recently that in the Duchy of Braunschweig, that hot-bed of religious intolerance, between the years 1900-1903, 452 Catholics went over to the Lutheran denomination, while during the same period only 45 Lutherans became Catholics. We can neither affirm nor deny the statement, we can only doubt. The first thing is *unity of plan,* a well-ordered, consistent scheme, the next, to induce the bishops to impose the obligation upon parish priests and others concerned of answering carefully and within a given time the questions presented on printed blanks and sending them to the Central Bureau that is to be established.

Two Distinguished Parliamentarians.—The names of Herr Trimborn and Dr. Karl Bachem, both of them citizens of Cologne, have often been mentioned in this Chronicle, for they have been many years fighters in the fore-front of the Centre-party. Herr Trimborn represents his native city both in the Reichstag and in the Prussian Legislature. He is the soul of the *Volksverein*, for the spread of which he works indefatigably, he is an authority in the *Reichstag* on social questions, he is the leader of the Centre-party in the Rhine province, he has renounced his profession in order to devote his life, in unselfish toil, to the great Catholic cause, he is popular with all parties on account of his good humor and Rhenish wit. When, therefore, on December 3, he celebrated his fiftieth birthday, his political friends in both Houses gave a banquet in his honor, gave heartfelt expression to their gratitude and acknowledged his great services to the Catholic cause.

The eloquent Dr. Karl Bachem, after having represented the city of Krefeld both in the Reichstag and the Prussian legislature for fifteen years, has just resigned his seat in the Prussian House. He tells his constituents that he cannot stand any longer the terrible strain of laboring in both Houses, and that his impaired health forces him to confine himself henceforth to work in the Reichstag for the lofty religious, social, and political ideals of the Centre-party.

The Marriage of Count von Hatzfeldt in Tokio.—On December 20, in the Catholic church of Tokio, Count Alexander von Hatzfeldt-Trachenberg, attaché to the German legation at Tokio, was married to Hannah, daughter of Viscount Aoki, formerly Japanese Minister to Germany. The Viscount's marriage, some thirty years ago, to a Protestant lady of Berlin, caused a tremendous sensation in that city, because the marriage was solemnized in a Protestant church, though the bridegroom was and remained a pagan. Their daughter is, like the mother, a Protestant. Count von Hatzfeldt, of course, is a Catholic. He is the second son of the Silesian magnate, Prince Hatzfeldt, Duke of Trachenberg, until recently Governor of his native province.

The Countess Montignoso.—On December 22, the Countess Montignoso, ex-crown princess of Saxony, suddenly and quite unexpectedly made her appearance at the royal palace in Dresden and demanded to see her children. She was, of course, refused admittance, and soon after returned to Florence. On her way to the train the mob gave her an ovation. Respectable journals condemn the action of the unhappy woman, an action which can only hurt, instead of helping her. Even a socialist paper declares that the rights which a proletarian outraged husband claims for himself, ought not to be refused to the King of Saxony. A Protestant paper, the *Dresdener Nachrichten*, says: "If a vestige of self-respect and dignity survived in the unhappy woman, she should find the strength to bear in silent solitude the misfortunes she has brought upon herself." Saxony, we must remember, is the centre of Anti-Catholic fanaticism and the home of the *Evangelische Bund*. These unscrupulous people are making use of the poor woman to further their own evil designs. The

gullible people, as we learn from the *Frankfurter Zeitung*, were made to believe that the Countess had returned in order to convert the King to Protestantism, then be re-united to him and become the Protestant Queen of Saxony.

Seventh Day Adventists in Germany.—A soldier doing military service in Berlin, who belongs to the American sect of Seventh Day Adventists, refused to take part in military drill on a Saturday, saying, "I will rather undergo punishment than remain away from religious service on a Saturday," and left the barracks in spite of explicit prohibition. The military court sentenced him to seven weeks' imprisonment. It is curious that the term of imprisonment is *seven* weeks.

FRANCE.

The Last Session of the Chambers.—It has been bad for M. Combes and his Block. He had a majority of only two in a matter of confidence, the question, namely, of proceeding against the spies amongst the magistrates; and when the Premier wished to put off the interpellations, he was beaten by a majority of twenty-seven. The radical M. Colin, deputy from Alger, said that the "republicans" would have to denounce spying lest their opponents should get all the credit: if the Republic must rest on syping and intimidation, it is not worth supporting. The anti-clerical M. Leygues said that everywhere subalterns were encouraged against their chiefs, that public hatred was engendered, and the nation governed by unknown spies—a disastrous and impossible policy. M. Ribot denounced the Ministry as "not a cabinet, but a thing nameless in parliamentary language." To these and similar things M. Combes responded that "the honorable men (spies) employed by the Grand Orient were not spies." He shrugged his shoulders, and said that certain words from certain mouths (M. Millerand's) meant nothing. M. Combes upheld his system, although finally he was forced to condemn it in part. The scene showed little respect for the First Minister of the Republic. Not a single reform was inaugurated in the session which ended with December. The only measure passed was the one which took the control of funerals from the Church. The character of this may be understood from the fact that its *reporter* was M. Rabier, exterminator of nuns; and M. Combes said of it, "it prepares the way very admirably for separation of Church and State." It must be added, too, that the Senate did something—it abrogated the clause of the Civil Code which forbade to the divorced adulterer marriage with his accomplice. M. Brunetière has been excluded from the University by the Minister of Education, because, forsooth, he insulted the scientific atheists therein by affirming that science failed in the region of morality. M. Berteaux, the new lay War Minister, is proving himself a chip of the old Block. At the opening of the January session, M. Doumer, a foe of M. Combes, was elected President of the Chamber, to succeed M. Brisson, who is long known as "a hoary radical." Finally, seeing his majority fail him, M. Combes ended his inglorious career by resignation.

The Congress of Popular Action.—The Congress of this great association of sane Republicans was noticed by all the independent press. It opened with 800 delegates, representing 650 committees, including those of working men, and 160,000 members. Most prominent men were present—senators, deputies, councillors general and particular, members of municipalities, etc. All the varied social works created throughout France by the association were reviewed, and the results of studies of social reforms in various countries were proposed. The program was masterly. M. Piou, the president, unfolded the purpose of the association and its Congress—to consolidate the scattered forces of order against socialistic tyranny, and to draw all citizens to interest and participation in the affairs of the country. They must wage incessant war against the "masters" who attempt to govern by persecution. The speeches were many, brilliant, and enthusiastic. Amongst the great social measures proposed for national adoption were particularly those regarding artisan legislation and suffrage reform. The banquet at the close was set for 1,200 guests. The attendance of the public at the sessions was very large.

The Canadian and Australian Bishops Condemn the French Government.—In joint letters addressed to Cardinal Richard, these two Episcopates condemn the policy of "hatred and sectarian impiety" adopted by the French Ministry. The bishops express their "profound sadness as they note day by day outrage after outrage," while non-Catholic and even pagan nations desire good relations with the Holy See. The French government seeks an anti-Christian supremacy of the State; but it is to be hoped that the present oppression will soon fail, as was so often the case in similar movements in France before. The French-Canadian Bishops express their special sympathy because the first bishops, missionaries and martyrs of their country came from France. There is a touch of irony in the Archbishop of Melbourne's letter to Cardinal Richard in the name of the Second Australian Congress; the French, he said, allow themselves to be marvellously deceived in the name of "modern institutions"; Australian institutions are modern of the modern, yet they know how to respect liberty. The Congress in solemn session sent its sympathy to the Church in France.

The Counteraction in Popular Education.—The hostility of infidel ministries to Catholic education has not been confined to the schools. They have multiplied over France educational works and movements, mostly supported by the State, departments, or communes. In 1903 as many as 44,163 educational courses were reported; 117,350 lectures were delivered; 566,000 children grouped in 3,000 associations; there were 1,663 "patronages," as they are called; and 5,913 unions of former students of government schools. In many respects it has been impossible for the Church to compete successfully with this movement; in others she surpasses. She has more devotedness and enthusiasm, and is just now advancing successfully. Statistics of 1900 show 36,842 Catholic works amongst the the young. Of these, 4,168 are "patronages." Moreover, in countless

ways and by countless agencies besides those statistically reported, the Church continues her school and religious work amongst the young.

ENGLAND.

London Pauperism Steadily Grows.—It has been growing since the days of good Queen Bess, when it was invented. The total official cost of supporting the poor of London is put at £4,355,531, which shows an increase of £1,630,736 in ten years. The number of paupers in the city at present is 127,623, the indoor paupers having increased by 10,000 in ten years, and by 4,000 within the last year. This means, as the *Tablet* remarks, "a city of the destitute"; whereas London is said, or thought, to be the richest city in the world. "In every thousand of the people of London there are 28 persons in receipt of parish relief. The workhouses are crowded, and yet cannot find accommodations for all who come to their doors." It is amusing to read that the growth of pauperism is due to the attractiveness of the poor-houses, while the principle of their administration is to keep the lot of the inmates inferior to that of laborers. A sadder reason is found in the "light-hearted" readiness with which able-bodied workingmen and women relegate their aged relatives to the poor-houses; they shift the duty of supporting these to the rate-payers. This, however, must be said in their favor, that it is becoming every day more difficult for working people with families to find housing accommodation at prices within their means. Quite recently two or three thousand families have been dishoused by the operations of the London County Council, which has built model dwellings for unmarried or childless people, but with rents that place them beyond the reach of men with large families. These people tramp the streets in a vain search for rooms, and finally gravitate to the poor-house.

Re-arming Army and Navy.—The government has already placed its contracts for guns with the purpose of re-arming the entire military service. In two years at most the work will be done. Noticeable particularly is the very large number of field guns—18½ pounders. The estimated cost per battery is £20,000 for horse artillery, £24,000 for field artillery, making the total cost £2,500,000 ($12,500,000). The makers of the guns are the two great firms of Vickers Sons & Maxim, and Armstrong, Whitworth & Co. The work of re-arming will be vigorously pressed; and by the spring of 1907 the regulars in the British Isles, in the colonies, and in India will be ready for work.

Wealth of the English Protestant Bishops.—The Bishop of London recently published an account of how he spends his official income. The total expenditure for a year was £10,795 4s. 10d., a considerable portion going for the horses, carriages and servants; a considerable portion, too, for parties. Garden parties are given in the summer to the clergy, their wives and children to the number of 3,000. His lordship has two establishments—the Fulham Palace and the house in St. James' Square. The Bishop is, we believe, a bachelor; and he disinterestedly refers to ex-

penses brought upon him by entertaining his married brethren. Had he been married himself, as is usaally the case with Protestant Bishops, his accounts would be longer and more complicated.

Catholic Growth in England and Scotland.—The number of priests in Great Britain now is 3,794, an increase of 83 in one year; 2,514 are secular priests, 1,280 regular. The churches, chapels, and stations have increased from 1,954 to 2,008. The archdiocese of Westminster has gained 21 priests in a year, including Father Benson, son of the late Archbishop of Canterbury. The Scottish priesthood has been reinforced by 11 new members. There are now five Catholics in the House of Commons from English constituencies, the whole Catholic vote in the Commons being 71, and in the Lords 34. The death of Father Bertrand Wilberforce recalls the fact that three of the four sons of William Wilberforce, the Emancipator, became Catholics. Father Bertrand was the son of Rev. Henry Wilberforce, a Kentish vicar, whose conversion was aided by his charity to Irish laborers during an epidemic of fever. Amongst the latest clerical converts is the Rev. Francis Vincent Reade, grandnephew of Charles Reade, the novelist.

Liberals and the Catholic Schools.—The Liberals, we are told, must come into power; and so the Catholic League of South London has been sounding their consciences in the matter of Catholic education. Will they make a special arrangement for the preservation of Catholic schools with money from the rates? Sir Henry Campbell-Bannerman hints that this is possible, as in Scotland. Lord Rosebery hints that he would appoint all teachers, irrespectively of creed, to all schools receiving public money. Dr. Macnamara, a great non-Catholic school-oracle, appears to agree with Lord Rosebery. He would lease the Catholic schools, from which all Catholicity would be eliminated, and teach therein, as in all others, a new religion, which he names "a common family worship and Bible lesson." The Catholic Liberal candidate for Walworth, Mr. C. J. O'Donnell, would give the State entire control, and resents the exclusion of Baptist and Methodist teachers from Catholic schools.

Catholics the Hope of Religious Schools.—It has been often repeated that Catholics have never given up a single school to the School Board. The same cannot be said of the far richer and more influential Anglican body. According to their own leaders, there is danger from the indifference of Churchmen. Mr. Athelstan Riley recently wrote to the Archbishop of Canterbury that the sole protection for denominational schools "lies in the Catholic body"; because, he said, they are not the sport of parties, nor will bear the Liberal rod nor gnaw a Conservative bone with equal resignation. They command a powerful vote in Parliament, and are more respected because they are less troublesome. Their attitude may be foretold, and their support or opposition reckoned beforehand. Mr. Riley believes that a considerable number of Liberals, if not of Nonconformists, would enter into a special agreement with Catholics regarding their schools in order to win their support.

Separate Police Courts for Children.—Following the example of some of the colonies and of the United States, Manchester leads the way in instituting special police courts for children under fourteen years of age, in order that they may not be subjected to the evil influence of the common courts and stigmatized by appearing in them. In many instances the cases of children are industrial school cases, in which the object is to appoint suitable guardians, and not to secure a conviction. Moreover, as was pointed out by the city justices, a magistrate in these special children's courts can speak to young offenders less formally and more kindly than would be possible in the ordinary procedure.

Preserving the Ancient Abbeys.—It is one of time's surprising revenges, that, in a land where they had been so ruthlessly destroyed, so much veneration should surround the ruins of the ancient abbeys, and care so extraordinary should be taken to preserve them. Tintern Abbey, the picture of which is so dear to Englishmen, is being preserved by the Commissioners of Woods and Forests, who employ an architect in the work. Some of the masonry is being reset and supported, and exposed surfaces are being preserved from infiltration of water. The matter is considered so important that a special report in form of a Blue-book has been issued. Much interest has been aroused by the discovery that the walls of the monks' day-room encased the remains of an older edifice, preserved through veneration. The western entrance is being opened up for the convenience of visitors; and a custodian has been appointed, who resides within the venerable ruins.

IRELAND.

Distress in the West.—The failure of the potato crop, the chronic cause of distress in the barren tracts where the people are congregated in Western Ireland, is now causing suffering, and later will cause more. This precarious means of subsistence is almost the only one on which the people of the West generally depend. Naturally enough, therefore, the Irish parliamentarians condemn the government's heedlessness and the landlord's rapacity. They demand a compulsory sale of the rich and uninhabited grazing tracts, which are amply sufficient to support in comfort more than twice the actual population of the West. They call, too, for the inauguration of the Harbor and Pier Works. The government acknowledge the sufferings of the people, and have decided to make loans for the relief of want and for the planting of the fields. Other measures also will be taken, by applying the Poor Laws and the Local Government Act, and by making further grants when the need becomes more acute.

Catholic Workhouses and their Protestant Chaplains.—When the Church of England—or Church of Ireland, as it was called—was disestablished by Mr. Gladstone, after it had possessed since the sixteenth century the wealth of the Catholic nation, it was left with a capital of £8,000,000, not to speak of its other peerless endowments. But in the Irish poorhouses the Church of England hasn't been disestablished yet. In

1882 there were 163 poorhouses (or workhouses) in Ireland. Some have since disappeared, or have been amalgamated with others. In 49 of them there is usually no Protestant inmate, yet in 41 of them a Protestant chaplain usually received a salary of from £10 to £30. In 117 workhouses there are on an average 194 Protestant paupers (1.6 in each), yet Protestant chaplains receive annually £1,995 for attending them. Notice the contrast with England and Scotland. In England there are 640 workhouses, and in Scotland 63. Few of them are without Catholic inmates, and in each of about 100 there are upwards of 50 Catholics. Yet in hardly a dozen out of the 703 workhouses did a Catholic priest ever receive any remuneration at all for his services; and at present, only in 75 in England. In many of the English workhouses there are hundreds of Catholic inmates. The story of the Irish poorhouse is repeated in great part in the lunatic asylums; whereas in English lunatic asylums the case of the priests attending them, when there are any services at all, appears to be worse than in the poorhouses.

A Convent Factory.—No act of Parliament, said a recent observer, could have done the work of the Sisters at Foxford, one of the most poverty-stricken districts in Connaught. Pleasant homes with flower-plots, neat and happy children, better-managed farms, indicate the change that has come from the hopeless misery of a few short years ago. In 1891 the Foxford Convent was opened, and, soon after, the national schools were placed under the direction of the religious. They fed the hungry little scholars who came from afar. A woolen mill was begun in order to keep the young people at home, and by degrees it came to hold its own with the great establishments. Its blankets, flannels, cloth, scarfs, hosiery, find a ready market. Schools, too, kept on developing, technical classes being added in the usual school courses. The Sisters began with little, but were generously aided after a while by loans and some contributions from the Congested Districts Boards. When debts are all paid, the work of the religious will be extended.

The Irish Children of Mary and the Pope.—The Irish Children of Mary, to the number of 16,000, representing 110 sodalities, presented to Pope Pius an illuminated address on the occasion of the Jubilee of the Immaculate Conception. It bore a list of the sodalities and a spiritual bouquet representing an enormous number of good works done in honor of Our Lady and for the Pope's intentions. A border of Celtic tracery, copied from the Book of Kells, with shamrocks interspersed, enclosed a picture of the Immaculate Conception, St. Patrick, and Pope Pius X. The Holy Father gave, as he had been requested, his blessing to the Children of Mary, and a plenary indulgence to each to be gained at the hour of death.

SPAIN.

Jubilee of the Immaculate Conception.—No Catholic nation surpasses Spain in devotion to the Blessed Virgin, especially under the title of Immaculate, and, in consequence, the late Jubilee festivals were un-

rivalled there. It has been announced that there were as many as 254 pilgrimages during the year, in which probably between five and six million persons took part. For 94 pilgrimages we have fairly exact numbers—2,133,929. One pilgrimage assembled 40,000 persons; another, 30,000. Commonly there were 10,000; and usually from 4,000 to 14,000. Sometimes all the parishes of a city sent representatives; sometimes there were only Children of Mary. One of the most remarkable events of the Jubilee was the Congress of all the Spanish and Spanish-American sodalities of the Blessed Virgin. It assembled at Barcelona on November 22. A bomb thrown in the chief square by revolutionary ruffians caused little excitement. The city was decorated in blue and bright with flowers. There were 1,800 representatives in Congress, and 5,000 other persons. On the last day 1,400 young people went to Holy Communion, and 30,000 took part in the procession through the streets. A contrary demonstration was made by some 2,000 free-thinkers. At Seville 2,000 children were consecrated to the Madonna. The celebrations at Saragossa were peculiarly splendid because here is the national shrine of Our Lady of the Pillar. There was an extraordinary manifestation of popular devotion in Valencia. But here the anti-clerical press had been lashing its supporters into fury. In consequence the great Catholic procession was fiercely attacked, and a shower of stones was discharged upon it. Two persons were slain, and a large number were carried wounded to the hospitals and private houses. A rabid section of the press approved this dastardly deed. At Madrid, while there was probably less outward devotion, there was a bright display of banners, and the public buildings were illuminated. The gallery from the palace to the royal chapel was superbly tapestried. The procession began at midnight. In it walked the King, the military orders, and the nobles. The Queen and the Infantas awaited in the chapel. The Nuncio officiated, and the King, royal family and suite received Holy Communion. The Bishop of Sion pronounced an allocution.

An Apostolic College in the Birthplace of St. Francis Xavier.—The castle in which St. Francis Xavier was born belonged successively to the kings of Arragon, Navarre, and Castile. Finally the Duchess of Villahermosa resolved to do what Queen Maria of Austria did for the castle of Loyola. She restored the castle to the form which it had in the childhood of Francis, and erected a basilica adjoining. This was in 1901. Recently the pious and munificent Duchess has caused to be built near the castle a magnificent Apostolic School, the first of its kind to be established in Spain. Nothing could be more appropriate. It is placed under the direction of the Jesuit brethren of St. Francis, and begins with twenty-five students. Another splendid establishment has been erected a short distance away by a relative of the Duchess, the Marchioness de Casas Novas. This last edifice is called a hospice-school, and will serve as a temporary abode for ladies visiting the shrine of St. Francis or making retreats here, and also as a girls' school taught by nuns.

[illegible]—Señor Maura had said before his foes that he would [illegible] the King opposed him. This happened on the question [illegible] of the superior staff of the army. The Premier de[illegible] a new Cabinet, and has been succeeded by General Ascár[illegible] Aguilar del Campos is Minister of Foreign Affairs; Señor [illegible]. Marquis del Vadillo is Home Secretary; General Villar, [illegible]. Señor Castellano, of Finance; Señor La Cierva, of Edu[illegible] The four first named are called ultramontanes by the radical [illegible] The Ministry is conservative; and will, in all likelihood, govern [illegible] lines of Señor Maura.

AUSTRALIA.

Catholic Congress.—The Second Congress was held in Melbourne in October, and illustrated anew the enormous benefits which result from such assemblies. Great pains were taken to prepare for it, eminent men being called upon for co-operation in various parts of the world. Some leading literary and scientific men of England and Ireland lent their aid, as did many from other countries. The papers read were extremely valuable, being on most practical and advanced subjects. Two of these were from the ablest Roman archeologists. The two papers of Cardinal Moran were on the Immaculate Conception, and the influence of Irish missionaries on early European civilization. In the splendid program of action traced out by the Congress were the counsel to establish in every Australian parish the Society of St. Vincent de Paul, to distribute Catholic literature and teach Christian Doctrine, to establish in London a central depot of unsold Catholic periodicals for distribution throughout the St. Vincent de Paul's seamen's missions. Catholic Truth Society work was planned, and Catholic histories and Bible manuals recommended, in particular the Wyatt-Davis English History and Dr. Schuster's Bible History. Attention was drawn to the great Catholic growth since the last Congress, four years ago: schools and colleges, priests and nuns have multiplied. These were mostly from the Isle of Saints. The Catholic population is now about one-fourth of that of the whole country. There was a vein of Irish patriotism also in the Congress, and a very decided sympathy for the persecuted Church of France. A valuable paper on Catholic education in the United States, by Rev. James Conway, S.J., of New York, has appeared in American newspapers.

RUSSIA.

The Rescript of the Czar.—The rescript addressed at the close of December by the Emperor Nicholas to the Senate concerning political reforms, does not, as might have been supposed, do away with absolutism and bureaucracy, nor does it prove, by any means, that the Czar has contradicted his good purposes and fallen under the influences of the ultra-conservatives. The reforms announced are very real, and some of them far-reaching, as, for instance, the creation of *semstvos*, or assemblies, in each district, and the imperial desire that they should have all needed

power. Others, similarly far-reaching, concern personal liberty and that of the press and conscience. The necessarily general form in which these are announced shows how much will depend upon the manner of their administration. They are not left, it is true, to popular vote or popular will. That might have been the slower and more inefficient way. The Emperor ordains them directly. At the same time, he promises "a whole series of interior reforms," after due deliberation. The rescript shows the greatest interest of the sovereign in the welfare of the peasants and laborers, and in the question of civil, judicial, and administrative reforms. Those who have suffered from arbitrary injustice must have the means of defence. Besides the *zemstvos* of different kinds, other bodies will be created for local administration. All classes must be treated with judicial impartiality, and judges must have indispensable independence. Laws against personal liberty, dictated by periods of stress and danger, will be revised, and their sphere limited. His Majesty orders, "with renewed emphasis his manifesto of March, in which he expressed from the bottom of his heart his desire to protect and render inviolable by the laws of the Empire tolerance in matters of religious belief," and remove from the administration of the laws all hindrances to religious liberty not directly mentioned in these laws.

THE MISSION FIELD.

Some Notes of Progress.—In one Chinese vicariate—that of Southeastern Che-li—there are 52,257 Catholics (out of a population of 7,000,000), 10,269 under instruction, 273 churches and chapels, 1,295 oratories, 65 priests (18 natives), 491 catechists (309 of these are school teachers), 330 native religious women (of whom 268 teach school), 72 seminarians, 393 college students, 184 in female higher schools, 1,250 in boarding schools, 7,353 children in elementary schools, 413 orphans. In 1904 there were 10,021 infants baptized and 3,396 adults, while there were 144,123 Holy Communions. The increase of converts for the year was higher than ever before, being 3,092. In the Madagascar mission of the same French Jesuits (Province of Champagne) there were 9,891 baptisms in one year, 3,043 being of adult converts. The schools of the mission have 41,673 children. In another mission of Madagascar (Central Vicariate) there were 14,739 baptisms of infants and 7,409 of adults. In this vicariate there are 76 priests, 75 lay-brothers, 92 nuns, 1,935 native school masters, 1,358 schools, 1,148 churches and chapels, and 118,411 Catholics. In the archdiocese of Calcutta the number of Catholics has ascended from 66,641 in 1898 to 106,754 in 1904. In one mission alone (Chota-Nagpore) from 1891 to 1904, there has been an increase from 52,000 to 84,154.

The White Sisters and the Sleeping Sickness.—The White Sisters are so named because of their dress. Like the White Fathers, they were instituted by Cardinal Lavigerie for the evangelization of Africa. The history of their work is extraordinary. They are indeed "valiant" women, who have coped with the dangers of the Dark Continent. Clearing away the forest trees and planting the crops in the ground they had tilled has

been their work and the beginning of Christian missions. They have fearlessly faced, and do face still, savage beasts and more savage men. In their care of the sufferers from the deadly sleeping-sickness, they themselves alone—so fatal is the contagion and so feared—collect the patients through the "bush" and bring them to their primitive hospitals. No wonder that almost all thus cared for asked of their own accord to be baptized. In the vicariate of Northern Nyanza alone, it was computed at the end of last year that 70,000 natives had perished by this fearful visitation. The converts of this region showed, even in the case of children, a marvellous spirit of martyrdom in the slaughter of a few years ago. The desire for the religious state was no less remarkable in girls just converted from paganism.

THE READER.

California and its Missions. By Bryan J. Clinch. The Whitaker & Ray Co., San Francisco. 2 Vols. Price, $5.00.

California in the early days was only that peninsula which still belongs to Mexico, and which on our maps appears as Lower California. The name was afterwards extended to the region which is now in United States territory. The two volumes mentioned above tell the story of the missionary work accomplished in both places, the first being devoted to the Jesuit missions, which never extended beyond Lower California; the other to the more famous enterprises of the Franciscans under the illustrious Junipero Serra, who arrived there after the suppression of the Society. The volumes are of unequal bulk, a combination which publishers usually endeavor to avoid. Possibly the comparative importance of the two missionary fields necessitated such an arrangement.

The labors of the great Junipero, which are described in the larger volume, are better known and have been more universally studied, and we shall, for reasons of space, be obliged to restrict our review to the comparatively, or rather almost completely, unknown labors of the men who made the barren peninsula on the other side of the Gulf of California blossom like a rose.

It is in connection with these missions that we first meet with the great Father Kuehn or Kino, as the Spaniards called him. He was a German from Tyrol, and was one of the three Jesuits who accompanied Otondo on his expedition to California, and who petitioned to be left with the natives;—a request which was refused. All his life Kino kept begging for that work, but without success. His labors were confined mostly to Sonora in Mexico, and to what we now call Arizona, where his success in converting the Indians was marvellous. He was a man of great scientific attainments, and his journeys in pursuit of souls, as well as of knowledge, amount in all to about 20,000 miles—of course always on foot. This union of the apostle and the savant, and particularly his desire to establish a connection between Arizona and California, impelled him to travel with some Pima Indians till he reached the Apache country at the junction of the Gila and Colorado rivers, and by means of a telescope from the top of a mountain he traced the course of the Colorado to the Gulf of California. He also noted and mapped the trend of the California mountains and their junction with those of the mainland. That expedition alone meant a journey of twelve hundred miles. He made two other attempts but failed. He did not succeed in going there, but he so wrought upon Salvatierra, an Italian Jesuit in Mexico, that after many refusals on the part of the Mexican authorities, as well as by the General of the Society, Salvatierra at last received permission from Father Thyrsus Gonzalez immediately after that Father's election to the Generalate. It will be news to most Jesuits that Father Gonzalez was "a veteran in mission work and familiar with the conditions and needs of Mexico."

It was Salvatierra who organized the Pious Fund, whose purpose was to support these California Missions; the government absolutely refusing to give any assistance, although it was shown that it was of the greatest importance to establish a port at the end of the Peninsula for vessels coming from the Philippines.

Nothing seemed more hopeless than the attempt to civilize the Californians, who in the eyes of the Mexicans were the most degraded of human beings. They went naked; they lived on roots or the prickly fruits of the cactus; snakes, grasshoppers and insects were staple articles of their wretched diet; they tracked the flight of buzzards and fought with them for the carrion. Among the Cochimis when animal food was found, they tied lumps of it to cords, and after swallowing it drew it up and passed it to others. Many of their customs, such as the taboo and the use of the boomerang, seemed to link them with the far-off Australians, and the missionaries fancied they could find traces of a former Christianity in their shreds of belief. They did not scalp or torture their victims, like the rest of the North American Indians, and were in many respects quite their opposites. They had been driven into that desolate peninsula by more powerful tribes, and there they were content to remain.

Salvatierra's first settlement was on a little bay opposite the island of Carmen. "It offered good anchorage and several springs of fresh water, and there was some growth of mesquite bushes and coarse grass which showed like an oasis in the general barrenness of the coast." He had with him five men and an ensign, as a military force, and three Mexican Indians. As soon as the vessel departed, the Indians began their robberies. They stole the only horse of the settlement and killed it for food. Two weeks later, down came five hundred savages to slaughter the settlers. The single little cannon of the fort burst, at its first discharge, but the matchlocks of the six soldiers started the wild horde and sent it scampering away, leaving a wounded man behind. He died shortly after; he and another, eaten up by cancer, who had sought shelter in the fort, were the first Christians of California. Next day after the fight, the Indians returned and were forgiven; the reconciliation being cemented by a dinner of porridge.

Another priest and more colonists joined Salvatierra, but they were nearly killed by starvation, feeding for several months on berries and wild roots. There was considerable trouble also with the first military commanders, but ultimately a Maltese gunner named Lorenzo was elected by the soldiers, and he ruled wisely for forty-six years. The Spaniards were wonderfully free from race prejudices.

Then came the famous Father Ugarte, a man every bit as remarkable as Kino and Salvatierra. To reach California he travelled from the City of Mexico to Sinaloa, a distance of 1,000 miles, and finding an old dilapidated fishing-smack he repaired it and embarked on the Gulf. The Lord alone knows how, but he reached Loretto.

He was a man of great accomplishments, of remarkable versatility, engaging manners, and at the same time of terrific austerity of life. His strength was herculean, and the Indians soon became aware of it and respected him accordingly, especially after they saw him take a brawny savage by the hair of the head and swing him back and forth at arms' length several times and then drop him. The fellow had been

disturbing the congregation, and when the Indians saw how he was treated they decamped in hot haste all together, and it was hard to coax them back again; but there was peace forever after at Father Ugarte's instructions.

He was sent off alone to a distant post which was intended to be the first of a line of missions extending up the Gulf to connect with Kino in Arizona.

In that lonely place he began clearing the land and digging ditches for irrigation, planting olives and oranges and figs and vines. Sheep and hogs found sustenance in the coarse grass of the mountain sides. Ugarte sheared the sheep, and wove the wool, and made spindles, and taught the Indian women and boys how to use them and make clothing. He himself taught carpenter work, smithing, and brickmaking, and he actually established two schools and a hospital in that desolate place.

Twenty years went by, and there were only three priests there. In 1702 the number rose to five. It was about that time that Salvatierra induced the founders of the Pious Fund to lump their contributions in sums of ten thousand dollars each, the whole amount being then invested in lands and plantations.

Meantime mission stations were beginning to dot the peninsula, some of them half accidentally, but all furnishing an example of the terrific energy of these wonderful missionaries. Thus the irrepressible Ugarte wanted to build a ship. He was laughed at. There was no wood. But he heard of a forest one hundred miles away. He went there with some Indians, chopped and cut the timber, alternating his work with instructing the Indians, and then actually built a road forty miles long and dragged his timber to the coast and built his ship, though it took fourteen months to complete the job. The wood-cutting site became the place of a mission.

Besides these Spanish and native priests in Mexico we come across a Scotchman named William Gordon, who could not get into his own country and thought the next best thing was to try the savages. There was another, a German named Retz, who introduced the intensive system of Belgian farming, and still another named Everard Helen, who was assigned to the place where Father Ugarte found his ship-timber. Link, a Bohemian, also appears, and there is a Tamaral, probably a Mexican, who though the opposite of Ugarte in physical strength, was his equal in farming and irrigating, and in courage. These men of several nationalities were all working affectionately with each other.

As we look at Clavigero's map of 1766 we find the peninsula dotted with missions, eighteen in all, from the extremity at Cabo S. Lucas to Santa Maria, the last established, far up in the north at 31° latitude. The Colorado enters the Gulf at 33°, the point on which the hopes of Kino and Salvatierra were centred for meeting each other; but the suppression of the Society of Jesus was at hand. The order came for these devoted missionaries to give up their work, and soldiers were sent to enforce the order, but needlessly. The authority of the Fathers kept their Indians from revolting. The letter which condemned them took five months to come from Mexico to California, but within seven weeks every priest surrendered himself as a voluntary prisoner to the military authorities. There were sixteen in all, and as they went on shipboard

the soldiers knelt down, reverently kissed their feet, and with tears in their eyes implored forgiveness and a blessing. From there they were sent to the Papal States, and turned out on the world as beggars. The Pope could not provide for them all. So ended the Lower California Missions.

Studies in Religion and Literature. By W. S. Lilly. Herder, St. Louis, Mo. Price $3.25.

Mr. Lilly is very fond of inverted commas; a style of writing most irritating for the average reader who likes to listen to the opinion of the author and not of those who agree with him. He hurls them at you incessantly. His *Studies in Religion and Literature* are only *crambe repetita;* reprints from the *Fortnightly* and *Nineteenth Century,* which Mr. Lilly singularly enough "*reclaims* by the courteous permission of the proprietors of those publications."

The first subject treated is Shakespeare's Catholicity, which a weary public would be grateful to have dropped. It matters very little whether Shakespeare was a Catholic or not as far as Catholicity is concerned. What will attract notice to this essay, however, is that it is the one in which Mr. Lilly misquoted Suarez and made the assertion that St. Pius V. advised the assassination of Queen Elizabeth. He was severely taken to task at the time by the distinguished Bishop of Limerick and others, and after considerable wriggling at last apologized and retracted. The editors of the present publication would do well to append that as a note to the essay. The present rehabilitated text will rather mystify and annoy than placate those who followed the discussion.

Like Disraeli, Mr. Lilly takes naturally to the "Curiosities of Literature." Thus the claim of Shakespeare's Catholicity is based chiefly on the reasons adduced by Richard Simpson, the author, as some may remember, of a curious "Life of Edmund Campion." Why that book gives one a creepy feeling is now revealed in the information furnished by Mr. Lilly about Simpson's personality. He was a friend and disciple of Döllinger; not only a liberal Catholic, but a "liberalissimus," and going so far in his liberality as to help Gladstone in his famous pamphlet against "Vaticanism." All of which predisposes one against Mr. Simpson as an individual, but protects him against any suspicion of Catholic bias, though his reliability might be questioned.

All the old reasons about Shakespeare's religious affiliation are threshed out again by Mr. Lilly, but the one that is of most interest because of the collateral information it evokes is that in which the text of *Romeo and Juliet* occurs, viz.:

> Are you at leisure, Holy Father, now,
> Or shall I come to you at *evening mass?*

According to Father Sebastian Bowden, who also bases himself on the suspicious Simpson, but who doubtless verified that gentleman's quotations, there were really evening Masses in olden times. Thus Martene, in *De Antiquis Ecclesiæ Ritibus,* is cited as declaring that on feast days solemn Mass was at three o'clock; during Lent in the evening; and at night on Christmas, Easter Eve, St. John the Baptist's Day, and days of ordination. As for low Masses they were said at any hour that did not interfere with the High Mass. They could be said at dawn,

8 A.M., noon, 3 P.M., and night. In 1699, in St. Denis, the Bishop used to say solemn Mass for the Kings of France in the evening.

St. Pius V. (1566-72) prohibited afternoon and evening Masses, but the order seems to have been slow in its enforcement. In fact, according to the testimony of Friederich Brenner, *Geschichtliche Darstellung der Verrichtung der Eucharistie,* "evening Masses are still said in several Italian churches, as at Vercelli on Christmas Eve by the Lateran Canons; at Venice by the same; moreover, in the Cathedral of Verona, and even in the Papal Chapel at Rome." It happens that Shakespeare was writing about Verona. The conclusion is, however, that the expression does not prove Shakespeare a Protestant, nor does it prove him a Catholic.

The other essays in the volume are on Tennyson, Landor, Balzac, Wiseman, Ghost Stories, etc. Strange that reprints should cost so much.

History in Our Public Schools.. By Rev. Francis P. Donnelly, S.J. Educational Briefs. Broad and Vine Streets, Philadelphia.

For a neat, well-turned, courteous but vigorous denunciation of certain anti-Catholic histories which have been intruded into our Public Schools, Father Donnelly's Brief is an excellent examplar. By arguments of that kind, and presented in that fashion, it will not be hard to convince those who are opposed to us only because they are ignorant of the facts. The others are hopeless, but we like to think that the bigot is not in the majority. Surely no unbiased school authority would insist on having Professor Ephraim Emerton, Ph.D., Professor of History in Harvard University, transformed into a professor of theology in our public schools, or for the matter of that in Harvard University. No possible exception can be taken to Father Donnelly's position, which is indeed that of every sensible Catholic, viz.: that a historian has no right except to state facts. If he steps beyond that limit then his history is made a means of inculcating a sectarian religion much more efficaciously than can be done even by the Bible with note and comment.

Brother and Sister. By J. Charruau, S.J. Herder, St. Louis, Mo. Price $1.25.

This is the autobiography of a mean fellow; but perhaps because he is a repentant sinner telling his own sad story, he attributes to himself no saving qualities, and thus there appears on the surface very little strain of kinship between the saintly self-sacrificing sister and the selfish unbelieving and dissipated man who is honored by being her brother. Unhappily it reflects conditions that are multiplied around us in our own country as elsewhere. The sinner in this case is a Frenchman. The first part of the story is very clever, and most especially the scene near the Devil's Pool, which is dramatically brought back again at the end of the story. The clever character-painting of the old aunt who had been a soldier in La Vendée is also deserving of all praise. But as the silhouettes of the inhabitants of the village have nothing to do with the development of the story we fear they must be regarded as padding, as are also the pranks of the boy in college, some of them extremely *invraisemblables* and of the unpleasant Buster Brown variety. These two things check the flow of the narrative. The author recovers himself later on, and the reading of the letters of the dead sister, in which the brother sees his

own degradation, atones by its pathos for the previous literary slips. Perhaps it is because English novels are more prudish, but the character of the companion of the young man's dissipation would have been rather hinted at than bluntly avowed were this book not a translation. Not that we are better than our neighbors, but it is a way we have. The translation is extremely well done, but is there not an error, which more than probably is typographical, in the phrase: "As I had little faith these truths deeply impressed me"? Is it not, "as I had *a* little faith"?

Rosa Mystica. By Kenelm Digby Best. Herder, St. Louis, Mo. Price $6.00.

This splendid volume is an *édition de luxe,* as its price will indicate. It is a tribute of affection to the Blessed Mother on the occasion of the Jubilee; a little late in arriving, it is true, on this side of the Atlantic,—for it is an English book,—but the memories of the Jubilee are still sufficiently vivid to warrant its appearing on the market. The *Rosa Mystica* takes each mystery of the Rosary and meditates on them. The book is splendidly illustrated throughout, with pictures from great masters, and by means of them, independently of the text, could furnish matter for pious and holy thought.

Officium Hebdomadæ Sanctæ. Pustet, N. Y. Price 85c.

It is hard to understand in these days of high-priced books how the publisher of this Office of Holy Week can give us such an elegant, well-bound and well-printed manual at such a low figure. Not only the Office but the Mass of each day is given us, from Palm Sunday to Dominica in Albis, with an Appendix for the commemorations of saints that occur at that period of the year. Pustet is to be congratulated.

Historical Plays for Schools. By a Religious of the Sacred Heart. Convent of the Sacred Heart, Roehampton, England.

Sir Henry Irving is reported to have said: "The concert halls have killed the drama; it is about time for me to retire." One could scarcely desire better authority on present conditions in that particular. But in view of this degradation, would it not be curious, though as a matter of fact it happened before, if the Church were to revive the public taste for what is great and noble in dramatic literature? There is no reason why it should not. There is every reason why it should. It has the material. Its history abounds in the most splendid themes for that kind of writing, and the intense interest excited by such absolutely religious plays as *Everyman,* as well as the constantly recurring *Passion Play* of Ober-Ammergau, shows that the instinct can be appealed to. Better perhaps than the positive preachments of *Everyman* and the like, are scenes drawn from the heroic lives of the great saints and martyrs of the Church where religious doctrines are not so directly inculcated.

Thus the effect of *Telemachus,* a play based on the death of the monk who stopped the gladiatorial contests in Rome, which was recently produced by the students of St. Francis Xavier's College, New York, and which simply thrilled and amazed the audience, might be repeated a thousand times by other dramatic pictures of the same kind. We have before us, for instance, three plays of that description written by a Religious of the Sacred Heart. The first deals with Priest Hunting in

England in the times of the persecutions, which, however, would be more appreciated by an English than an American audience, but the other two, taken from classical sources, one whose heroine is Domitilla and the other St. Catharine of Alexandria, would, if well acted, and that is always assured in the Convents of the Sacred Heart, not fail to produce a very profound impression. Both of these plays are in very stately blank verse; the situations are constantly dramatic, and several of the characters are distinct creations. The Religious of the Sacred Heart do not generally give out their school work to the public. Whoever persuaded them to depart from the custom did a distinct service to the rest of us.

In the Morning of Life. By Herbert Lucas, S.J. Herder, St. Louis, Mo. Price $1.00.

This is a volume of sermons to college boys, but as Father Lucas says, they may be useful to others besides boys. There are thirty-one in all. The author's name is a guarantee of their excellence.

Kirchliches Handlexikon. A manual of reference on subjects in theology and its cognate sciences. Edited by Dr. Michael Buchberger in conjunction with professors Karl Hilgenreiner, J. B. Nisius, S.J., and Jos. Schlecht, with the co-operation of numerous specialists. Two volumes. Munich, Allgemeine Verlags-Gesellschaft.

Those who wish to follow the currents of modern thought even as spectators —and still more those whose position as teachers, orators, preachers or writers obliges them to speak on any disputed question—are conscious, at almost every step, of a two-fold need. The continuous advance in scientific investigations and the daily increase in the critical spirit demand that a man be well informed not merely in his special branch but in all those that are in any way allied with it, and on the other hand the extent of matter in any single branch calls for the utmost concentration of time and energy to the domain which one may hope to master. Hence the need of helps that will give speedy and reliable information concerning the latest results of study. No preparatory training can furnish the information, no memory hold all the details.

As the field of theology extends its limits and interest in the study grows, this need is felt more and more. Protestants have had, for a long time, the "Lexikon für Theologie und Kirchenwesen," (one vol.) by H. Holtzmann and R. Zöpffel—the "Calwer Kirchenlexikon," (two vols.) by P. Zeller, and the "Handlexikon für Evangelische Theologen," (three vols.) of Perthes, and others also. The way in which Catholic matters are treated and the whole basis of these dictionaries render their use very unsatisfactory for Catholics.

Several attempts have been made to supply the need for Catholics. The "Kirchenlexikon," in twelve vols., and the "Konversationslexikon," in eight vols., are not handy reference books. Hence we greet with joy this new publication of which four numbers have already appeared. The numbers contain 384 columns and go from A to Athanasius the Great, and permit us to pass a judgment on the success attained in carrying out the plan of providing a handy, convenient and at the same time reliable and, as far as possible, complete book of reference on theological subjects. After a careful examination of the arrangement, form and contents, our judgment is entirely favorable.

The list of subjects prepared by Dr. M. Buchberger after consulting all

the more important similar publications is excellent. It contains 25,000 articles from the following groups: Apologetics, Archæology, Bible, Bibliography, Biography, Dogma, History of Dogma, Exegesis, Hagiography, Homiletics, Catechetics, Church History, Church Music, Canon Law, Ecclesiastical Geography, Church Art, History of Literature, Liturgy, Moral Theology, Religious Orders, Pastoral Theology, Patrology, Philosophy, History of Religions, Sociology, Statistics, General History.

A comparison of titles with similar works will show the pre-eminence of this new undertaking; under *Aa.*

Holtzmann-Zöpffel; Aaron; twelve lines.

Wetzer und Welte (Herder's Kirchenlex.); Aaron, and a long article on Aachen.

Herzog-Hauck (Protest. Realencyckl.); *A* and *W;* eleven pages; Aachen Synods, one page; Aaron (Biblical), one and one-half pages.

Perthes Handlexikon has more articles but not so rich.

Kirchliches Handlexikon (Buchberger) has only three columns but it gives all that is essential on A-w. Aachen, Aachen Synods, Aachen Rule, Aachen Pilgrimage, Aageson (Danish Historian), Aaron Conference, Aargan (suppression of monasteries), Aarhus (former Danish diocese), Aaron (Biblical), four Jewish Scholars, two Church Musicians of same name, and Aas (carcase, in the Bible, Mt. xxiv, 28).

The same is true of almost every column.

The arrangement of matter on the page is praiseworthy: two columns; 72 lines; 15 syllables each; 2,160 syllables.

Herder's Kirchenlex; 1,640 syllables.

Abbreviations used that are easily understood, etc., etc.

The entire matter has been divided into four main groups:

Systematic Theology....Dr. M. Buchberger, Professor at Freising.
Practical Theology.....Dr. Karl Hilgenreiner, Professor at Prague.
Biblical Theology.....Dr. J. B. Nisius, S.J., Professor at Vienna.
Historical Theology.....Dr. Jos. Schlecht, Professor at Freising.

They have subdivided and distributed subjects among picked specialists. Division of labor and union of forces are both ensured.

This publication, to judge from the four numbers, will be an honor to the church and theological science. The matter furnished will satisfy all just demands for a clear, concise and complete summary of the best information. In addition, references to the best and most recent literature will guide the reader to fuller expositions.

This *Kirchliches Handlexikon* deserves the heartiest commendation; it is truly "Kirchlich," penetrated with the spirit of the Church; it is an ideal "Handlexikon," unsurpassed in richness of matter, perfect in arrangement, entirely reliable, hence of the greatest assistance to priests and students and all educated laymen.

Practical appreciation by numerous subscriptions will be the best reward for the editors, directors and associates, in return for all the labor, anxiety and care—not to speak of the greater reward that awaits them above.

LEOPOLD FONCK, S.J., Innsbruck.

(*In Zeitschrift 1905, No. I.*)

LITERARY NOTES.

Sir Robert A. Douglas, Professor of Chinese at King's College, London, in a new book entitled "Europe and the Far East," speaking of China, says, that "the arrival of the Jesuit Matteo Ricci, in 1582, opened a new chapter of intercourse between the East and West. Ricci was a clever diplomatist and seems to have made more use of his scientific knowledge than his religion. Later came his confrère, Adam Schall, who followed the methods of Ricci." Evidently the Professor has abnormal ideas about religion. "It was Schall who corrected a mistake in the Chinese Imperial Calendar and for a reward was made President of the Peking University. The appointment caused jealousies, so when a new dynasty came Schall and his brother Jesuits were banished." It is commonly thought that Schall remained a long time after "his brother Jesuits were banished" or killed, and that the persecution was not a matter of scientific jealousy.

This is one of John Knox's centenaries. He was born in 1505, if the dates are right, about which there is some doubt. In connection with the celebration, however, a document has been discovered in which he signs himself "John Knox, Minister of the Sacred Altar of the Diocese of St. Andrews, Notary by Papal Authority." He was in England when Edward VI. was king, and became one of the six Chaplains in Ordinary to His Majesty, and in 1552 had a hand in compiling the Book of Common Prayer. We thus find this arch-Presbyterian in the very heart of the Anglican system.

The Life and Letters of Canon Liddon is just out. The author is John O. Johnston. The Canon was a very serious man and the only diverting thing told about him was that in Cairo a camel spat at him. "That camel has been to Mecca," said the donkey-boy, "and he recognizes a Christian." In the beginning of his career at Oxford he had such strong leanings toward Catholicity that his family were greatly alarmed. With the Greek Church he is said to have been much impressed. When some one compared Père Hyacinthe to Luther, Liddon said: "He is quite without Luther's coarseness, a quality which was fatal to his theology;"—probably Luther's! Of George Eliot he remarked: "She throws off Christianity like an old bonnet." The Bishop of Oxford says of the Canon: "He was not wholly just to those with whom he differed."

Prof. Munsterberg, of Harvard, has written a book about the United States. In politics he finds the dominant note to be "self-direction." A cruel critic asks, what about the boss? In the economic life, "self initiative." What about the trusts, and the elimination of the minor tradesmen? In the intellectual life, "self perfection." What about the autocratic rule of the American college president and our failure to do much real intellectual work? He finds Boston the intellectual centre of the United States. The critic animadverts that desire of perfection is the last virtue that any one would think of accusing an American as being gifted with. His object is to get work done somehow. Adverting to our aristocracy he remarks that in Europe there is a vague impression that people ought to be aristocratic about something. Americans aim at being aristocratic simply for the sake of being aristocratic.

Father Dahlman, S.J., has published a list of books contributed by missionaries to the literatures of India and the Far East, and without getting to the end of his subject he has already filled fifty-one pages of names. There are

some interesting items, as for instance, that the first Japanese dictionary was published by the Jesuits of the College of Amacusa, in 1595, and consisted of 908 pages. The same Fathers put in print a Japanese edition of Alvarez's Latin Grammar. Father de Rhodes made the first Annamite dictionary. The famous Verbiest made a Chinese dictionary but it was never published. Thibet, in which the English world is so much concerned just now, had a grammar made for it by a Carmelite, in 1714. An Augustinian wrote another a little later. The first Sanscrit grammar was by Father Hanxleden, S.J., in 1790, which was decried very much according to Max Muller, by those who cribbed from him. There was a Tamoul printing press made by the Portuguese Jesuits in 1580, and the people of Malabar regard Father Beschi as the first poet of his age and a sort of superhuman polyglot.

All this and many other valuable bits of knowledge are contributed by the *Missions Belges* to refute a sentiment emitted by a certain M. Fredericq in the Royal Belgian Academy, that the Latin rite hampered the growth of native literature. Something not Roman has certainly had a bad effect on Fredericq's bibliographical lore.

The *Tablet* has an able review of a new work by Miss J. M. Stone, on *The Reformation and the Renaissance*. She calls attention to the fact that there were more reformers in the Church than outside of it, only as they remained loyal they did not attract the same attention as those who rebelled. As regards his Protestantism, Erasmus thus writes to the Bishop of Tuy, in 1520: "Luther's party have urged me to join him, and Luther's enemies have done their best to drive me to it by their furious attacks on me in their sermons. Neither have succeeded. Christ I know. Luther I know not. The Roman Church I know and death will not part me from it till the Church departs from Christ." This latter phrase Protestants might possibly take hold of. As for the Renaissance the Church adapted what was sane in it, but the Reformers were by no means in sympathy with it in any form.

Father Gerard is following up his studies on Guy Fawkes and the Gunpowder Plot by illustrated lectures, which put before the eyes of the audience the locality, the mine, the cellar, etc., so that they may see how absolutely impossible were the tunnelling, the storing of barrels of powder, and the meeting of conspirators, which have so long been regarded as incontrovertible facts. Father Gerard makes it all but absolutely certain that the plot was the work of Cecil and was gotten up for political purposes.

The Archbishop of Dublin, in a letter to his people, reminds them that an episcopal "*imprimatur*" is not an approval of a book, but merely a declaration that the official censors found nothing in it against faith and morals.

SCIENCE.

The Battle of the Prime Movers.—Prime Movers are those machines which receive energy directly from natural sources and transmit it to other machines which are fitted for doing the various kinds of useful work.

Thus the steam engine derives its power from the heat-energy liberated by the combustion of fuel; water wheels utilize the energy of flowing streams; wind mills render available the power and currents of the air.

Wind mills have been erected quite lately in Europe for the delivery of moderately great power, but in this country they are limited to very light duty such as pumping.

Water wheels, especially those utilizing the high-pressure stream, like the Pelton wheel, are extremely efficient and economical. Small streams in the uplands are directed to a common reservoir, literally "pooled," and a strong water main carries the supply to a level very much lower, where it shoots in a solid needle stream against the buckets of the wheel.

With a head of 500 feet, not difficult to attain, a flow of one cubic foot of water per second means an output of nearly 58 horse-power. The energy developed by such prime movers, may be, by electric conversion, distributed to distant points. Late statistics show that the amount of water power used for electrical production throughout the world at present is 2,000,000 horse-power, the United States employing 527,467 h. p. and Canada 228,225 h. p.

But the distribution radius, even with electricity and under favorable conditions is limited as yet. The prime movers of more universal adaptation are the various forms of heat engines, steam, the so-called waste-heat or binary vapor engine, and the gas engine.

As we shall see, a large amount of the steam heat in the reciprocating engine, and in the turbine too, is wasted by the exhaust. If this escaping heat could be used to convert a volatile liquid into a high-tension expanding vapor which would move an auxiliary piston, the waste heat would be much reduced.

Such engines have been employed in Germany, liquid sulphur di-oxide yielding at 140 degrees F. a vapor of 150 pounds pressure; but their use is far from common.

The great battle of the present time in the engineering field lies between the steam engine in its two forms, reciprocating and turbine, on the one side, and on the other, the gas engine, be it fuel gas, gasolene or heavier oils, The various kinds of gas engines are called "internal combustion," the fuel being consumed in contact with the moving parts.

The old form of steam engine has received the attention of the foremost engineers for generations. The new form, the turbine, has grown in favor during the last year; and its admirers point with pride to the performance of the Westinghouse 600 horse-power turbine at the St. Louis Exposition. After running at 3,600 revolutions per minute, for fourteen hours a day, for five and one-half months, it was opened and showed absolutely no signs of wear, the bearings still retaining the tool marks as they came from the shops.

The turbine is slightly more efficient than the reciprocating engine, especially when the load runs up, but both are wasteful of heat. The *Mechanical Engineer* (London) December 17, admits for a good modern steam engine a total loss of 91 per cent. of the fuel heat (57 per cent. in the exhaust) and a conversion of only 9 per cent. into the brake horse-power.

The internal combustion engine, at its best, gives much higher results, nearly double. In England alone there are over 100,000 such engines with an average horse-power of twenty; and the number of gasolene automobiles, naptha launches and stationary gas and oil engines in the United States must undoubtedly run much higher.

Professor C. M. Woodward, in an address at the American Association meeting in Philadelphia, December 27, 1904, while admitting that the invention of the steam turbine has probably given to the furnace and steam boiler another lease of life, states that in his opinion:

"The clumsy steam engine, with its wasteful furnace, its huge boiler and chimney, is doomed. It has done great work in producing available energy and in wasting still more. It has played a most important part in modern civilization and it deserves well at our hands but nothing can stay the decree of progress. Sentence will soon be pronounced, but the day of execution has not been set. I never expect to see the day when steam power plants will cease to exist but my children will see such a day."

According to Professor Woodward the economy and directness of the combustion motor cannot be excelled. It is far cheaper to convert a given weight of coal into "producer-gas," water-gas, by blowing steam over it when red hot, and to burn the resulting mixture of hydrogen and carbon monoxide in a combustion engine, than to use the same weight of coal as a steam generator.

The engine of the future seems to be the oil engine, internal combustion, but not of the explosive type. Three Diesel oil engines, of this kind, were in use at the World's Fair, St. Louis, and the average expense was *one cent* for one horse-power for four hours and forty minutes.

But there exist combustion engines, of a type thousands of years old, and though individuals in the early days gave more horse-power hours, the units now running are pretty satisfactory; we refer to the human engine.

Professor Atwater, of Wesleyan University, has recently made a set of remarkable experiments to determine the efficiency of the muscular energy developed by a man. He has found that a man is a much better engine than a locomotive yielding nearly twice as much power for a given amount of fuel. Man is superior in this respect to the best and most economical pattern of automobile. In fact no kind of engine as yet contrived, steam, gasoline, or electric, is equal to him as a producer of energy.

According to the *Electrical World,* January 14, Professor Atwater states that the most economical engine built to-day, utilizes, in the shape of work, only 15 per cent. of the energy contained in the fuel supplied to it; while the human power machine develops 20 per cent. without counting what is required to keep the internal mechanism of the body running. Of course it takes considerable power to keep the heart pump going and the digestive apparatus in operation. To reckon the expenditure for these and other functions at an additional 20 per cent. would not be over the mark.

"Thus it is seen that the human engine runs with much less waste than any mechanical contrivance yet devised. Man stands to-day the model machine, and with all his vaunted ingenuity he cannot construct an apparatus that comes near to equaling his own body as a work-producer. Nor indeed will any other kind of engine though built of the best obtainable materials, run for anything like so long a period without wearing out, requiring in the same time, so small an expenditure for repairs."

Is There a Cancer Cure?—Science, January 20, quoting the New York *Medical Record,* states that the commission appointed by Harvard University, under the terms of the bequest of $100,000 by Mrs. Caroline Brewer Croft, to study cancer, has prepared a report of its labors during the past four years.

This report merely confirms what seems to be the prevailing opinion that cancer is neither hereditary nor contagious, that it is not of parasitic origin, and that excision is the only cure except in the case of certain superficial growths, which may be cured by radiotherapy.

However, Dr. Doyen, in France, claimed to have discovered, a short

time ago, the microbe of cancer and to have prepared a curative serum for the disease. The committee appointed to examine his claim has not yet published any report.

Again, in direct contradiction to the conclusions of the Harvard Commission, according to a New York *Herald* report, January 13, Dr. Roswell Park and his assistants of the Gratwick Pathological Laboratory, University of Buffalo, state that cancer is a parasitic disease, that it is infectious, and that it may be cured without the aid of a knife.

Dr. Gaylord, one of the assistants, brought from Copenhagen two mice afflicted with classic cancer, identical in type with the malignant growths found in man. After some months of experimentation, the Buffalo pathologists succeeded in transplanting true cancer from the inoculated mice to a previously healthy animal. This, according to the press report, was done over and over again, corroborating the discovery that cancer was an infectious disease.

After many failures a curative serum was discovered and applied frequently and with success to the diseased animals. The results of this work, if not exaggerated, will be exceedingly helpful in the treatment of human cancer. It is to be hoped that the technical journals will give an authoritative account of a discovery so long sought and of untold value to the human race.

Air Temperatures at High Altitudes.—In September, 1861, Messrs. Glaisher and Coxwell made a memorable balloon ascension for the purpose of recording heights and temperatures. The balloon used was filled with 90,000 cubic feet of coal gas and carried a load of 600 pounds.

When a height of 29,000 feet was attained the thermometer recorded three degrees above zero, Fahrenheit. This cold, combined with the extreme rarefaction of the air, caused one of the observers to faint, and shortly afterwards the balloon was allowed to descend. According to an approximate estimation, the lowest barometric height they reached was seven inches, which corresponds to an elevation of about seven miles.

During the past ten years experiments have been made in Europe with *ballons-sondes,* exploring balloons, carrying only a recording barometer and thermometer. These small rubber balloons are inflated with 100 cubic feet of hydrogen, and are attached to an automatic recorder, run by clock work, weighing only one pound and a half.

As the balloon rises, while the outside pressure decreases, the tension of the confined hydrogen increases and finally a point is reached when the rubber shell bursts, and the recording instrument is free to fall, slowed and steadied by a small parachute. Sometimes two balloons, in tandem, lift the instrument, being so filled that when the more inflated one bursts the other serves to lessen the downward speed and also to attract attention. The place and time at which the balloons fall indicate approximately the direction and velocity of the upper currents.

These experiments were repeated by some of our prominent meteorologists at St. Louis towards the end of the Exposition, and the results are noted in *Science,* January 13.

In the middle of September four ascensions took place, all of the balloons falling within a radius of fifteen miles, about fifty miles east of St. Louis. Twice, the height of nine or ten miles was attained, with a temperature of 66 degrees F. below zero.

Ten more ascensions were executed towards the end of November,

mostly after sunset, in order to avoid the possible heating effect of the sun rays. All of the instruments were recovered, three at a distance of 200 miles from St. Louis, and two of these made the trip with a speed exceeding 100 miles an hour.

The reduction of the late records shows on November 25 a temperature of 72 degrees below zero, at a height of seven and three-quarter miles, and 76 degrees below on the following day at six and one-quarter miles' elevation.

Artificial Silk.—From a recently published work on "Textile Fibers, Their Physical, Microscopical and Chemical Properties," by Dr. J. M. Matthews, we learn that artificial silk has become a commercial article and is used in considerable quantity by the textile trade.

There are four general kinds of artificial silks: gelatine silk, made from filaments of gelatine rendered insoluble by treatment with formaldehyde; fibers, made from an ammoniacal copper oxide solution of cellulose; viscose silk, made from a solution of cellulose thiocarbonate; and pyroxylin silk, made from plain collodion, a solution of one of the nitrocelluloses, gun cotton, in a mixture of ether and alcohol.

Most of the artificial silk used is of this last variety, produced by forcing the viscous collodion under a 700-pound pressure through fine capillary tubes, with a subsequent treatment of the thread to reduce its combustibility.

Yellow Fever in Cuba.—The occurrence of some new cases of yellow fever in Cuba when it was thought to be extinct, by reason of the mosquito extermination, has caused Dr. Fernandez Ybarra to publish in the New York *Herald,* January 17, a long protest against the conclusions of the Yellow Fever Commission of 1900.

Dr. Ybarra was one of the secretaries of the International Sanitary Congress held in Havana in 1902, and at that time he objected vigorously to the "mosquito-theory," and published his objections later in New York medical journals and in the London *Lancet.* In his present letter he sums up his arguments against the theory, discusses the mode of experimentation, and holds that yellow fever is to be banished by "cleanliness, isolation of the sick, public and private hygiene, and sanitary reform," without bothering about mosquitoes of any species.

Exchange of Professors.—Science, January 20, states that Harvard University and the University of Berlin have practically arranged a method by which a temporary exchange of professors will occur. It is further reported that a similar arrangement has been made between the Massachusetts Institute of Technology and the Berlin Institute of Technology.

Telephone Systems.—Regarding the telephone service in New York, London, Paris and Madrid, the Telephone Engineer, Mr. Webb, of London, writes as follows: "In February I was in New York; in the intervening time I have been in London, Paris and Madrid, and in each place the most important subject from my point of view has been the telephone service. In the four cities one finds the telephone service operated respectively by private enterprise entirely, by private enterprise subject to government control, by government management entirely, and by a combination or competition—it is difficult to know just how to describe the peculiar telephone arrangements of London—of private enterprise and government management.

"In old New York City—that is, the Boroughs of Manhattan and The

Bronx, which constitute what most people know as New York—there were in February last, 120,000 telephones in service. Counting Brooklyn, which is legally a part of New York, although physically as much a distinct city as it was before the incorporation of Greater New York, there were almost 200,000 telephones in use in the whole of New York. Hardly any visitor to the metropolis of America fails to be impressed by the very general use of the telephone service and by its high efficiency.

"In London there are at the present time, between the two systems, approximately 80,000 telephones; that is, London, with three times the population of old New York, has about two-thirds as many telephones, or in proportion to population London has one telephone where New York has five. Yet London has a greater need for a widely developed telephone service than New York, on account of its great area, which would render a highly developed and efficient telephone service a most invaluable facility. London has also fully as great a proportion of well-to-do people as New York, fully as active business interests, and certainly as high a standard of comfort and convenience. The field is here; what is needed is the active and energetic tiller and the removal of the trammels which now exist.

"Paris has at the present time between 30,000 and 40,000 telephones, and every user of those telephones is in a state of rampant indignation at the inefficiency of the service. The system has been operated by the French Telegraph Department since 1889 when the government forcibly took possession of the property of the then existing telephone company. The system has been allowed to fall behind the times in technical equipment, and has not been developed in proportion to the demands of the public. A very much larger number of subscribers could be obtained in Paris without any difficulty, but a deadlock has long existed because of the unwillingness of the government to spend money on the technical reorganization of the system and on a broad scheme of development to meet the requirements of the public.

"In Madrid, a wealthy city of nearly 600,000 inhabitants, there are now about 2,300 telephones in service. The technical equipment of the system is extremely antiquated, and the service, small as the system is, and therefore very easy to conduct, evidently leaves much to be desired. While I was in Madrid I read in a report of the debate in Congress of the previous day, a vigorous complaint addressed to the government of the inefficiency of the telephone service. The simple fact that the telephone subscribers in Madrid call for each other by name, instead of number, shows how little the requisites of a telephone service are understood there. Barcelona, which, though a smaller city than Madrid, is of greater commercial activity, has about 3,000 telephones, and this is the largest telephone system in Spain.

"New York shows how to do it; London, Paris, and Madrid show how not to do it. The wonderful telephone development in New York has been attained by unrestricted private enterprise. The main features of the telephone business in New York are that there are no government restrictions on the business as a whole, and no municipal opposition to the building of wires. The company operating the New York telephone service has three cardinal points in its policy—the supply of the most efficient service attainable, the charging of rates based exclusively on the individual use of the service, and an active business propaganda for the education of the public in the value of the service. The telephone service in New York is advertised as effectively as any service or commodity of general use to the public. As a result the New York system has increased for several years past at the rate of 20,000

telephones a year; it has become by far the largest telephone system in the world, and it supplies a service of the very highest efficiency."

PRESENT POSITION OF DARWINISM.

The proceedings of the fifty-third meeting of the American Association for the Advancement of Science, held at St. Louis, Mo., December, 1903-January, 1904, have been published by the permanent Secretary. The volume contains a number of interesting articles, among which the addresses by Prof. Charles W. Hargitt, Vice-President and Chairman of the Section on Zoology, On Some Unsolved Problems of Organic Adaptation, and that of Professor Charles Baskerville, the Vice-President and Chairman of the Section on Chemistry, On The Elements Verified and Unverified, concern fundamental scientific subjects that are much under discussion at the present time. An address that is also quite sure to attract widespread attention is that of Professor George Bruce Halstead, On the Message of Non-Euclidean Geometry, though this rather from the paradoxes it suggests than the information it conveys.

The ever decreasing estimation in which Darwinism is held is well evidenced by the tenor of the address of the Chairman of the Section on Zoology, which may be considered an index of the present current of thought in the biology of animal life.

Professor Charles Hargitt takes the ground that has now become so common among biologists who discuss the basic principles of their science, that Darwinism is no longer a system to be seriously reckoned with in biological development. He says: "It need hardly be pointed out at this late day, though it is more or less persistently ignored, that primitive Darwinism, while essaying to explain the origin of species and emphasizing the importance of natural selection as a means in the process, did not in the least presume to account for the origin of variation and adaptation which were recognized as fundamental and prerequisite in affording conditions without which natural selection must be hopelessly impotent." After another sentence he continues: "The recent impulse which has come to biologic progress by experimental methods and the remarkable results which have been attained thereby may without exaggeration be said to have raised anew many an earlier doubt (as to the Darwinian theory) as well as brought to light problems apparently quite beyond the scope of the older explanations. It may not, therefore, be an extravagant assumption to announce the entire question of organic adaptations as open for reconsideration in the light of which no apology will be necessary for directing attention to certain phases of the subject upon the present occasion."

Professor Hargitt then goes on to discuss coloration and its relation to natural selection, but also, and especially, to other factors. He insists particularly that the physiological significance of color was entirely lost sight of by the biologists who attempted to explain its origin on the grounds of protection or mimicry or some other phase of natural selection. He calls attention to the codfish along the shores of Massachusetts, which were supposed to have assumed a red color by natural selection, because by this means they were able to escape observation better amongst the red sea-weed of th coast and so avoid their enemies and multiply better. As a matter of fact, however, their redness is due to the same pigment as that which existed in the sea-weed, and its presence is accounted for by the easy explanation that the fish live on the sea-weed and so very naturally acquire its color. It is a true case of assimilation not only *of* but *to* the food consumed.

Professor Hargitt's conclusion is that the importance of color as a factor of organic evolution has been largely overestimated and that other factors have been too largely lost sight of. He considers that the best possible thing for modern zoology would be to direct attention to some of these other factors. For him, at least, a neglect of the Darwinian theories and a cultivation of renewed habits of observation would be a wholesome change in zoological proceeding and would lead to definite progress. He does not hesitate to express his doubt, even of the famous case of the butterfly, that assumes the appearance of a dead leaf, presumedly thus to secure protection, and he hints that other "facts" of natural selection coloration rest on no firmer basis of actual observation. As pointed out by Prof. Hargitt, coloration has always been one of the strongholds of the enthusiastic followers of Darwinism. Wallace's book on Darwinism, out of a total of some 475 pages, has over 150 pages, nearly one-third of the whole, devoted to color problems alone. If this portion of the substructure of the theory of natural selection is now to be adjudged unsound, the edifice above must not be in very stable equilibrium.

EDUCATION.

"The School-City," or "pupil government" is reported by one of its advocates to have failed; one of the chief reasons being its tendency to eliminate the authority of the teacher wholly or in part and to fall into mere monitorial espionage. "The three things which this 'school-city' or 'pupil government' aimed at were, first, a fair working knowledge of practical politics; second, an appreciation of one's obligations as a member of society, and third, personal righteousness." The two latter are aspirations for teaching morality in public schools. Like many another wrong method it has led to disaster. The term "practical politics" is not used as a synonym for corruption, its accepted meaning in some places, but rather a knowledge of how we are governed.

Every one knows about college fraternities. But who has ever heard of college sororities? This new monster is said to roam especially in Female High Schools. Such a name ought to kill any association. The Eighteenth Educational Conference, recently assembled in Chicago, has been studying this new creation and finds that high school fraternities and sororities exercise an influence detrimental to the school and to the students. The damage to the students is the most serious result, injuring them in mind and character. Such associations are found also to be unnecessary and undemocratic. They are not only opposed to school authority, but are an element of danger. "The absolutely inane antics of initiation into them are enough to condemn them in the minds of intelligent people. The usefulness of more than one head-master has been destroyed by the secret-society evil."

The University Question, in Ireland, has reached the acute stage. Father Finlay urges his countrymen to begin a university of some sort no matter how humble. John Dillon wants a state-endowed university open to men of all religions. Catholics being in the majority can create its atmosphere. Dr. Mahaffy, of Trinity, proposes that Catholics should come to Trinity and create the atmosphere there. He offers them a divinity school, a chapel for public worship and a Roman Catholic dean of residence. As a matter of fact fifty Catholics entered Trinity last year and the number promises to increase. What is to be done nobody knows.

The Bishop of Elphin is of the opinion that "there has been no more important contribution to the literature on the Irish University Question

than John Redmond's speech at Belfast. Hitherto it has been considered a bishop's question, or an aristocratic question. Mr. Redmond has shown that it is pre-eminently a poor-man's question."

In England a New Quarterly magazine called *The Crucible* is about to make its appearance. It "is designed to meet the difficulties that must necessarily arise from the mental isolation of one convent from another or at best the convents of one order from those of another." It might be good to consider if something similar would not be advisable here and if the multitudes of college journals would not do better to concentrate their forces, imitating in this the business methods of the day.

A Protestant Vicar in New Zealand, who "for ten years in ten schools has taken advantage of the so-called 'faculty' to teach religion in secular schools, declares that the system is nothing less than national disaster. Nearly all Christian workers, clerical and lay, Church and Non-conformist, in New Zealand, are agreed on this. There is in most of the children absolute ignorance of that on which we base our religious, moral or doctrinal teaching. Religion is looked upon as quite an extra; an appendage to life, of no vital importance and depending for its claim upon the personality of individual clergy."

The Superintendent of Public Instruction of New York City has declared that there are 200,000 pupils who, considering their age, should be at least two classes ahead of the grades in which they now are. This condition he attributes to the great number of foreign children who do not know the language of the country. He asks for special teachers to help the city out of this difficulty. A writer in the *New York Sun* attributes this condition to the foolish multiplication of fads. The Superintendent now proposes to give breakfast every day to 50,000 children who he says have had nothing to eat when they arrive from home.

SOCIOLOGY.

"Poor but honest" does not mean and never did mean that the poor as a class are prone to be dishonest. The reverse is the case. Their good wine in this matter needs no bush, but we have an excellent confirmation of it in the record of an east side bank in New York which lends to the poorest of the poor. In eleven years only $5,000 were lost in bad debts. The extent and character of the business may be understood by the fact that last year $339,820 were lent to 14,574 persons.

There is a remarkable religious revival going on in Wales at the present time like that which swept over England in the time of Wesley. The singular feature of it is that the enthusiasm is evoked not by preaching but by singing. No one uses a hymn book however; no one gives out a hymn. Now and again some one will pray or relate his experience; if he is too long the people sing him down. Five women are conspicuous in the movement. They are called the singing sisters. Some of their solos are said to be wonders of dramatic and musical appeal. The singers like the speakers sometimes break down in sobs and tears. In such an event the meeting takes up the song until the soloist having recovered her breath rises from her knees and resumes her vocal work. Gambling, drunkenness, brutality, blasphemy, indifference to religion, all have been temporarily abated. Will the good endure? Scarcely. Corybantic religion being only emotion will soon grow weary of its physical contortions and the last state will be worse than the first.

According to an estimate of Robert Hunter's there are 4,000,000 paupers in the United States at the present time, but there are 10,000,000 who are in a constant state of acute poverty. In 1899 eighteen per cent. of the people of New York State were recipients of public or private charity. In 1903 twenty per cent. of the people of Boston were in distress. In the same year fourteen per cent. of the families of Manhattan were evicted, and every year ten per cent. of those who die in Manhattan have pauper burials. About thirty per cent. of the workers in industrial States are employed only a part of the year; which means poverty. It is said that these estimates are under the reality. Such figures are likely to startle the easy-going optimism of the American people.

The United States last year refused to receive 1,100 immigrants. More than one-half were Russians and Roumanians. The authorities meantime are face to face with another problem. The East End of London is at present swarming with Russian Jews who have left their country to escape military service. As fast as they can be supplied with tickets by charitable organizations these people are being sent to New York.

The Thirty-sixth Annual Report of St. Mary's Industrial School for Boys and the Twenty-sixth Annual Report of St. James' Home, in Baltimore, Md., show with what splendid success Catholics are laboring to solve the social problems which are so full of difficulty for the world at large. Since 1866, 5,721 boys have been cared for. The total number in the school in 1904 was 874, of whom 163 were sent by parents and guardians; the rest were there by commitment. It is very remarkable that there has been only one death in the institution in six years, which speaks volumes for the sanitary arrangements. Printing, floriculture, farming, gardening, tailoring, shoemaking, steam-fitting, brush-making, carpentering, baking, etc., are all taught The finances are in a most satisfactory condition, and the grand-juries who annually inspect the establishment have constantly given the most satisfactory reports of the conditions that prevail.

DRAMA.

Lea Kleschna, a new play at the Manhattan Theatre with Mrs. Fiske in the title role, is essentially modern in its type. It interests as a specimen of purely intellectual analysis, but is lacking in the emotional element. It is addressed directly to the audience as a bit of psychological study, as if the playwright were saying: "Come, let us study the process of the redemption of a thief according to a theory of my own." The dramatic situations are few and these are entirely subordinated to the purpose of the author in elucidating his theory. Even in the intensest moment we are left coolly calculating the results; we are never moved; our emotions remain unstirred and even complacently dormant. Lea is the daughter of a professional burglar; she has been brought up from her childhood to steal, and is a ready and clever accomplice in her father's burglarious enterprises. We are introduced to Lea, when she is beginning to awaken to the realization that stealing is not a virtue and that the ideally moral life is not the kind she is leading under the direction of her ingenious father, who sophistically regards his method of gaining a livelihood as simply a franker way of achieving the same end which all men reach by legalized glosses under the name of respectable enterprises, whether in the business or professional world.

Lea has been pondering the situation and thinking for herself. Meantime an idealized hero has seized upon her imagination in the shape of a stranger, who, on the occasion of a storm at sea, by his coolness and bravery, had saved the vessel upon which Lea happened to be a passenger. Henceforth she fondly cherishes the image of her hero. In fact we are led to infer that it is this bit of sentimentalism in Lea, which first stirs her to reflection upon the criminal character of her life. She has vague glimpses of something better in her own nature, and gropes with a sort of blind instinct after something different from what she has been taught. Now comes the crisis in her life. Her father has planned to rob the house of one Paul Savanne, a rich man and a deputy in the French Parliament. Lea enters the house while her father and an accomplice wait outside in the garden prepared to go to her assistance should she be surprised. As she is about to depart with a case of jewels, which she has just abstracted from a safe, she finds herself confronted by M. Paul Savanne himself and to her confusion and surprise he proves to be her hero of the ship in the storm. M. Savanne has a theory of his own regarding criminals; it is foolish to put them in jails and penitentaries; that only hardens them, makes them more criminal than ever; he believes that there is a "universal soul" of good in all men; if we can but reach that "universal soul" of good even in the most desperate criminal, his redemption is an assured thing; he becomes a useful and virtuous member of society. Instead of handing Lea over to the police, he begins to probe down to that "universal soul" of good. Under his persuasion, and Lea is very amenable to her hero's words, she breaks down weeping, and immediately sloughs off that outer coating of selfish individualism, which had hitherto held her imprisoned. She forthwith breaks off with the old life, leaves her father and returns to the land of her childhood in Austria, where for three years she works patiently and contentedly in the fields. At the end of that time Savanne turns up and takes her away with the intention, so the audience is left to infer, of marrying her.

There is a good deal of the static drama in *Lea Kleschna,* the Maeterlink kind, which is supposed to represent states of soul rather than action. It is not so much what is said or done by the characters as what goes on invisibly in the soul-depths below the surface. Lea says little and does little, and the audience is supposed to fathom down into her soul by some process of psychological analysis and there discover the psychic agonies of her conversion. The method would better suit an analytical novel than the stage. *Lea Kleschna,* however, possesses one striking advantage over the Maeterlinkian way; it is definite in its conclusion, and at least sounds the note of redemption. Maeterlink handling such a theme would leave us suspended over the abyss of nescience.

Mr. Belasco's latest production at his theatre, entitled *Adrea,* is anything but static; it is dynamic with a vengeance. It is a tragedy compounded of terrific emotion and horrors. The theme is as repulsive as it is hideous, and heaped full of theatrical thrills. Adrea and Iulia Doma are the daughters of Menetheus, King of Adrea, an Island in the Adriatic Sea, in the fifth century, when Odoacer the Barbarian sat on the throne of the Cæsars. Menetheus had enacted a law to the effect that only a prince, perfectly sound in mind and body, should succeed him on the throne. This cuts off Adrea, who is blind, from the succession, though she is the elder daughter. Adrea loves Kaeso of Noricum, a barbarian chieftain, as he does her. But he is ambitious and would be a king, and yields readily to the wiles of her wanton sister

Iulia, who is to be crowned queen. The latter, out of her jealousy, basely gives Adrea in marriage to the court fool, whom the latter, in her blindness, mistakes for Kaeso. To all this Kaeso, as the price of Iulia's hand, consents. Adrea, upon discovering her error, prays in terror and agony at the base of her father's statue, while the fool attempts to drag her away. A stroke of lightning kills the fool and restores Adrea's sight. At first Adrea in her shame and despair, seeks refuge in suicide, but her father's ghost appears to her and tells her that the fates have decreed that she shall reign as queen. When it becomes known that her sight has been restored she is forthwith crowned, and Kaeso, who has married Iulia, is defeated of the achievement of his ambition. Adrea now sets about to punish Kaeso for his perfidy and abandonment, and is alternately racked by her hate and love for him. After torturing him, she is about to have him torn asunder by horses, when in an emotion of pity prompted by her still surviving love for him, she stabs him to the heart to save him from the worser fate. Here the tragedy arrives at its proper conclusion, but Mr. Belasco has added an epilogue, in which, eight years afterward, Adrea voluntarily surrenders the sovereignty and places Kaeso's and Iulia's child on the throne.

The theme is big enough to tax the powers of an Aeschylus or a Sophocles; but Mr. Belasco is merely a modern playwright, resourceful enough in stage carpentering and theatrical devices; he is neither a genius nor a tragedian. In his hands *Adrea* becomes crude melodrama set in a framework of artificial stage accessories. It possesses no true internal passion, though crammed full enough of simulated emotions to tax even Mrs. Leslie Carter's perfervid resources. Its literary quality is nil, and in a tragic theme a noble and highly qualified literary expression is the quite essential form of its soul. Entirely lacking substance, Mr. Belasco's *Adrea* is thrown entirely upon the adjuncts of stage devices and extravagance of scenic effects to carry its theme at all. All this Mr. Belasco has done in profusion, and we have as a result a wholly externalized and vulgarized product. The subject itself is hyperbolically repulsive, and in its treatment we would be made to sup full of horrors, if we did not at once realize through its patent crudity and cheapness, that it is all pasteboard and fustian mechanically manipulated from behind the scenes.

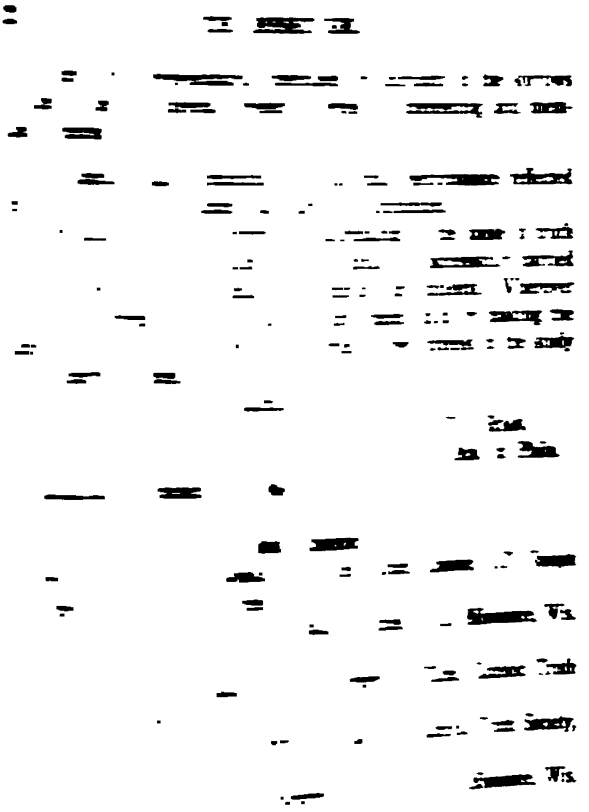
CONDÉ B. PALLEN.

Father O'Conor's new edition of his successful drama, *Dante*, contains the following strong commendation from His Grace, the Archbishop of Philadelphia:

REV. J. F. X. O'CONOR, S.J.

Dear Father O'Conor:—

I was very much pleased with your production of Dante. The idea of vindicating the character of the great Catholic poet who had been misrepresented by the French playwrights was a most praiseworthy one, for he has been called the "St. Thomas in Verse, the greatest of Catholic Poets, and the equal if not the superior of Shakespeare." The play, with its introduction and notes, was one of the best ways of making a suitable refutation. Moreover, no other Catholic writer has hitherto, to my knowledge, written an English play on the subject of Dante's life, and with a text, giving as it does, the words of the poet himself. The view of his life in Florence, the scenes in the various parts



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CHARLES GEORGE HERBERMANN, PH.D., LL.D.
EDITOR-IN-CHIEF OF THE CATHOLIC ENCYCLOPÆDIA.

THE MESSENGER

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THE CATHOLIC ENCYCLOPÆDIA. (1)

THE announcement of the projected publication of a Catholic encyclopædia in the English language cannot fail to awaken a widespread interest amongst Catholics in this country and abroad. We have so long devoutly wished for it, so universally felt its want, so often and acutely realized our great handicap in the world of letters and knowledge in not possessing a work of such a nature, that now, when we learn that it is actually in preparation under auspices that give us every assurance of its success, we sing our Te Deum with grateful hearts.

Such a vast Catholic English-speaking population without some standard and authentic reference work to represent them before the general public, as well as to meet their own requirements in the way of accurate and comprehensive information about so great and universal an institution as the Catholic Church, is an anomaly which has endured too long among peoples who by their numbers and influence make one of the most potent and progressive factors in the civilization of the English-speaking world.

A Catholic encyclopædia as a source of general information about the Catholic religion is a work in keeping with the spirit of the times. Although a novelty hitherto unknown in the English tongue, a Catholic encyclopædia has not been a novelty in France and Germany, which have long enjoyed the benefits and advantages of admirable popular reference works of this character. It seems a reproach to

(1) "The Catholic Encyclopædia" (Robert Appleton Co., No. 1 Union Square, N. Y.). The work is to be completed in fifteen volumes, quarto. Its Board of Editors are: Charles George Herbermann, Ph.D., LL.D.; Edward Aloysius Pace, Ph.D., D.D.; Condé Benoist Pallen, Ph.D., LL.D.; Thomas Joseph Shahan, J.U.L., D.D., and John J. Wynne, S.J.

us that our brethren beyond the seas have outstripped us in so great and glorious an enterprise.

The encyclopædia has become in our day the common source of popular information, but we are not to imagine, as is generally erroneously supposed, that the encyclopædia is a peculiarly modern product, though in its present form it is true it dates only from the seventeenth century, when the transition from the logical and analytical arrangement of its matter to the synthetical or alphabetical order of its topics was first effected. The desire to know everything is not an intellectual passion, which first welled up into human consciousness in the seventeenth century.

Antiquity also had its bulky volumes, embracing the entire round of human learning. To gather the sum of man's knowledge into stout quartos and launch them into the stream of time like great hulks miscellaneously laden to the gunwales, has not been the achievement of these piping times of modernity only. Even the Chinese dispute the palm of Encyclopædism in ages remoter than the dimmest epochs of Egypt's prehistoric dynasties. But with the Celestials we need not dispute this fabulous claim; for with a people whose alphabet runs into some forty or fifty thousand characters there can be no argument.

Among the ancient Greeks we are told by those who know that Galen, Herodotus, Stobaeus, and, par excellence, Aristotle, are to be ranked as encyclopædists, for was not the range of their information the universe and all that it contained, and their exposition of its contents in volumes innumerable? Galen comes down to us as the author of some five hundred different treatises—what could have been left out in such a vast excursion of inquiry? Aristotle was the supreme inquisitor of learning in his times—what in the sum of knowledge could have escaped the wide sweep of so profound and keen a mind? Stobaeus, the Macedonian, made an immense compilation of the learning that preceded him in that Greece, whose glory in his day was a memory of the past. His encyclopædic Anthology has come to us only in fragments, for the tooth of time has made its ravages in his huge collection of the five hundred authors whose works he had gathered in true encyclopædic fashion as a treasury of the erudition of the best that Greece had given to the world in poetry, oratory, philosophy, history and science.

Amongst the Romans we are to account Varo and Pliny, the

elder, as foremost in the making of encyclopædic works. So prodigious was Varo's energy that, according to Aulus Gellius, he had composed four hundred and ninety volumes at the age of eighty years, and continued to write up to the day of his death, ten years later! A wondering, if not a grateful, posterity has conferred upon him the surname of Polygraph. Pliny the elder was a worthy successor and rival of Varo. His insatiable thirst for knowledge led him an indefatigable pilgrim in its quest over the known world, and his exhaustless energy of compilation consumed not only his days, but his nights. When he ate and when he walked he kept at his side a lector to read to him and a copyist to transcribe extracts from what was read. According to his own statement he laid under contribution two thousand volumes in making his great *Natural History.*

From Pliny we may pass to the Christian era, for the period between his day and the age when we meet the first notable name among Christian encyclopædists was not remarkable for the making of works, which may lay claim to an encyclopædic character. The only names of learning within the province of our inquiry up to the end of the sixth century are those of Boethius and Cassiodorus, which shine with a more than ordinary brilliancy in an age when barbarism sat enthroned in the palace of the Cæsars, and the light of letters, save in their instance, burned only in the dark backward and abyss of time, like a setting star upon a far horizon. At the close of the sixth and the beginning of the seventh century, we meet with a name of rare distinction in the history of encyclopædia making. In the stricter sense of the word, St. Isidore, of Seville, may be called the father of the post-classical encyclopædia, for his great work, entitled *Etymologiarum Libri XX,* was in purpose, conception and execution an encyclopædia in the more specific acceptation of the term, a repertory of all human knowledge gathered to purvey general information.

The Venerable Bede follows close in time as an encyclopædist upon St. Isidore. Though not an encyclopædist in that strict sense which may be applied to his Spanish predecessor in the temple of learning, the extent and the variety of his works entitle him to a place amongst those authors whose writings, when taken together, form a complete library—the sum of the knowledge of their times. But in Rabanus Maurus, who lived a century after Bede, we discover the encyclopædist who composes a work formally designed

to encompass the universe of knowledge, *de re omni scibili*. His great work, *De Universo*, in twenty-two books, is divided into two sections,—the first of which treats the sacred and the second the profane sciences. Like St. Isidore's *Etymologiarum*, the *De Universo* of Rabanus Maurus is in content and purpose an encyclopædia; in method and treatment a general exposition of the diverse subject matter of all human knowledge correlated in a logical unity. Hugh of St. Victor, in the first part of the twelfth century, may be classed as an encyclopædist in the secondary sense, and St. Hildegarde (a woman) deserves to be ranked in the same category. Roger Bacon, in the thirteenth century, is an encyclopædist in the secondary sense, but Vincent of Beauvais, his contemporary, gave the world the greatest encyclopædia of the Middle Ages.

Brunto Latini, the teacher of Dante, also in the thirteenth century, wrote in French a work of encyclopædic character entitled *Li Livres dou Tresor*, but by no means comparable with the great work of Vincent of Beauvais, which may fairly claim to be the greatest and most complete encyclopædia of the Middle Ages. After this time, through the fourteenth, fifteenth and sixteenth centuries, encyclopædic works of more or less note rapidly multiplied. All were constructed upon the analytical plan or the distribution of their matter in that arrangement into which its major division naturally fell, according to the author's logical conception of their correlated unity. But in the seventeenth century a momentous change came about in the construction of the encyclopædia, and the modern encyclopædia—or the encyclopædia as we know it—may be said to date from that century. The invention of printing and the cheapening of the processes of making paper had made the publication of books an easy matter and the spread of popular information was a logical sequence. It was in that century that the encyclopædia virtually took its present form. The logical and analytical arrangement of the [illegible] encyclopædias gave way to the more convenient dictionary form in alphabetical order. Encyclopædia making now grew [illegible]. Among the most notable was Moreri's *Le Grand* [illegible] soon followed by Bayles's *Dictionnaire Historique* [illegible]. From this time on encyclopædic dictionaries were launched [illegible] the seas of popularity with astonishing frequency, and the cargoes of the successive fleets of erudition were generally made up of the same freightage. As they successively appeared each [illegible] in large measure the literary wares of

its predecessor. Indeed, this buccaneering spirit has come down as a tradition to the present day, and the line of encyclopædic descent is unmistakably marked; thus the erudition of the past lacks no silent homage in the encyclopædic compilations of our own times. Here more patently, perhaps, than in any other modern literary enterprise do we wear the flower of knowledge cultivated in other fields, as if it were all our own.

Unfortunately the encyclopædia of the seventeenth century and its more notable successors in the eighteenth were conceived and written in a spirit far from that attitude of impartial neutrality which the encyclopædist of the twentieth century is beginning to realize is the primary aim of those who seek to purvey information and not polemical views to the multitude. The *Encyclopædia or Universal Dictionary of Arts and Sciences* of Ephraim Chambers, from whose muddy fountains has flowed the encyclopædic stream ever since, was the work of an avowed freethinker. Its rationalistic spirit was incorporated in Bayles's *Dictionnaire Historique*, and through him, largely, was transmitted to his more famous successors, D'Alembert and Diderot, in the eighteenth century, when rationalism, under the euphemism Philosophy, was the vogue. With Chambers as the fountain-head and the French encyclopædists of the eighteenth century to swell the stream into a great torrent, English encyclopædias, so largely drawn from them as well-heads, have been a swollen source of popular misinformation against the Catholic Church. The Protestant tradition amongst English-speaking peoples and all that it implies poured its ready flood into the brimming waters.

Beyond all question the most sinister and hostile influence to the Catholic religion in that encyclopædic tradition, which has so balefully affected the modern encyclopædia in general, takes its chief source from the *Encyclopédie* of Diderot and his confreres. Yet strange to say this poisonous antagonism primitively in great measure was drawn from English well-heads. The aggressive infidelity of such English writers as Bolingbroke, Collins and Tolland was the especial admiration and model of Voltaire and his school. "The French Encyclopædia," says M. Brunetière in his *Manual of the History of French Literature*, "originally conceived as a mere translation of the Cyclopædia of Ephraim Chambers," became from what was at first a purely commercial undertaking, "the most formidable weapon of offence that had hitherto been forged against

tradition," that is, against the Catholic religion. It was not merely rationalistic in its matter and method, but avowedly anti-religious, the prime object of its attack the Catholic faith. This spirit the secular encyclopædic world, with almost no exception, has inherited and fatuously cherished.

The conspiracy of the French Encyclopædists of the eighteenth century succeeded only too well. Through them originally and secondarily through the inheritance they left to their encyclopædic posterity, the popular mind has been profoundly poisoned against Catholic truth and Catholic history. The infection of their hatred against the Catholic Church has spread like a leprosy amongst non-Catholic peoples. No better weapon could have been forged for their purpose than an encyclopædia, which, under the disguise of a reference work of popular information, became a prolific propaganda of misrepresentation and calumny against the Church.

In consequence, up to a very recent day, popular encyclopædias amongst English-speaking peoples have been rather sources of perversion than authentic springs of information to the popular mind in their treatment of Catholic subjects. Happily within the past few years a welcome change has taken place. The makers of popular encyclopædias, at least in America, have come to the realization that the ancient policy of ignoring, suppressing or perverting the facts and truths of the Catholic Faith is not only an unfair and partisan procedure, but entirely out of place in an age when the former acerbities of polemics have softened down into the courtesies of calm discussion, and the ignorance of the past has yielded to the fuller knowledge of a broadening and more judicious method of historical research. The hostility of the Protestant tradition has been weakened by the constantly growing negations of the positive elements in its various and diminishing creeds. Added to this the recognition of the great growth and advance of Catholics in English-speaking countries, and their consequent increasing influence in the religious, intellectual, social, civic and industrial world, and we have ample reasons for a saner and fairer treatment of Catholic subjects in these works of reference, which purvey general information to the public at large.

As a result of these new conditions, under the spur of an effective protest from the Catholics of this country, three popular encyclopædias in the process of manufacture entered recently upon a Catholic revision of their matter. We cannot but applaud the good-will

and readiness of their publishers, who immediately responded to this Catholic demand for fair play and impartiality in the presentation of Catholicity in their respective works. And we may augur from this admirable precedent that works of this nature in the future will carefully eschew the ancient methods of misrepresentation.

But withal there still remains a great desideratum for English-speaking Catholics in encyclopædic literature, and that is an encyclopædia of their own, which shall present their religion in all its fullness and truth in a great work of reference in their native language.

The Catholic revision of secular encyclopædias is after all merely negative in its results. What has been achieved in this regard has been an elimination of obnoxious and unfair matter, not a positive and adequate presentation of what the Catholic Church is, either in her past or in her present life. Indeed we could not expect anything more under the conditions, which have hitherto prevailed and now obtain. What has been done we applaud and welcome, giving due meed to the good-will with which our demand was met. The publishers of the secular encyclopædias on their part have done all that we can reasonably expect when we consider the nature of their work in its relation to the popular requirements which it is their aim to satisfy. A secular work of popular information for a miscellaneous public could scarce be expected to give that positive and comprehensive treatment of the Catholic Church, which we as Catholics would like to see, and which we believe would place the Church before the non-Catholic world in an adequate and satisfactory way, describing her as she is in truth and in fact. A Catholic encyclopædia alone can do this. To say that such a work is a need is to utter a recognized truism. That it is woefully needed amongst English-speaking Catholics we have all appreciated these many years. But more than this, it is as much, if not more, needed amongst non-Catholics of the English-speaking world. When we stop to consider upon what sort of pabulum the non-Catholic mind amongst us has been fed for generations, in regard to all things Catholic, we should neither be surprised nor indignant at the result. English literature from the time of the Reformation has been Protestant; English history, as well as other history written by English hands, has been conceived and written in the spirit of, and in the defence of, Protestantism. It has in consequence done scant justice to Catholics and Catholic subjects. That literature and that history English-speaking peoples the world over have inherited, and with them the deep and

narrow prejudices that naturally spring from such partisan mental habitudes. It was natural then for encyclopædias in the English tongue to reflect, propagate and perpetuate a view radically hostile to the Catholic religion. The result has been a travesty of Catholicity in the popular imagination. If the image of the Catholic Church, as it has been fashioned in the popular imagination of the non-Catholic world in English-speaking countries, could be limned visible to the eye, it would present a confused picture of fantastic monstrosities upon a void background. It is only the few under exceptional conditions, who by special study, have been able to arrive at anything like a fair picture and a true perspective.

In our day the encyclopædia is the ready and always accessible source of general information, the fountain of knowledge from which all drink, save, perhaps, the specialist, and he upon all other subjects with the exception of his own. If the non-Catholic world is ever to be truly informed of the Catholic religion, it will have to be, as things now go, through the medium of an encyclopædia, which will adequately present the Catholic Church in her teaching, constitution and history. The need of such a work is so acute, that we may justly wonder why it has not before appeared. Special works upon the Catholic religion we have indeed, but these are out of the reach of the many and save to ourselves practically unknown. And if they were known how many would avail themselves of the opportunity to seek them for the purpose of enlightenment? The spur to special research upon such a subject is rarely present, and the effort and the labor of the quest would deter any but the deeply interested seeker after truth. To find out readily, easily and briefly is the only path the many will travel in these crowded days of modern living. Knowledge at hand is the demand of the hour. It must, moreover, be a knowledge complete and rounded, a knowledge that both immediately answers the query of the moment and is prepared for the further inquiry of the next succeeding moment. Your journalist must have it within easy reach that he may give it out at once under the imperious pressure of immediate publication. Your professional man has no time to step leisurely aside from the thronged highway of his daily pursuits to search for it in remote byways, whose labyrinthan trails are to him alien and unknown. Your business man under the stress of competition and industrial toil, where every moment is perhaps golden, must find it in his very path that he may so much as heed it at all. It is in the encyclopædia that all seek it, who seek at all.

If then the Catholic religion is ever to be known by the non-Catholic world as we would have it known in truth and in fact, it must be purveyed in that form, which is most popular and most accessible. The times are ripe, and the disposition of the public to receive a proper and adequate exposition of all that Catholicity stands for, more favorable than it has ever been in the history of English-speaking peoples. The recent Catholic revision of popular secular encyclopædias has prepared the way for it in a marked degree. What is wanting in these, a positive and full statement of what Catholicity is in truth and reality, the Catholic encyclopædia is designed to supplement, as only such a work can. The Catholic Church has within the last two decades loomed up in the modern mind as an extraordinary phenomenon exciting profound wonder and admiration amongst peoples, who had previously known her only in the unfair caricatures of religious strife. In England since the day of the Oxford movement and the reëstablishment of the Catholic hierarchy on English soil the Catholic Church has grown and expanded with a marvellous rapidity and energy. It has assumed a foremost place in the intellectual, social and civic life of the nation. Its position there has been reflected in America. But here in America the Church has advanced and grown with an energy and life peculiarly its own. Its adherents in this country form one-seventh of the entire population, and its prestige and influence in all walks of life and in all avenues of activity have made it a powerful social, civic and intellectual force in the building up of the national life. It is now numerically the largest Christian body in the United States.

In view of all this, it is more than opportune; it is even imperative that the Catholic religion find ample, thorough and full treatment in that form of reference work, which will bring it most readily and easily to the knowledge of the non-Catholic world. It is not, however, in a polemical or controversial spirit that such an encyclopædia should be undertaken. To attain its end it must put forth its subject matter in all its aspects in a spirit of perfect candor and truth. An encyclopædia worthy of the name should never enter into contemporary controversy. It should echo the knowledge of its epoch but not engage in its combats. What we as Catholics most desire is that our Faith should be known as it is; we want to sweep away the misconceptions, that an unfortunately hostile tradition has begotten and fostered in the minds of non-Catholics. We feel confident that an impartial elucidation and exposition of the body of Catholic teach-

ing and of the true facts of the Church's history is all that is necessary to dissipate the clouds of prejudice that still overhang the popular imagination. We have no fear of telling the truth of history, of the part played by the Church in the drama of civilization; the facts as they were, presented in candor and truth, are a sufficient defence and justification of her career. What we ask in justice is that she be known as she was in history, and as she is in actuality.

But a Catholic encyclopædia in English is not a much needed work only that the non-Catholic world may possess a standard and authentic source of information upon all Catholic subjects—there is another and even profounder reason for its production. English-speaking Catholics the world over suffer from the want of such a proper conspectus of their religion, as only a work of this nature can supply. They, too, are living in the hurly-burly of a busy age, and a book of easy reference, wherein all that pertains to their Faith may be readily found, has become to them an obvious necessity. On all sides in their reading and in their daily intercourse with their non-Catholic fellow citizens, they meet with objections, misconceptions and inquiries about their Faith, to answer which they have neither the time nor the accessible means within their immediate reach. As things are, where may they go for the proper and authentic information in a brief and compact form ready-to-hand and straight to the point? To seek it in special works with labor and difficulty and with an expenditure of time beyond their command, is often asking more than they can give. To place a Catholic encyclopædia in their hands to which they may refer with ease, expedition and the assurance of finding what they want clearly and authoritatively set forth, is to arm them *cap-a-pie*.

There is still another consideration of great moment in this regard. To construct a work of this character is to build a monument to the Faith. To set forth all that the Catholic Church is in her organization, constitution, teachings and history is a labor of vast and far-reaching results. Its effects upon the public mind would be inestimable both in the Catholic and the non-Catholic world. It would be to put the Church in all her greatness and grandeur before the eyes of a people, who heretofore have known her only in part or perhaps in travesty. Her history is the history of modern civilization; her teaching is the fullness of Christianity. Art, science and education come under her influence and inspiration from their very beginning. She has been the one great spiritual influence throughout

the ages from Apostolic days up to the present hour. In fact the history, progress and development of the civilized world have their roots in her fecund and divine life. Not to know her as she is in herself and in her manifold relations to human existence is to be ignorant of all that is highest and sublimest in man's life. No department of human knowledge or effort but in some way enters into relation with her life. Nothing human is foreign to her. She touches upon all and includes all. She is the one universal and imperishable institution in human history. To present this ideal in a great and worthy work to the English-speaking peoples of the world would be an epoch-making event in their history. The publication of Herder's *Kirchenlexicon,* the great Catholic encyclopædia in the German language, did more to advance the cause of Catholicity in Germany than perhaps any other influence. Catholics then for the first time began to realize the greatness of their Faith and to understand how wonderfully and magnificently the Church stands out in human history and in human life. A great Catholic encyclopædia in English would bring about similar results amongst English-speaking Catholics throughout the world. What the Church has been and has done; what she is and is doing, would awaken us to a livelier appreciation and a profounder admiration. For want of a work to place all this before us, our knowledge of the Catholic religion has been limited, and the constant depreciation of the Church in the literature and the history we have been accustomed to read has placed us in a falsely apologetic attitude. What we most require now, and the time is more than ripe for it, is an adequate and complete conspectus of the Catholic religion as set forth in a great Catholic encyclopædia in the English language.

CONDÉ BENOIST PALLEN.

THE SCIENTIFIC DISPLAY IN THE PHILIPPINE EXHIBIT AT THE LOUISIANA PURCHASE EXPOSITION.

A GENTLEMAN, whose position brings him into constant communication with the scientists of the United States, and especially with such as are connected with observatory work, recently wrote from Baltimore, in reference to the scientific exhibit of the Philippine Weather Bureau: "I have heard nothing but the highest commendation of that excellent exhibit from all who have seen it."

This exhibit was prepared under the personal direction of the Rev. José Algué, S.J., chief of the Philippine Weather Bureau, and a recognized authority in scientific circles. It embraced two sections; the one, geographical, the other, meteorologico-seismical.

The principal feature of the first section was a large relief map of the Philippines—110 feet in length by 75 in width—representing the segment of the earth's surface, comprised within the 5th and 21st degrees of North latitude and within the 115th and 125th degrees East of Greenwich. A photograph of this map is here reproduced. Three draughtsmen of the Manila Observatory were occupied on the plans for more than a year, and in the actual work of construction about two and one half months were spent. The plans were first traced on specially prepared paper and every detail was included which could be of service. In this way, owing to the peculiar character of the paper used in the plans, the whole design of the map was easily communicated to the large spherical surface, which is a solid mass of cement. On this foundation was constructed the relief work. For this a special composition was used, which has the merit of not being affected by atmospheric conditions. The surface rises five feet towards the centre, following the correct curvature of the earth. The horizontal scale is 1¼ inch to a mile; but the vertical is eight times greater, the result being the prominent appearance of the mountains and ranges so numerous in the Archipelago.

Father Algué had at his command the very latest data collected at Washington from the return of the census recently taken in the Islands. In consequence the map reveals the most complete information, especially concerning the political divisions of the Archi-

INTERIOR OF THE PHILIPPINE WEATHER BUREAU.

pelago, embodying, as it does, all the changes lately effected in them More than 2,000 islands are represented, including the two groups which were overlooked in the Treaty of Paris (December 10, 1898), but later purchased at the cost of $100,000 in gold.

From the gallery built around the map one easily gets a complete idea of the topography of the Islands, of the mountains, rivers, lakes, of the number of inhabitants in the various cities and town, of the cable lines, etc.

For those who should seek further information concerning the Islands, Father Algué designed a collection of eight smaller relief maps, each 12 feet long by 7 feet wide. In the building assigned to the Philippine Weather Bureau, these maps were distributed in the following order:

1. A Politico-Religious Map.

2. An Ethnographic Map, clearly distinguishing the 99 races or tribes of the Islands.

3. A map designed to show the vegetable products. It includes the territory in which are shown the principal products, viz.: rubber, gutta-percha, rice, corn, tobacco, sugar, coffee, cocoa, hemp, cotton, pineapple, nipa, etc.

4. A Mineralogical Map.

5. A Seismic Map, which represents in a graphic way the frequency of earthquakes in different parts of the Islands.

6. A Meteorological Map, which shows graphically the mean rainfall during the dry season, and the prevailing winds of the Islands and the neighboring seas during the same period.

7. Another Meteorological Map, giving like information for the rainy season.

8. A third Meteorological Map, showing the meteorological stations and districts throughout the Archipelago.

To this valuable collection should be added three other maps also in relief, one of the bay of Manila, the others of the volcanoes Mayon and Taal. The Jesuit missionaries of Mindanao exhibited two maps of this island, which were prepared under their direction. There was also on exhibition in the main hall of the building referred to above a collection of 110 shells of mother-of-pearl. On them were painted in oil characteristic landscapes, different types of inhabitants, buildings, churches, scenes, etc., the whole forming a group of artistic illustrations for the scientific work represented in the maps. Each shell was mounted on a distinct

specimen of native Philippine wood, which gave additional value to the collection. The paintings on the shells were the work of Don Augusto Fuster, a young artist of Valencia in Spain, who is at present professor of drawing and painting in the "Ateneo de Manila."

In connection with the geographical section of this exhibit mention should be made of two notable works recently published, copies of which were here also displayed. The first is in three volumes and bears the comprehensive title "Evangelical Work of the Missionaries of the Society of Jesus," by the Rev. Francis Colin, with notes by the Rev. Paul Pastells, both of the Society of Jesus. This work is illustrated with various old maps, all of rare interest, among which is the one used by Legaspi, the founder of Manila, bearing the date 1565; and another of the city of Manila in 1671; and a third, the oldest known map of the Philippines, A.D. 1559.

The other work, also due to the Jesuits, is "The Philippine Archipelago," in two large volumes, supplemented by an atlas of thirty maps, prepared under the direction of Rev. José Algué, and published by the U. S. Coast and Geodetic Survey, 1900.

For the meteorological section of the exhibit a special building shown in the accompanying photograph was erected, flanked on either side by a tower of galvanized iron, 105 feet high. Each of these towers carried 700 incandescent lamps, for illumination and ornament, but the main purpose of the tall structure was in connection with the ceraunographs of which we shall presently speak.

The instruments exhibited by the Manila Observatory were placed, some within the main hall, others on the roof, and others again on top of the towers already mentioned. The exhibitors had a double object in bringing this apparatus to St. Louis. In the first place, they wished to make a practical exhibit of a model-station for meteorological and seismic observations, and in the second place to display some instruments of recent invention. The first purpose required an exhibition of the apparatus in actual working under scientific conditions. How complete were the appointments of this model station may be seen from the following list of apparatus which were in regular working order from June up to December.

Two Mercurial Barometers (Green and Tonellot.)

GENERAL VIEW OF THE PHILIPPINE WEATHER BUREAU AT THE ST. LOUIS EXPOSITION.

1—WALLED CITY OF MANILA. 2—MAGELLAN COLUMN. 3—CHAPEL IN THE VISAYAN VILLAGE. 4-5—WEATHER BUREAU AND TOWERS. 6—REPRODUCTION OF THE MANILA CATHEDRAL, EDUCATIONAL FINE ARTS BUILDINGS.

THE PHILIPPINE WEATHER BUREAU.

Another Mercurial Barometer for forecasting typhoons (Algué).

A " Faura " Barometer.

A Barocyclonometer (Algué).

The usual thermometers (Maxima and Minima).

A Psychrometer.

A Vapirometer.

A " Wild " Anemometer.

A Pluviometer, such as is commonly used in official stations in the U. S.

A " Richard " Barograph.

A " Richard " Psychrograph.

A " Richard " Pluviograph.

A " Richard " Anemo-cinemograph.

A " Richard " Anemograph.

An Anemometer of the type in use in official U. S. stations, connected with a quadruple recorder of " Friez," so called from the fact that on the same record it gives four elements, viz.: the direction and velocity of the wind, the amount of rain and the sunshine.

A " Lambrecht " Polymeter, an ingenious instrument which indicates the following atmospheric conditions. I. Temperature. 2. Relative humidity. 3. Dew point. 4. Absolute humidity in vapor pressure. 5. Absolute humidity in weight of vapor.

A Solar Chronometer (Ducretet).

A Heliograph (Wipple-Casella).

A model shelter for thermometers and hygrometers designed especially for the tropics.

A Ceraunograph or lightning-recorder (Fenyi).

A Ceraunograph or lightning recorder (Odenbach).

A new refracting Nephoscope (Algué).

A Vicentini Universal Microseismograph modified by Father Algué and constructed under his direction by Mr. Roman Trinidad, a mechanic of the Manila Observatory.

A Seismometer, invented by Father Mariano Suarez, S.J., and generally used in Philippine stations.

The following instruments are of recent invention:

The barocyclonometer and nephoscope of Father Algué.

The ceraunographs of Fathers Fenyi and Odenbach.

The seismograph of Father Suarez.

A few words on each of these new instruments will suffice.

The barocyclonometer is well known in the scientific world and has had no little influence in making the name of its inventor so famous. He published a description of it for the first time in an appendix to a work on the typhoons of 1894, and enlarged this description later on, in 1897, in another work on the cyclones of the Philippines. This book, whose title is "Baguios y Ciclones Filipinos," was soon translated into French, German and English. The English edition just issued (1904) by Father Algué himself at Manila is not only more correct than the one published in England, but also much enlarged.

With this instrument we may easily solve the following problems. 1. How to find the pressure around a typhoon in its exterior limit and at different distances from the centre. 2. How to ascertain the existence of a typhoon. 3. How to ascertain the position of the centre. 4. How to find the probable distance of the centre. 5. How to calculate the direction of the centre's motion during a given interval of time.

The principal reasons why this valuable instrument has met with such a general acceptation are the following: First, because it is of universal application in the Far East, as its indications may be adapted to different latitudes, from 0 to 50 degrees N., and to altitudes from 0 to 900 feet. Second, because it may truly serve as a guide to pilots, even when, owing to the presence of danger, they may be laboring under excitement and anxiety.

The refraction nephoscope was fully described one year ago by Rev. Marcial Sola, S.J., in the second part of the Report of the Director of the Philippine Weather Bureau for 1902. He sums up the advantages of this new instrument in these words: "Compared with other nephoscopes, this apparatus has this disadvantage that in the image some of the light is lost, and the image is smaller than the object. But, on the other hand, it offers many advantages that are considerable. The first is that the image that passes through the field being the real image, there is, even when measuring the lower clouds, no room for the error of perspective which must be reckoned with in ordinary nephoscopes. Secondly, there is greater convenience in having to observe only the image of the cloud, without the need of bringing into coincidence, in the line of sight, the centre of the mirror and the end of an upright bar; and for the same reason the observer may withdraw his sight as often as he likes from the nephoscope described, without the trouble of look-

ing anew for his line of sight. The third is the facility with which the real velocity of the cloud is found."

The ceraunographs both of Father Fenyi S.J., (Director of the Observatory of Kalocsa, Hungary) and Father Odenbach, S.J., deserve here special mention. They are designed to record lightning flashes and electrical discharges which occur at a distance, thus rendering it possible to predict tornadoes and electrical storms. In the 1901-1904 catalogues of the St. Ignatius College, Cleveland, O., Father Odenbach, Director of the Observatory connected with this college, gives a full account of his ceraunograph, which has been repeatedly spoken of in our American electrical and scientific papers.

As the principle of these instruments is the same as that of wireless telegraphy, a few words will suffice with regard to the two kinds which were in use in this model station.

The collectors of both instruments, intended to catch the electric waves and transmit them to the apparatus inside the building, consisted of a copper wire stretched horizontally between the tops of the two towers above mentioned, and carried from one of them to the receivers of the ceraunographs. As it is precisely in the coherer that the two instruments differ, it may suffice to mention that in Fenyi's this part consists of two steel chains, each two inches in length, whereas Father Odenbach uses his "graphite coherer."

The microseismograph occupied a prominent place in the model-station. The large pendulum weighing 350 lbs. was suspended from a solid arch of brick, built in the centre of the main hall and separated from the rest of the building. In so far as the instrument was designed to record seismic waves in the horizontal plane, it was an exact copy of Vicentini's microseismograph; (1) but the apparatus for vibrations in the vertical plane was entirely new. From the end of a large spring was hung a leaden weight which rendered the spring very sensitive to any vertical movement that might occur during an earthquake. Below the weight and attached to it was another spring of smaller dimensions than the preceding to which was attached a vessel containing mercury.

(1) A full description of this instrument may be seen in the *Bolletino della Societa Seismologica Italiana*, Vol. III, pp. 85, etc., and Vol. V, pp. 33, etc. See also the Report of the Director of the Philippine Weather Bureau for 1902, part II, pp. 30, 31.

A new electric Microseismograph, suggested and planned by Rev. F. L. Odenbach, S.J., was installed last year at the Meteorological Observatory of St. Ignatius College, Cleveland, Ohio.

The foregoing sketch gives some idea of the exhibit presented in St. Louis by the Manila Observatory, which had the honor of representing the scientific section of the large Philippine exhibit. The Philippine International Jury of Awards recognized its worth and awarded it three Grand Prizes; one for the maps, another for the model-station, and a third for the Barocyclonometer, Nephoscope and Microseismograph. A gold medal was given for the Seismometric Pendulum of Father Suarez. The judges did not pass upon the merits of the two Ceraunographs because they were not from the Philippines. A number of gold medals and other smaller prizes were given for many of the other exhibits of the Philippine Weather Bureau and to the Filipinos connected with the model-station. (1) Moreover a gold medal was awarded to Creighton University, Omaha, Neb., and another to the Colegio de Belen, Havana. The total number, therefore, of awards given to the Jesuit exhibits of the Louisiana Purchase Exposition amounted to forty-three. Both the building and the large out-door map were honored by the visits of many learned and distinguished persons who admired not only the completeness of the Meteorological-Seismical Station, but also the skill shown by the Filipinos in preparing the relief maps. In order that the climatological and seismical conditions of the Philippines might be more universally known, two pamphlets were distributed to inquiring visitors, viz.: The Climate of the Philippine Islands, by Rev. José Algué, S.J., and Volcanoes and Seismic Centres of the Philippine Archipelago, by the department of Commerce and Labor.

JOSÉ CORONAS, S.J.

(1) The Jesuits of the Philippines received in all the following awards: Three grand prizes, eleven gold medals, ten silver medals, three bronze medals and four honorable mentions. Of these there were granted to Father Algué and to the Manila Observatory, three grand prizes, six gold medals, three silver medals, one bronze medal and an honorable mention. The remainder were awarded to other colleges of the Order. See "Report of the Philippine Exposition Board to the Louisiana Purchase Exposition, and the Official List of Awards granted by the Philippine International Jury of the Philippine Government Exposition, World's Fair, St. Louis, Mo."

THE CRY OF THE EXILE.

I.

Oh, God! for one hour on an Irish hill,
'Neath the blue of an Irish sky,
With a heart as light as the glancing rill
That babbles and splashes and rushes by
To its home on the Shannon's breast;
Where the tall green corn in the sunlight waves,
Like an emerald sea through the valley sweet,
Rippling and flowing until it laves
With its shimmering wavelets the brown hills' feet
In my dream-haunted Isle of the West.

II.

Oh! to stand in the cot where we danced of yore,
When Shaun of the Hill and Roseen Dhu,
With Dermot and Maurya "took the floor,"
With a grace that only the wild fawns knew
To the twirl of the piper's tune.
Bright laughing eyes, gold hair and brown,
White teeth that gleam when the red lip parts,
Feet twinkling 'neath cotton or russet gown
God's grace on their warm young Irish hearts,
Fresh as the buds in June.

III.

Oh, Erin! black was the dreary day
When the grey mist rose twixt my eyes and thee
And I saw thy green shore far, far away—
Like a gleam of light on a sullen sea—
Fade out from my yearning gaze,
The stranger's heart may be warm and true,
And the stranger's land may be fair and bright,
But I sigh for the heather wet with dew,
And the Shannon's gleam in the morning light
And one hour of the bygone days.

CAHAL O'BYRNE.

LATIN HYMNS AND HYMN WRITERS.

It was the Reverend Richard Trench, afterward Protestant Archbishop of Dublin, who, in 1849, first offered to "the members of our English Church a collection of the best sacred Latin poetry," (1) first made known, that is, to a non-Catholic, if not anti-Catholic communion, the treasures of poetry and devotion lying hidden and unrecognized in the works of monkish authors whose very names had been forgotten. I say first, advisedly, for Dr. Neale, in the preface to the first edition of his translation of the Rhythm of Bernard of Cluny—known as "The Celestial Country"—dated—the translation, that is, 1858, tells how it was Dean Trench's inclusion of "a very beautiful cento" from Bernard's poems which first led him to translate the whole of "The Celestial Country," the first part, in fact, of Bernard's famous *"De Contemptu Mundi."*

To this remarkable and most beautiful translation I hope to refer again, in due course, and to give it, in some slight measure, the importance which it certainly merits. Of Trench's work, as of Lord Bute's Breviary in English, it may surely be said that it revealed to such Catholics who had eyes to see or hearts to appreciate the treasures to which they, and they alone, were the true and rightful heirs. If, in both cases, those not nominally of the Household of Faith proved worthier such treasures than their lawful owners, what is this but another sign of that utter lack of the Church's spirit all too prevalent among the Church's children?

Trench, of course, wrote not for Tractarians, still less for Catholics, but for Anglicans of an older, more uncompromising school, distinctly anti-Roman, if not professedly Protestant, in the strictest sense. The phrase, "our English church," marks a distinct phase of Anglo-Roman controversy, one which, indeed, is only now yielding, slowly but surely, to that which gives to "Rome" the truer title of "our Mother, the Holy Roman Church." He is careful to

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(1) Preface, p. 1.

Sacred Latin Poetry: Richard Chevenix Trench, M.A. London, 1849.

Hymns, Hymnody, Hymnology: Encyclopædia Britannica: *Sub voc.*

The Rhythm of Bernard of Cluny: John Mason Neale, D.D. London, J. T. Hayes, 17 Henrietta Street, Covent Garden.

assert that this collection shall contain nothing "which is inconsistent with their faith and fealty to their own spiritual mother." (1) This, in his view, excludes "all hymns which in any way imply the Romish doctrine of transubstantiation," as also those "which involve any creature worship," (2) "worship," be it noted, being synonymous, in the ordinary non-Catholic mind, with adoration. Which is a matter that, even to-day, demands clear and definite explanation if we would convince our separated brethren that we do *not* "worship," our Lady or the Saints, in their sense of the word.

Nor has he any toleration for such "adaptation" as apparently was in vogue at that stage of the "Anglo-Catholic" movement, homeward and Romeward, though its leaders wist not of it, but followed God's guidance, as did Abraham of old, "not knowing whither they went." "Nor, surely," our author writes, (3) "can there be a greater mistake than to suppose that we have really 'adapted' such works to the use of our Church when we have lopped off here and there a few offensive excrescences," meaning thereby, presumably, what were then deemed distinctly "Roman" doctrines; "while that far more potent, because far subtler and more impalpable, element of a life which is not her life remains interfused through the whole." (4) Strong witness surely, stronger because unwilling, to the power of the True Church's spirit, the spirit of her Lord. All the bride's garments "smell of myrrh, aloes and cassia," (5) and none but she may wear them. Did not Thackeray say that Westminster Abbey preached "Popery" more efficaciously than a hundred sermons?

Enough has, however, been adduced to show Trench's very definite limitations, the introduction which precedes the collection will prove his fitness for the task undertaken. His intention, as he states it, is chiefly to trace the relation in which sacred Latin poetry stands to the forms of the classic poetry of Rome; (6) "the characteristic differences between the forms of the earlier and heathen art and the later and Christian art." Speaking of the processes which were going forward during the rise and growth of the Latin poetry of the Christian Church, he notes two in particular: "the first, the disintegration of the old prosodical system of Latin verse, under the gradual substitution of accent for quantity; and the second, the em-

(1) Ibid.
(2) Ibid.
(3) Ibid, p. 4.
(4) Ibid.
(5) Ps. 44, 9, "Prayer-Book" Version.
(6) Introd., p. 2.

ployment of rhyme within or at the close of the verse, as a means for marking rhythm, and as a resource for the producing of melody."(1) Which use came first it would be hard to say, though such familiar phrases as: "*Ad societatem civium supernorum, Perducat nos Rex Angelorum,*" would seem to point to melody in sound as the origin of rhyme in verse; that it should serve to accentuate the rhythm would, in this case, be an incidental advantage, to be improved and insisted on.

The Church, our author remarks, found the metrical forms of the classical poetry of Rome "made ready to her hand." (2) But, he adds, "a true instinct must have told her at once, or after a very few trials, that these were not the metrical forms which she required." The consequences of such a discovery were natural and inevitable. "A struggle therefore commenced from the first between the form and the spirit—between the old heathen form and the new Christian spirit;" (3) between—to use the gospel simile to which Trench himself aptly alludes—the new wine and the old bottles. "As the old classical Roman element grew daily weaker in the new Christian world . . . as poetry became popular again," (4) the confinement and bondage of "stereotyped forms" became less and less endurable.

The influence of association, moreover, could not be overlooked "when we are estimating the causes which combined to alienate the poets and hymnologists of the Christian Church ever more and more from the classical, and especially from the lyrical, metres of antiquity, and urged them to seek more appropriate forms of their own. In those the heathen gods had been celebrated and sung, the whole impure mythology had been arrayed and tricked out." (5) They were deemed, in fact, as unsuitable for Christian use, in Christian worship, as we are now at long last beginning to consider the use of profane and secular music. Nor surely is there any influence so strong with the mass of humanity for good or for evil as that of association.

A new metre, or one at least untainted with evil associations—could such be found—was, therefore, necessary wherein the poets of the early Church might give expression to their pious thoughts and aspirations. "And here it may be fitly observed that the wonderful and abiding success of the hymns of St. Ambrose, and of

(1) Ibid.
(2) Ibid., p. 7.
(3) Ibid., p. 10.
(4) Ibid, p. 11.
(5) Ibid., p. 13.

those so-called Ambrosian which were formed upon the model of his, lay doubtless in great part in the wise instinct of choice which led him to select a metre by far the least markedly metrical and the most nearly rhythmical of all the ancient metres out of which it was free to him to choose,—I mean the iambic dimeter."

Concerning this, the eight-syllabled "ballad" metre, wherewith Walter Scott, of all others, has made us most familiar, and wherein he again of all others has attained unrivalled mastery, Mr. Edmund Bishop, than whom there is no greater authority on ecclesiological matters, is strongly of the opinion that it had existed as "popular poetry," legendary ballads, orally transmitted from generation to generation, from time immemorial, in Italy. During the classical period it would stand much in the position of "border minstrelsy" as compared with the poems of Dryden, Pope, or Byron. But with that decline of "classicism" to which reference has already been made this ballad poetry regained a recognized place in literature, a parallel also borne out in the case of the familiar instance just now mentioned.

It is well to note in this connection that the metres known as classical were not indigenous to Latin literature, but exotics borrowed from the Greeks. "It is more than possible"—herein Trench is in agreement, as we shall see, with Mr. Edmund Bishop—"for, indeed, we have satisfactory evidence of the fact that traditions of the old rhythms were preserved in the popular poetry" during the whole classical period. "We have continual allusion to such rustic melodies" which gave evidence of their presence as soon as "the foreign domination began to relax its hold." (1)

It was to these popular metres, then, that St. Ambrose had recourse on that memorable occasion when the faithful of Milan held the cathedral day and night against the attempt of the Arian Empress Justina to gain possession of the see and drive their beloved Archbishop into exile. St. Augustine's account of that time is, or should be, familiar to all of us. The *Te Deum*, it is said, was then composed; (2) but what chiefly interests us here is that the ballad metre of the people was, so to speak, officially recognized by the Church and made especially her own.

St. Ambrose is not, however, strictly speaking, the first of the great Latin hymn-writers. St. Hilary of Poitiers, banished from

(1) Ibid., pp. 22, 23.
(2) Enc. Brit. XII. 581 B.

his see in 356, sojourned for four years in Asia Minor. "He had thus," writes Lord Selbourne, (1) "full opportunity of becoming acquainted with the Greek Church music of that day," music which, in an *antiphonal* form—"*secum invicem*," as Pliny writes to the Emperor Trajan—can be traced back as far as the second century. (2) So taught, St. Hilary, according to the evidence of St. Jerome, wrote "a book of hymns." St. Isidore, Archbishop of Seville, speaks of him as the first Latin hymn-writer. To St. Benedict is due, substantially, the order and method in which the Ambrosian and other office hymns now appear in the Breviary. (3)

We are now in a position to follow Trench in his treatment of the hymns and hymn-writers whom he has made known to "the members of our English Church." Much more might, indeed, have been quoted with interest from his Introduction, in particular his account of the origin and growth of rhyme. Enough has, however, as I hope, been made use of for our present purpose, which is, to render the subject attractive to those to whom hitherto it has been unfamiliar and therefore without attraction. It is much to be wished that Trench's book, which is out of print, should grow to be sufficiently in demand to justify its republication. If issued in a Catholic version, with its omissions made good, and with translations supplied, it ought surely to be a success. Were this sketch of its contents, which is the best that I can offer, to lead to such a result, I shall be more than repaid.

Trench, then, begins with Adam of St. Victor, whom he calls "the most fertile," and, as I am inclined to believe, "the greatest of the Latin hymnologists of the Middle Ages." (4) Very little, we are told, is known concerning him; even the appellation *brito* may mean, not that he was a native of Brittany, but that he was an Englishman by birth. "It is impossible to doubt," Trench continues, (5) "that Adam of St. Victor partook to the full of the theological culture of the school to which he belonged . . . . nor would it be easy to exaggerate the influences for good which went forth from this institution during the twelfth and thirteenth centuries upon the whole Church."

"Very different estimates," we read, (6) "have been formed of the merits of Adam of St. Victor's hymns. His greatest admirers will hardly deny that he pushes too far and plays overmuch with his

(1) Ibid., 581 A.
(2) Ibid., 578 D.
(3) Ibid., 581 B. C.
(4) P. 53.
(5) P. 54.
(6) P. 55.

skill in the typical application of the Old Testament." It is, at least, one may note in passing, another instance of that reverent, loving familiarity with Holy Scripture which has distinguished the saints and friends of God in all ages, the lack of which seems, alas! to be the distinguishing mark of the modern pious Catholic laity.

Trench has here a foot-note of such interest that I need not, surely, make any apology for quoting it *in extenso*. "Calderon," he says, "seems often to me, consciously or unconsciously, an imitator of Adam of St. Victor's manner, knitting together, as he does, a succession of allusions to Old Testament types, and weaving them with more or less success into the woof of a single poem. This hymn, drawn from an auto (1) of his on the Holy Eucharist, will serve as an illustration of what I mean.

"Honey in the lion's mouth,
Emblem mystical, divine,
How the sweet and strong combine;
Cloven rock for Israel's drouth,
Treasure house of golden grain
By our Joseph laid in store,
In his brethren's famine sore
Freely to dispense again;
Dew on Gideon's dewy fleece;
Well from bitter changed to sweet;
Shew-bread laid in order meet,
Bread whose cost doth ne'er increase
Though no rain in April fall;
Horeb's manna, freely given,
Showered in white dew from heaven,
Marvellous, angelical;
Weightiest bunch of Canaan's vine;
Cake to strengthen and sustain
Through long days of desert pain;
Salem's monarch's bread and wine:—
Thou the antidote shalt be
Of my sickness and my sin,
Consolation, medicine,
Life and Sacrament to me."

(1) From one of Calderon's "Autos Sacramentales," or Biblical Plays. *Vide* Encyc. Brit., Vol. 10, p. 660, D.

And Calderon was a Spanish dramatist of the seventeenth century! But of him Dr. Richard Garnett, in the Encyclopædia Britannica, (1) has this to say: "Calderon is also the most perfect representative of the state of feeling induced by unconditional allegiance to the Catholic Church at the critical moment when the scales of faith and knowledge are yet in equilibrium. Great Catholic poets may yet arise, with even more than Calderon's depth of conviction, but none can again enjoy Calderon's serenity. There is no disturbance in his world, either of innovation or of resistance, he is everything which by theory a consummate Catholic poet ought to be." Could there be higher praise than this? And, concerning that serenity, whereto may we ascribe it but to his "unconditional allegiance," and to his love of God's word? *"Pax multa diligentibus legem Tuam, et non est illis scandalum."*

But to return to Adam of St. Victor. "We owe the long and probably complete series of these hymns which we possess, thirty-six in all, to the care of Clichtoveus, a theologian of the first half of the sixteenth century. Among other numerous works which he composed was the *Elucidatorium Ecclesiasticum,* Paris, 1515; Basle, 1517,1519; Paris, 1556; Cologne, 1732 . . . . written for instructing the parochial clergy in the meaning of the various offices of the Church. The book is scarce, but of absolute necessity for the student of Christian hymnology." (2) Four examples of his hymns are given, two *"De S.S. Evangelistis;"* one *"De S. Joanne Evangelista;"* and one *"De Laudibus S. Scripturæ."* The rhythm is smooth and musical; whether any of these could be translated I cannot say. One short quotation, from the third, must suffice:

"Dic, dilecte, de Dilecto
Qualis adsit, et de lecto
Sponsi sponsæ nuncia:
Dic quis cibus angelorum
Quæ sint festa superorum
De Sponsi præsentia." (3)

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(1) Enc. Brit., ut sup., p. 661 A. (2) Trench, p. 59.

(3) As a rough paraphrase, may I offer the subjoined?

Tell, beloved one, the story
Of the One Beloved's glory,
Of the Bridegroom tell the Bride:
Tell of food to Angels given,
Of the festivals of Heaven,
Where the blest with Christ abide

From Adam of St. Victor and the Middle Ages our author takes us back to St. Ambrose and the age of Constantine, from the "softer and richer strains of the later Christian poets . . . . the great poets of the Cross," to the "almost austere simplicity which characterizes the hymns of St. Ambrose. . . . Only after a while does one learn to feel the grandeur of this unadorned metre. . . . It is as though building an altar to the Living God he would observe the Levitical precept, and rear it of unhewn stones, upon which no tool had been lifted." (1)

With this same metre the "office hymns," commonly known as "Ambrosian," have made many of us familiar, and enough has in any case been said concerning it, when dealing with Trench's Introduction. One example only is given by our author, a hymn, "De Adventu Domini," beginning "*Veni, Redemptor Gentium.*"

"Oh come, Redeemer of mankind,
Reveal to us thy virgin-birth;
The wonderment of all the earth—
That God such fitting birth should find."

* * * * *

"He cometh from His bridal-place
The home of modesty divine;
A giant of a two-fold line,
Swift, and prepared to run His race."

The words of David, in Psalm xviii, 6, 7, to which St. Ambrose here alludes, "emboldened him," as Trench says, "to trace an analogy" such as this, for therein "he saw an undoubted reference to the earthly course of the Lord." (2)

To Pistor, another monk of the Abbey of St. Victor, is attributed, by Clichtoveus (p. 198) the authorship of a hymn, "De S. Johanne Baptista," next given by Trench, and beginning:

"Præcursoris et Baptistæ
Diem istum chorus iste
Veneratur laudibus." (3)

which may, approximately, be rendered thus:

(1) Pp. 81, 82.
(2) P. 821. Note.
(3) Pp. 87, 599.

Lo! to-day our voices raising,
Baptist and Forerunner praising
Let our joyous chorus swell. . . .

The hymn has all the musical rhythm, all the theological allusions, all the excellencies, in fact, of the Victorine school.

To the same author is ascribed the hymn, "De Nativitate Domini," which begins:

"Puer natus in Bethlehem,
Unde gaudet Jerusalem."
A child is born in Bethlehem,
Rejoice, rejoice, Jerusalem.

* * * * *

"Hic jacet in praesepio
Qui regnat sine termino."
Within a manger lies to-day
The God whom endless realms obey."

This surely should be easy, as it is deserving of translation.

Peter the Venerable, Abbot of Clugny, has also a hymn in honor of the Nativity:

"Cœlum gaude, terra plaude
Nemo mutus sit in laude;"

wherein we have traces of that greater "poetic license" in the use of this peculiarly musical metre which finds its fullest utterance in "*Lauda Sion*" of St. Thomas of Aquin. It is as if the writer were carried away by the swing and rhythm of his verse, and literally rhapsodizes.

We must pass rapidly over Alanus de Insulis, that is, of Lille, in Flanders, called, from the extent of his acquirements, Doctor Universalis, (1) one example only of whose verse is given, a part of a poem, "De Nativitate Domini," which is distinctly in the style of Ovid and can scarcely be classed as a hymn. Also, over another Fleming (or Frenchman) born at Brussels, in 1460, Mauburn, Abbot of Livry, near Paris, three of whose poems are quoted, one, "*De Nativitate Domini,*" in an unusual metre:

Heu quid jaces stabulo
Omnium Creator,
Vagiens cunabulo
Mundi Reparator?

(1) P. 98.

but a metre nevertheless, easy to set to music; one, moreover, which one can imagine would go with a swing to carry hearts and voices with it. But it sounds strange to learn that Abbot Mauburn "was the author of several ascetic treatises," and these lines are taken from one of them, the *Rosetum Spirituale.* (1) He must surely have caught the rhythm from some popular song, some "varsity glee" current at the time. Any verse-writer, I will not say any poet, knows how catching such things are.

The second example is on the same subject, but in a different metre. The third, a "*Sequentia de Tribus Regibus,*" is on what we may fairly call a "Victorine" model, and musical, as all such verses can hardly fail to be.

Prudentius, the Spaniard, is called by Bentley, "who for the most is not so lavish of admiration, 'the Horace and Virgil of the Christians.'" (2) But his praise, as Trench points out, rests also on the fact that "whether consciously or unconsciously, he did act on the principle that the new life (he was born A.D. 348) claimed new forms in which to manifest itself, that he did not shrink from helping forward that great transformation of the Latin language which it had to undergo, now that it was to be the vehicle of truths altogether novel to it." (3) One of his most famous hymns, "*Salvete, flores martyrum,*" is given as the first of two; the other, "*In Epiphania Domini,*" is in a different metre, showing that even at so early a period the "Ambrosian" was not the only one available. In fact the lines:

"Tribus signis Deo dignis
Dies ista colitur,"

read like some from Adam of St. Victor, were possibly the model on which that later author formed his style, since the invention of a metre is hard to trace, harder to prove, hardest of all to accomplish.

Fortunatus, the Italian, belongs to the sixth century, and is represented by extracts from two poems: "*De Cruce Christi,*" which is Ovidian; "*De Passione Domini,*" which is also classical in style; in fact, he is "memorable as one of the last who, amid the advancing tide of barbarism, retained anything of the old classical culture." (4)

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(1) P. 101.
(2) P. 107.
(3) Ibid.
(4) P. 112.

His early years seem to have been spent, troubadour-fashion, wandering from castle to castle, a welcome guest wherever he went. Later he was apparently chaplain to a monastery founded by Queen Rhadegunda, and died in 609 as Bishop of Poitiers. Poetry, even in those days, gained the rewards it merited: that it was generally in the field of ecclesiastical preferment was due, doubtless, to the fact that the Church was the only field open to men of unwarlike temperament. For all we know to the contrary, the troubadour chaplain made an excellent bishop. Certainly he wrote some exquisite lines.

St. Bernard and St. Bonaventura are represented by various beautiful poems on the Passion of our Lord. Of the former, Trench says that "probably no man during his lifetime ever exercised a *personal* influence in Christendom equal to his." (1) Of St. Bonaventura's hymns, as of St. Bernard's, it may be truly said that "they all breathe the warmth and fire of divine love, so that nothing sweeter can be thought of." (2)

After the quotations from the hymns of these two saints, our author returns, on page 134, to Fortunatus, of whose work he gives another example. Then, from page 136 to 161, he supplies further specimens of Adam of St. Victor's genius, and again from page 170 to 177 inclusive, a prominence which is, after all, no more than this great writer's due. On page 167 he gives the "*Veni Creator Spiritus*," the authorship of which "is popularly attributed to Charlemagne." Lord Selborne, however, a first-class authority on the subject, in his *Britannica* article on "Hymns," (3) gives reason for believing that the real author was not Charles the Great, but his grandson, Charles the Bald. It has also been attributed to Pope Innocent III. (4) That kings and emperors should have written hymns for the service of the Church is surely to their glory and to hers.

To another royal poet, Robert II, King of France, we owe "the loveliest of all the hymns in the whole circle of Latin sacred poetry," (5) namely, the "Veni, Sancte Spiritus." Lord Selborne, in the article already referred to, says: "Others have assigned to it a later date (than 997-1031), some attributing it to Pope Innocent

(1) P. 119.
(2) P. 120. NOTE (from Daniel, "with merest truth," as Trench admits).
(3) Vol. XII, p. 683 A.
(4) MESSENGER, January, 1905, p. 45, Note.
(5) Trench, p. 178.

III, and some to Stephen Langton, Archbishop of Canterbury." Dr. M. J. A. McCaffery, in the January MESSENGER, (1) gives authorities for ascribing it to the holy Pope, but Trench has no doubt about its royal authorship. The king, he writes, "was singularly addicted to Church music, which he enriched, as well as the hymnology, with compositions of his own, such as, I believe, even now hold their place in the services of the Romish Church." On page 179 Trench gives Durandus (*Rationale,* l. 4, c. 22) in support of the older tradition.

The famous "*Aeterna Christi Munera*" of St. Ambrose is given on p. 187. An excellent translation of this hymn may be found in "Hymns Ancient and Modern," together with other "office" and "common" hymns.

Lest this article should exceed all reasonable limits we can at most glance at some of its remaining contents. St. Bernard's exquisite "*Jesu dulcis memoria*" is given on p. 224, followed by another hymn, "*De Nomine Jesu,*" by the Belgian writer Alard. In this case the author gives the Scriptural reference with each line.

The "*Dies Irae,*" the best known of all the Latin hymns of the Church, is to be found on page 272. Its author was Thomas of Celano, companion and biographer of St. Francis of Assisi. The "*Stabat Mater,*" as we might expect, from the tone of Trench's preface, is omitted, though Lord Selborne, in his *Britannica* article, classes it with the *Dies Irae* as one of "the two most widely celebrated of all this class of compositions." Dr. McCaffery, in the MESSENGER, as already quoted, gives reasons in his note on page 44 for believing that Pope Innocent III, and not the Franciscan, Jacopone da Todi, was the real author of this exquisite "Plaint of the Blessed Virgin," to give it its old English name. Here, again, he is at odds with Trench, who on page 179 speaks of "later writers who have attributed this hymn (the '*Veni Sancte Spiritus*'), and, on grounds as slight, the '*Stabat Mater*' to Pope Innocent III." Let the critics decide. The hymns, whoever wrote them, are our precious and inalienable heritage.

The last poem with which I propose to deal, the "*Laus Patriæ Cœlestis*" of Bernard of Clugny, also known as Bernard of Morlaix, begins at page 285 of Trench's book. Concerning this extract from a longer poem, "*De Contemptu Mundi,*" the translator, Dr.

(1) Pp. 44, 45. Note.

John Mason Neale, says in his preface: (1) "Dr. Trench in his *Sacred Latin Poetry,* has given a very beautiful cento of ninety-five lines from this work." Again, "From that cento I translated the larger part in my 'Mediæval Hymns,' following the arrangement of Dean Trench, not of Bernard." This, fortunately, led Dr. Neale "to think that a fuller extract from the Latin, and a further translation into English, might not be unacceptable to the lovers of sacred poetry." (2)

It is to this exquisite rendering of a most beautiful poem that I desire, in concluding this article, to draw the special attention of those who have had the patience to follow me so far. Bernard of Morlaix, of Clugny, is one of us; his writings are part of our Catholic heritage. Yet, seemingly, it is among our separated brethren that he is best appreciated. Presbyterians, Swedenborgians, Lutherans, (3) to say nothing of his fellow Anglicans, make use of Dr. Neale's translation—only to Catholics, to those to whom it belongs of right, is it unknown. In its bilingual form, Latin and English, it may be obtained of J. T. Hayes, 17 Henrietta Street, Covent Gardon, London; in English only, from C. S. Gorham, Fourth Avenue and Twenty-second Street, New York. If I have succeeded in interesting any of my readers in a subject which, to me, has an endless fascination, they will not delay to study "The Celestial Country" for themselves. Thence, possibly, and as I hope, they will be led to study the whole subject of Latin hymnology with the care and attention it surely deserves.

"Brief life is here our portion;
Brief sorrow, short-lived care:
The life that knows no ending,
The tearless life is *there*." (4)

FRANCIS W. GREY.

(1) P. 6.
(2) P. 7.
(3) P. 12.
(4) "Celestial Country" (N. Y. Edition), p. 10.

little forlorn zouls, that's what you be; zeemin' to I, ther's nothin' left fur ee but to call on the Lard to zend ee help, as Christians should (though I don't know if I can call ee Christians), you should go down on your bended knees, I tell ee, an' zeek fur a vriend in the Almighty."

"Who's he?" asked Hubert.

"Why, God, of course; thee don't go fur to tell I thee doesn't know who He be?"

"I never heard of Him," said the boy simply; "but do you really think He would help us if we asked Him?"

"Yes, he'd help thee, zure enough."

"You don't think father would object, do you? He's rather particular about these things, and I don't think he knows Him," said Hubert.

"Can't zay," answered Priscilla dryly; "but the Lard He knoweth he as He knoweth aäl; zheep an' lambs we be, an' aäl God's children."

"Well, we'll ask Him anyway. I only wish we had known about Him before; Reggie and me will go and see Him."

"Thee can't see He, bless ee; He be in Heaven, He be, t'other zide of the zdars."

"But how can we ask Him if we can't see Him?"

"The Lard He heareth aäl as call upon Him, so thee must tell He what thee wants; thee must pray to He wi aäl thee heart"—and Priscilla rose hastily and stirred her soup and ran off to answer her master's bell, which had just rung.

"What on earth does she mean by that, Reggie?" asked Hubert.

"Don't know," said Reggie; let us go down on the shore now, till dinner time, and find some shells for Elsie." Silent and thoughtful the children took their hats and went out.

Upstairs, in a room flooded with mellow winter sunshine, which streamed in through the wide open casement, lay the stricken father, whose illness had plunged the little trio into such dire straits. Philip Maitland was very ill—too ill and weak to care what happened to him, and he lay passive and apathetic on his bed, waiting for the end. That it was to be the end in every sense of the word he had no doubt; the fact, as he deemed it, was as certain as the end itself, and the thought of a possible "hereafter" had never exercised his mind through his long hours of sickness, to cheer or depress him. He was about forty-five years of age, and the best years of his life so far had

been spent in the cause of atheism, in vigorous protest, by word and pen, against the belief in the existence of a God, and in the immortality of the soul. In his youth he had been devoted to the study of science, and in his university days he found his most congenial companions in the set that declared itself for free thinking and agnosticism. He drank deeply at the poisoned wells of false philosophies; with Haeckel he early solved "The Riddle of the Universe," or he thought it as good a solution as he was ever likely to get. He sat at the feet of Huxley and Darwin, and on the specious theory of evolution he imagined he had breasted the high tidal wave of scientific knowledge which had landed him high and dry on the lofty heights of pure reason, far above the demoralizing influences of religions and the din of petty creeds. Here Socialism found him, and saw in him a man ready primed for the work of her dire mission. To some she sends prophets and to some apostles, but the man who has served his time in the laboratory, who has dabbled in chemistry and physics and kindred subjects, who has laid hold of a false science, not the handmaid of religion, but a heathen deity; that man she sends to the press, that writing he may deliver the tenets of her creed to the reading public, as a leaven to work its way into the mass of society. And truly he had served her well with his pen; and in his own special work as teacher of chemistry in a London College, he had not been unmindful of her interests; as a lecturer, too, he was well known and greatly in request.

These were his palmy days, his best days, when life held many good things for him; when enjoying in a full measure the blessings of a beneficent Creator, he said in his heart "there is no God," and taught his wife and little ones the doctrines of atheism. In his wife, however, he had had a disappointing pupil; she was never more than half convinced at any time, and before her death she had plunged back into the abyss of superstition, in spite of all he could say. Poor Mary! The want of logic in the feminine mind is always a thing to be reckoned with. He was thinking of poor Mary now, as his weakening mind wandered back over the past, and he remembered how, with her last breath, she had commended her children to God. She might have known that he would never allow his children to learn any of the pernicious doctrines of any religion; he had made himself almost their only companion in order that he might keep their minds free and uninfluenced, and he had been, so far, their only teacher; now—Perhaps when they heard of his death, some

of his old friends would look after his children and bring them up in the right way. Anyway, it was the duty of the State to look after them, but his heart grew sore as he thought of them, with their bright intelligence and their quaint grown-up way of talking. It seemed to him now that the loss of their mother had been the beginning of all his troubles. She died when Elsie was two years old, and soon after that ill health came upon him, beginning with a bad attack of influenza. He had pneumonia, and then some trouble in his throat which became chronic and obliged him to give up his mastership in the college. At last his doctor began to throw out hints about phthisis—he *might* develop tubercular laryngitis, so he advised him to betake himself into purer air and warmer sunshine, to get into the country and live out of doors as much as possible. He left London immediately, and after a little seeking he obtained a post of assistant master in a small market town on the south coast; and about three miles distant, in a fair and smiling country, where the green pastoral lands of Dorset merge into the richer and more verdant fields of Devon, within sound and sight of the blue waters of the channel, he found an old-fashioned cottage and made it his home. For a time all had gone well, his health improved wonderfully and he spent many happy hours with his children, showing them, little town mice that they were, the wonders of the country. What brought on the attack of pleurisy that laid him low he never rightly knew, but it was a very bad attack, and complicated, after a time, with other troubles. It was many weeks before the dangerous symptoms had subsided, and long before that his salary from the school had stopped. A few pounds owing to him for literary work were spent almost as soon as received, so that when, with good nursing and unlimited nourishment he might have been shortly declared convalescent, he sank into a state of such extreme debility that his case became very grave. Now the last sovereign was gone, and the rent was long overdue; there was hardly the most ordinary food for the household, and nothing for the invalid of any nutritive value,—no stimulant to feed the vital flame which burned so feebly within him. He was hoping now that he might die before they were turned out of their home to take refuge in the stony arms of the neighboring union—but there! What did it matter after all; there was only misery for him, misery and suffering wherever he was until the end!

A fit of coughing had disturbed his musing, and he had sum-

moned Priscilla from the kitchen to give him some medicine. She waited by him, sympathetic and quiet, until he flung himself back on his pillow with a look of utter hopelessness.

"Mortal bad thee be, zure enough," she murmured kindly, as she settled the bedclothes a little and stirred up the fire.

"I am nearing the end now, I hope, Priscilla," he said wearily. "I have been thinking about the landlord this morning," he went on. "I expect the agent will be calling soon for the half year's rent, and I am wondering if he will want to turn us out. Will you tell him, Priscilla, when he calls that there is some furniture in the house which can be sold after my death to pay what is owing? Tell him this and ask him to wait; I don't want to turn out now."

"Don't ee be veared o' thiccey," said the woman in her soft, pleasant dialect. "Squire wouldn't let he turn thee out. But they do tell I, zur, as there's a new landlord fur ee,—that Squire's bin an' sold Redland Manor a while gone to some queer outlandish furriners, zo they zays,—don't know what ee call 'em."

Well, anyway, perhaps they will wait a little; if anyone calls tell them what I say."

He turned away wearily and Priscilla went downstairs with a heavy heart and a drawn, anxious look on her kindly, old face; it was really a very sad case, and she grieved for the poor sick man and his helpless little ones.

She had done her best for them, this warm-hearted, hard working old peasant woman; she had taken the place of the London housekeeper who had abandoned them at the first appearance of adversity, and without help and without any prospect of wages, she had kept the home going and devoted herself to the invalid and the children. Now, the last shilling was gone, and it was a case of begging, borrowing or stealing in future, if her little flock was to be fed. Milk she must have for her invalid, brandy if possible, and daily bread for the little ones.

Well, if it came to a question of begging, Priscilla was no stranger in the land, and "volks wasn't never goin' to let poor zouls starve in a Christian country," she argued. She gave the children their dinner, and the last of the rabbits having been eaten and relished (appetite getting the better of sentiment in the case of Hubert), she sat down to consider the problem of the next day's menu. "The Lord will provide," she said at last, as the problem refused to be solved, and she grew drowsy in her chair by the fire; and

dropping off to sleep she wandered forth in dreams into a land where it was always dinner-time; where roast goose and junket were common everyday fare, where turkeys and suckling pigs were always ready for the spit and only wanting stuffing.

II.

Out in the garden, in a warm sunny corner, the three children took council together as to the best means of acting on Priscilla's advice and asking God to help them.

"I wish we could ask father about it," said Hubert, "but we must not worry him now. Of course Priscilla is very wise in some ways, but she doesn't know about things like father does; it's all very well for her to say, '*ask* God,' but I don't believe she knows herself how it is to be done. She says He is at the other side of the stars, and I know myself for a fact that the stars are millions and millions of miles away up in the sky, so it seems ridiculous to try and send Him a message all that way."

"We can't send a telegram," said Reggie, "'cause we haven't got a sixpence."

"Sixpence," said Hubert, scornfully, "why, you little silly, it would cost hundreds of sixpences; it's further than Australia, and we don't know if there's an office there, either."

"No," said Reggie, "and it seems a puzzling thing altogether, for Priscilla says you must go down on your bended knees to do it. What's bended knees?"

"Oh, that's all nonsense, I expect. Priscilla has all sorts of funny ideas—you've seen her bowing to the new moon, haven't you? I suppose it's something of that sort. Father says they are awfully behind the times down here, and that they have no end of queer notions."

"I don't like bended knees," said Elsie, patting her own fat ones affectionately with her little brown hands.

"Oh, *do* be quiet, Elsie," said Hubert, "and let us think; if only we could find out and get God to help us, how thankful we would be. Fancy there being no milk for poor father; and how can Priscilla get us any more dinners if she has no money?"

Hubert relapsed into a moody silence and little Reggie knit his brow in the effort to do some hard thinking.

"What's the other kind of thing you send messages by, what the ships get, you know?"

"Signals?" asked Hubert.

"No, not signals; I forget what you call it, but you don't need any wires."

"Oh, you mean wireless telegraphy?"

"Yes; how about that?"

"A good idea. Now, I wonder if that is what Priscilla means? Not that she would know anything about it, but she might have heard of it."

"Oh, everybody's heard of it, and we could easily manage that; you remember what father told us about it? It's awfully easy, you know."

"It's not so easy as all that," said Hubert doubtfully; "I think you have to have a machine of some sort—"

"No you haven't," said Reggie excitedly; "you only want a pole —a high pole—and you can send the message any distance; they are on the lookout for them always at the receiving stations, and they get them in no time. I'm going to send one anyway," he added, jumping to his feet.

"Do you think He will have a station?" asked Hubert, somewhat impressed by his little brother's extensive knowledge and his air of conviction.

"Oh, of course, they all have them now—come on, Hubert, and find a pole."

"I know the very pole," said Hubert, "the one in the field where Priscilla puts the clothes-line up, is just the thing; but what about the message—do you write it?"

"Yes," said Reggie decidedly, determined to keep the lead and see the matter through; "you write the message and stick it on the top of the pole, and the air carries it."

"All right then," said Hubert. "I will go and write the message, and you and Elsie can go and find the hammer and nails. I *wish* we could ask father about it, but he is too ill to be bothered to-day."

"Besides he won't let us go in his room because of the germs— he says there's a lot of germs about now," said Reggie.

"It's the horrid, wicked germs that makes daddy ill, isn't it, Hubert?" asked Elsie.

"I wish germs had never been invented," said Reggie; "it's *awful,* having father ill like this," and he marched off with Elsie to find the hammer. It took Hubert some little time to write the

message to his satisfaction. He wrote it neatly in a large round hand, with flourishes at the capitals, in his best style. He wrote:

"To God: Dear God, will You please help us. We have no friends and no money, and father is very ill, so please send help to us very soon. From Hubert, Reginald and Elsie Maitland, Redland Cottage, Dorsetshire, England, The World."

"It is a very long one," said Reggie critically, when it was submitted for inspection; "you should make them very short."

"It's the address, you know," said Hubert lamely, "that has to be so very plain. Now come and let us put it up."

They adjourned to the field behind the cottage, and after a few ineffectual attempts they managed to fasten the paper to the top of the clothes-pole.

"That's all right now," said Reggie, "do you think we ought to call 'are you there?'"

"Are You there?" cried Elsie at the top of her voice.

"Don't, Elsie; we know He's there. Priscilla said so, and it's not like a telephone, you know. We won't get an answer till to-morrow, I expect, so we may as well go in now."

That night their father was very ill. Hubert heard Priscilla moving about the house the whole night through, while the terrible cough, always worst from midnight to dawn, sounded hollow and ominous in the silent house. Hubert covered his head with the bedclothes that he might not hear it, his little heart aching like to break with sorrow and compassion. Poor father! and to think he couldn't have a little brandy when the doctor had ordered it, or any nice things to make him strong. The child turned and tossed about in his bed in apprehension and misery; what would they do if their father died? Was there nothing a little boy could do to save him? Oh, if God would only help them! What a pity it was that they had not known about him sooner, then their father could have sent Him a proper message—he would have known just what to say.

Next morning Priscilla told the boys that they must start off at once for the town and fetch their father some medicine. That meant a three-mile walk there and back. They had been early out into the field to see if there was any sign of an answer for them from God; the paper was gone, they noticed, and that made them feel more hopeful. "I told you the air would carry it," said Reggie; "so it has."

"We shall have to get Elsie to watch here until we come back," said Hubert. "It will take us about three hours to fetch the medicine, and perhaps the answer might come while we are away. Listen, Duckey," he said to his sister, putting his arms round her; "we want you to stay here till we come back. God might send somebody with an answer, so there must be someone here to see about it. If anybody comes, ask him who he is and take him to Priscilla."

"Yes," said Elsie.

"You won't be frightened and run away, will you?"'

"It won't be a great big, bitey beast, will it?" she asked doubtfully.

"No, of course not. Now you won't run away, will you. It would be very rude."

"No, I'll stay here all the time," said the child.

Hubert put on her a little old cloak and a woolen tam-o'-shanter, and left her on guard at the pole, while he and Reggie hurried off toward the town.

. . . . . .

Redland Manor had been in the market some time; it was a very desirable little piece of property in some respects, but it did not let well, chiefly because the house was old-fashioned, the owner being too impecunious to fit it up with modern conveniences, and bring it up to the standard of comfort demanded in these times. A picturesque old house it was, low and rambling, standing in about ten acres of ground, with a large walled garden behind, with wide mossy paths and a bowling-alley like a piece of emerald velvet, set round with high hedges of clipped yew. From this a stretch of rich pasture land sloped towards the sea, and near the left hand corner of its furthest boundary Redland cottage, a cosy little dwelling with a thatched roof, nestled down snugly with its back to the north wind. The owner, anxious to sell, was overjoyed one day to receive an offer for the property from a community of French Monks, who were being driven from their own country by a hostile government. The transfer was quickly effected, and soon busy hands were at work on the building, while strangely-clad forms moved about among the quaintly trimmed greenery of the old-world garden. This fine winter morning, while little Elsie waited faithfully by the clothes pole, Father Louis, the head of the community, wishing to hire some workmen, set out for the village via the green fields of the manor, and past Redland cottage. Over

soft springy turf, and along hedgerows still flaunting their autumn bravery of red and gold, he took his way leisurely, with observant looks and appreciative air. It was a fair scene—the sea was shining in the morning sun, a calm blue expanse under a cloudless sky, with a fringe of white surf breaking on the yellow strand or racing among the rocks under the red sandstone cliffs. The air was warm and balmy, and he reflected that whatever charges might be brought against the English climate, round Redland they had all the climatic advantages of the Riviera. As he crossed a low style, something white lying on the grass in front of him arrested his attention, and as he looked a little puff of wind tossed it up almost to his feet. It was a sheet of paper with handwriting on it, in large distinct characters. He picked it up and read it; then he wiped his spectacles and read it again and yet again, as hardly believing that he read aright. It was Hubert's message, which the night wind had torn from the pole and which some pitying angel now threw at the feet of the holy man. He quickened his steps; there was trouble at Redland cottage evidently. He had heard that the tenant there was ill, but no one had mentioned children. He soon came in sight of the house, and seeing a little child standing by a pole near the gate of the field, he went towards her. Elsie saw him coming. She had been expecting him. But oh! never in her life had she seen anybody like this, and she felt very much like running away. A great, tall, big man, with a great shaggy head and no hat, with a queer, rough-looking gown, coming right down to his ankles and tied round the waist—certainly this was a strange man from a strange country. Feeling very frightened, she got behind the pole and peeped round; he was coming right up to her and he didn't look so very cross; she took her courage in both hands and went towards him.

"Are you Him?" she asked timidly, her big grey eyes gravely scanning his face.

"Yes, I believe I am. Were you expecting me?" Father Louis spoke English perfectly.

"Yes, I've been waiting here a long, long time. Did God send you?"

"Yes, God sent me. I have only just had your message. When did you send it?"

"Oh, a long, long time ago; we put it on the top of the pole.

Did you bring the brandy for daddy and the milk and some money for Priscilla to buy the dinners with?"

"That will be all right, little one," said Father Louis. "Shall we go and see Priscilla about it?"

"I am very glad you have come," said Elsie; "I was rather frightened at you at first, but I think you are all right. Come on." She took his hand and led him to the house. Priscilla was busy in the kitchen, but at the sound of voices and approaching footsteps, she went to the door and looked out.

"Now, the Lard be merciful tu uz," she cried, as she saw Elsie and her strange companion. "Who in all the world be you, zur?"

"Oh, don't be alarmed," said Father Louis, smiling; "may I come in?" And bowing his tall head, he entered the low, old-fashioned doorway.

Priscilla, really alarmed, made a snatch at the child and lifted her into her arms, whereupon the stranger laughed.

"I am Father Louis, from Redland Manor," he explained; "I have come to inquire for Mr. Maitland, as a neighbor should do; I am his landlord, too, I believe."

His landlord! And wanting the rent! Priscilla's heart sank and a cloud of trouble passed over her face. It was true, then, about the "queer, outlandish furriners."

"Don't ee go fur to press us," she said anxiously; "ther's not zo much as a varden in house to get vittles and drink wi, leave alone rent. Do ee let the poor zoul die in peace, zur; thee canst take aäl thic ther' furnishings when uz have a buried un."

Father Louis looked at her so long and steadily he made her look at him, and she read a gentle reproach in his kind, compassionate gaze; sympathy, too, a new element in the situation, which went straight to her brave, tried old heart. Her eyes suddenly filled with tears.

"So you've no rent for me," he said, sitting down on Priscilla's own chair. "That's bad! I shall have to take Elsie then;" and when he had made the woman smile and had seen her wipe her eyes with the corner of her apron, he proceeded to question her as to the exact state of affairs in the sad little household.

"And does the doctor really think he is dying?" he asked, when she told him of her master's serious condition.

"It be only a question of time, zo he do tell I."

"And does any clergyman visit him? What is his church?"

"Church? Clargyman?" echoed Priscilla. "Lard love ee, zur, he don't go to no church, *he* don't—he don't believe in God or devil; an' them ther' pooh children don't know as how it were the Lard as made 'em. Zeemin' to I this is a judgment on he, fur scarnin' of the Almighty, fur the Lard He said, 'Suffer little children to come unto me,' zo He did."

Dying and an atheist! The soul already dead! Father Louis rose to his feet with a new alert look on his face, a new light in his dark grey eyes. He must get to work at once. Truly, it was a question of time, and there was not a moment to be lost. "I will go up and see him now," he said decidedly. "Will you please go and tell him I'm coming?"

The woman looked alarmed. "He won't zee thee, zur," she said.

"Well, we'll see!" And he motioned her gently towards the stairs, and waited with his foot on the bottom step while she went up; but only for a moment. With a sudden resolve he followed her and entered the sick man's room in time to hear the emphatic "No!" which was to have prohibited his presence there.

"How do you do, Mr. Maitland?" he said, advancing towards the bed, when he had shut the door behind Priscilla. "I have taken a neighbor's privilege of coming to see you, hoping to find a friend as well as a neighbor."

Mr. Maitland looked at him for a moment in silence. It took a strong soul and a strong purpose to bear unflinchingly the look of concentrated hate and anger which flared up evilly in his bright steely blue eyes. There was both mind and will shown forth in that purposeful glance, and Father Louis scented the battle from afar. He sat down uninvited by the bedside and braced himself for the conflict.

"Your business, sir," said the sick man, icily, "and as briefly as possible; to what am I indebted for this visit—you will pardon me, but I had almost said intrusion."

"I have told you my business. My business, Mr. Maitland, is to visit the sick and afflicted wherever I find them; to be a friend to the friendless, and a protector to the helpless, for the love of God, whose servant I am. I have business, therefore, with you and your children, and you must let me help you through this heavy time; believe me, your trouble alone is the cause of my intrusion—had I known you were so ill I should have been here before; is it too

much to ask you to regard me in the light of a possible friend?"

He bent over the bed and laid a strong gentle hand on the white wasted one lying on the coverlet. While he spoke, the evil light faded out of the light blue eyes; there was interest gleaming in them now—an amused interest. Here was something altogether new to him in his experience of the genus homo, this huge, grizzly bear of a man, with the manners of a courtier; with eyes like a falcon, and a voice so deep and soft and thrilling that it was as welcome as music to the ear. He smiled a little grimly.

"A friend? That is a word without meaning for me."

"Indeed? Then we'll find another one. What would be your term for the sentiment I imply?"

"My good sir, let me inform you at once that I have spent my life in waging war against such as you; against your God and against your creed. If I believed in the existence of a God such as you preach, I should hate Him, as a cruel, ruthless monster, who could create poor human creatures to grind them in a mill of suffering, to saturate them with sorrow, and then mock their hopes of future bliss by an eternal torment of hell-fire."

"But I have never preached such a God as that—the monster you depict does not exist."

"I don't believe in your God, however He is depicted, and if you have come here to vex my ears with your worn-out superstitions, you will only be wasting your time and doing me a great disservice. As for a friend, a man who thinks only in scientific terms has no stomach for such meaningless words as friendship, love and sympathy and the like—nor does he recognize the emotions they describe; matter and matter only exists for him; but even if I did admit such a feeling as friendship, I could never entertain it towards one of your cloth and calling."

"But as friendship does *not* exist, according to you, you can therefore have no particular objections to my cloth and calling. I take it, then, you do not object to my company."

"Apart from your cloth and calling I have no objections to your company—indeed, I could even imagine myself grateful for it. It is a lonely business, this dying." He sighed and turned away wearily, only to look round again with interest at his visitor. Something about him pleased him very much,—the look of strength in the great, well-knit frame, the suggestion of power in the massive head and clear commanding eyes; the look of kindness on the dark face.

"What makes you think you are dying?"

"I feel weaker every day and every hour, and I know my life is slowly flickering out. If death were not such a horrible thing," and he shuddered, "I should almost welcome it, and the merciful oblivion it brings."

"Oblivion? Death is but the portal of the life eternal, where your soul will live forever in the full activity of all its wonderful powers. Death has no power over the soul of man," said Father Louis.

"Death is annihilation. I do not believe in the existence of a soul; all such childish superstitions are hateful to me, so I beg you to spare me the mention of them."

The priest smiled sadly. "As a matter of fact," he said, "do you believe in anything at all? You say you would be grateful for my company, but I fail to see how we are going to entertain each other if we can never get on common ground—I might say solid ground—for negation is ever in the swamps, and the pursuit of your will-o'-the-wisps of 'don't believe' is a very undignified occupation, and one in which I never engage. If you *have* any beliefs, suppose you begin by stating them—do you believe, for instance, in your own existence?"

"I am unpleasantly conscious of the fact just at present," said the sick man ruefully, as he raised himself painfully to relieve an attack of coughing. "My beliefs, as you call them, if I have any, are purely in the domain of science, and between science and all religions which teach the belief in God as a Creator, or first cause, there never can be any agreement or common ground."

"Indeed," said the priest quietly, "that is quite a new idea to me. I have been an ardent disciple of science all my life, and so far I have never been able to discover any antagonism between true science and the religion I profess. I say true science for, mark you, there is a false science, between which and the Christian teaching there is a great gulf fixed; for it is a false science that denies the existence of a God and the immortality of the soul; which argues from reason to unreason, from order to chaos, from purpose to an unknowable and undesirable goal."

Mr. Maitland laughed scornfully. "I see," he said, "your scientific researches are limited to such theories as will come into line with your religion. That is a very convenient attitude of mind."

"Not at all," said Father Louis cheerily. "I am ready for any

theory you like to bring along, and to follow it as a theory, as far as it will take us. We know just how far that is; at the portal of death they all fail us, leaving the materialist in baffled contemplation of his atom, which, as we are now told, shows signs of breaking up into stuff which is not ordinary matter. It seems that we don't know so much about the atom as we thought we did. Evolution, too. In Darwin we should have had a master builder if he had but sought and found a solid foundation for his fine temple of thought; if he had but built on the firm rock of truth; but no, it was the old story of a house built on the sand, and already the advancing tide of scientific knowledge is washing it away."

"Never!" said the invalid warmly.

"Yes, indeed," said the priest quietly; "evolution has had its day—scientists have already dropped it with the old verdict of not proven."

Mr. Maitland stared incredulously. "You have not been reading much lately," suggested Father Louis, in answer to the look.

"No, not much, but I was not aware that I had fallen behind the times in my views. You will pardon me if I say that I find some difficulty in taking your sweeping assertions quite seriously."

"I don't think I shall have any difficulty in proving to you that Darwin's theory as far as man is concerned is quite discredited in the advanced realms of science. Zoology, as it widens the field of its researches, becomes more firm in declining to produce man's progenitor in the genus ape; the very dryest bones of palæontology refuse to give even a suggestion of that missing link of the Darwinian chain.

"Psychology, too, has a word to say on the subject, which must be listened to nowadays. It is a word of disapproval, and an emphatic one at that. It seems to me that for the last half century scientists have been following a barren quest—they have been questioning matter where they should have looked for mind, the mind in the universe, the divine plan, the Creator working in His own Creation; some of them are already beginning to find this out for themselves."

"I am not in a position to disprove anything you say, Father," said Mr. Maitland, after a pause; "you make it very evident to me that I have dropped behind in the race, but you know I am bound to suspect you of taking a one-sided view on such matters."

"When you are stronger I will bring you some of the latest re-

ports I have from various centres. You can then form your own views. Like yourself, I have dropped behind. Indeed, I have long ago dropped out of all active pursuit of science. I used to know all that was stirring. I ran about Europe a good deal in my young days, and I met most of the great scientists of my time. I have several very dear friends among them now, and they keep me supplied with the newest literature, which, by the way, I don't very often read," he added, laughing softly.

"But, Father, how could you give it all up and bury yourself in a monastery?"

"Do you think I am buried? I mean to prove to you that I am very much above ground, and very much alive. I am going to see your doctor this very day and find out from him if you are suffering from anything else besides extreme weakness, and give him my own opinion for what it is worth."

"He will tell you I have consumption."

"I don't think he will. I am a doctor myself—I studied medicine in London, in Paris, in Berlin and in Vienna, and I used to think in those days that I knew something of tuberculosis. Anyway, I have come here to help you, and I mean to do so. Will you suffer me so far?"

"Whether or not, I imagine you mean to have your own way," said the invalid, smiling, "and I shall always be glad to see you; for the short time I am to be here, it is not worth while quarreling."

"I shall see you again to-morrow," said Father Louis, as he rose to go; "I mean to save your body and soul, my friend, in spite of all your 'don't believes,' so good-bye for the present."

On his way out he paid a visit to Priscilla in her kitchen and said a few words to her which brought a grateful happy look into her eyes. The three children were waiting for him just outside the gate. Elsie had told a marvellous story to her brothers on their return of the great, big, huge *'normous* man whom God had sent to help them. She was given to piling up her adjectives, and for a little one she had rather a copious vocabulary of them.

"How do you do?" said Hubert politely, advancing to the stranger with outstretched hand.

"Ah, Hubert and Reggie, I suppose," said Father Louis smiling; "very glad to make your acquaintance."

"Did God get our wireless telegram?" asked Reggie. "We sent it the best way we could, but of course we were not sure it was all right."

"It must have been all right, for God sent me to help you."

"And have you really come from the other side of the stars, and do they all wear these kind of clothes there?"

"I have not been there lately," said Father Louis, "so I cannot say; I am living at Redland Manor just now, so it was not very far to come."

"And does God know you, then?"

"Yes, I am His servant. Now I wonder if you or Hubert can show me where to find a good carpenter in the village, who could mend a barn floor."

"Oh, I know where the carpenter lives," said Hubert, "I will take you there; "he's an awfully clever man—he mended our wheelbarrow."

The village, which was rather less than a quarter of a mile distant, was called Veerse. It was a fishing village, and it owned a tiny fleet of brown-sailed fishing boats. On their way thither Hubert volunteered some information regarding the inhabitants of it.

"The fishermen of Veerse are very funny men," he said. "They are very dark and they have very black eyes; you will always know a Veerse fisherman by that and by his short legs. They are not really English, you know; they used to be Spanish at one time. Some of the ships of the Spanish Armada got wrecked here a long time ago, so the men stayed and settled down in Veerse. A lot of them wear earrings, and father says they are Spaniards now as far as their looks go. I like them, but I don't think Priscilla has a very high opinion of them. She calls them 'a lot of haythens,' whatever that means, and always quarrels with them about the price of the fish."

"That's very interesting, Hubert," said Father Louis, adding mentally, "if that is true, Catholic traditions cannot quite have died out amongst them. Here will be a starting point for our apostolic work in England."

A few hours later a messenger knocked at the door of Redland Cottage, where he delivered a can of milk and a big basket. The children crowded round to see the basket unpacked, making appreciative remarks in the meanwhile. There were chickens in that basket, and eggs and butter, brandy, too, and old wine, and big purple grapes.

"*Now* daddy will get better," said Elsie.

"Here be a vriend fur uz," said Priscilla. "The Lard sent he fur zure."

"God sent him," said Reggie; "we asked Him to."

"Ah, didn't I tell ee zo? Ther's allus a vriend fur ee in the Almighty, an' they be vools, zo they be, as Bible zayeth, as zay in ther' hearts ther' be no God."

It was in such remarks as these that Priscilla was wont to express her indignation and disgust at the atheistical attitude of her sick master. It was in direct disregard of his expressed wishes that she had told the children to ask God to befriend them, and until then she had never known how complete was their ignorance of all religious ideas. He had said to her once, "You must please keep all your religious claptrap to yourself. I don't want my children to know any of the silly superstitions you hear in your churches."

"But their zouls," she had protested, "their dear little zouls!"

"There is no such thing as a soul, my good woman, they haven't got any 'dear little zouls,' as you call them."

"I don't vind them no different from other children as *have* zouls," she answered dryly; "bless ther little hearts; thee won't vind I a tellin' them up a tale like that."

"You will please say nothing whatever on the subject," was his final word.

JESSIE READER.

(To be continued.)

LOUIS VEUILLOT.

FROM 1855 TO 1869. (1)

THE history of the fourteen years between 1855 and 1869 is almost the whole of the history of the Church at the time of Napoleon the Third. In that period Louis Veuillot appears under many various aspects, though always actuated by a singleness of purpose in all the actions of his life. He was a strictly Catholic writer, capable of any task, but in reality pursuing only one. With the arms of justice he strikes right and left; on the left his natural enemies, those of Jesus Christ and His Church; on the right the adversaries whom it was so trying for him to face, for they were champions of the same cause, which they considered jeopardized by his attitude, overlooking the fact that their method was far more compromising, for, unawares, they were playing into the hands of the enemy. Over and above all this, the Government, at first conservative and Catholic, had by degrees drifted into revolutionary ways, and he had to fight it after having loyally upheld it. His weapon broke in his hand and he was out of the fight for seven years. From January 29, 1860, until February 19, 1867, the *Univers* was suppressed. Achilles remained in his tent, not sulking, but through compulsion; but while waiting for his sword to be restored to him, which he was to use again with such vigor, his rest was not unfruitful. He called himself an "indoor laborer," but he did good work; it had been easy enough to suppress the editor but quite another matter to condemn to idleness the worker in God's field.

Being obliged to condense, let us outline briefly, from this third volume, first, his attitude towards Napoleon III, then his contest with his fellow Catholics, after which we will take up the easier task of his labors as a journalist and a man of letters.

I.

He was called a courtier and was popularly supposed to be in the pay of the Second Empire. He was decidedly not, for he never received nor would he ever accept anything, not even the red rib-

(1) *Louis Veuillot*, by Eugene Veuillot t III.

bon of the Legion of Honor, which he refused at least twice. Nor was he a courtier. He publicly praised Napoleon the Third as long as it was possible. That was only fair and prudent and loyal. By praising the Emperor for what was commendable he helped to keep him straight, but he did it without sacrificing the independence and the proud integrity of his own character. In fact, he hoped against hope longer than anyone else. That was why he was considered over-confident, credulous, and even imprudent, as he himself later on admitted. But between a generous credulity and a malicious perspicacity a good Christian would not hesitate. As a matter of fact, Louis Veuillot was not credulous at any time; not any more than Montalembert did he forget the past or guarantee the future. And if certain events betrayed his trust, others made it seem justifiable and reasonable. Having reached the throne, could it not be hoped that Napoleon the conspirator, the guilty and almost grotesque adventurer, would remain conservative in his views at least from personal interest, and would favor the Church for political reasons? Moreover, Napoleon was not wicked, and he was known to have faith, an ignorant superstitious kind of faith, it is true, not carried out in his private life, but still faith, such as it was. He professed it outwardly and revealed it in certain phrases, which, coming from the head of the state, were almost equal to official acts. He made promises also which he kept, at the beginning of his reign, and the Church was held in almost as much honor as under the Restoration. In any case, it enjoyed greater liberty. Then why give up all hope? It could be betrayed, indeed, as it was, but it was only right to entertain this hope, and it was generous and wise to proclaim it far and wide.

When evening draws near and the storm gathers, must we deny or forget the glorious sun of the early morning? We are inclined to judge history in this way, contemporaneous history especially. But we should not fail to remember that the date of 1855 was decidedly a glorious epoch. The Crimean War was in progress and was to end triumphantly. It was a war badly waged and barren in results, it is true, but fruitful in moral excellence and Christian in the spirit of the greater part of the army and in certain personal acts of the Emperor. France gathered a harvest of glory and Napoleon the Third was for the time being the arbiter of all Europe. Misfortunes, mistakes, even crimes which were so soon to follow cannot alter the truth of this fact. If the opposing political party

LOUIS VEUILLOT.
PORTRAIT BY J. B. LAFON, 1854.

of the empire did not applaud, it honored itself by silence; to discredit in prose and verse such a renewal of national grandeur required nothing less than the low, revengeful spirit of Victor Hugo. (1)

Louis Veuillot praised this war, not so much for its victorious prestige as for the moral advantages which resulted from it, and which he appreciated as a Christian patriot. It seemed to him a happy diverting of the tide of domestic strife, a dignified reaction against the increasing idleness and the self-seeking which prevailed, a wholesome crisis which would strengthen the souls of men, who, given a chance to become heroic, would at the same time find themselves believers once more. He not only foresaw that this baptism of blood would revive the traces left of Catholic baptism, but he endeavored to convince others of it; he eulogized it in eloquent and manly verse which he never subsequently surpassed. (2) The Sovereign naturally came in for a large share of praise, and if later on the writer could not help but smile sadly on reading his own impassioned words, he could at least publish them again without having to blush for what he had written. At the time they were justified. One could well greet Napoleon the Third with a "Long live the Emperor!" when he rode past, on December 29, 1855, at the head of the spectre-like army returning from the Crimea. (3) It was not necessary to be a Bonapartist to wish him a long life, a life of truth and honesty; it was enough for one to be a Frenchman. It was easy to compare him favorably with his antagonist, the Czar Nicholas the First, who so soon disappeared; who was the gentleman, the religious Slav, the mystic, but the despot and the tyrant. Napoleon could be called "good and single-minded" then, and yet in after time it could be said of him: "When he speaks he lies, when he is silent he plots." It was strong praise indeed, but it was stamped with a freedom from prejudice not unbecoming a generous mind; and if one only remembers the early part of Napoleon's reign, it was not undeserved? The Emperor's utopias, his want of decision, his weakness, his fears, the passions of youth re-

(1) V. Hugo. *Actes et paroles.* (Actions and words). It was for insulting the allied flags of his native country and England that Hugo was obliged to leave Jersey.

(2) ***Mélanges*** (Medleys) 1st Series, Vol. VI, p. 445. Read particularly: *The Marshal of St. Armand, The War, Priest and Soldier, The Return of the Imperial Guard.*

(3) The Return of the Imperial Guard (Medleys), p. 494.

turning once more when they were supposed to have been thrown off—all these were soon to lead the unhappy Sovereign into a course of lying and deceit, but Veuillot was not obliged to prophesy, and why blame him for writing in 1855 what seemed then the truth and what was indeed the truth at the time?

One would willingly linger over this glorious period apparently rich in hopes, but we must proceed, for here the drama changes. At the Congress in Paris, after the war, Cavour comes on the scene. The government of Pius the Ninth is denounced to the European Powers, and that same official France, which was still on guard over Papal territory, was guilty of moral complicity in the act. The clouds are gathering; the "good and single-minded man," alas! is already taking refuge behind the darkness. But still for those who could not read his thoughts there was yet reason to hope for the best, especially as the delusion was fostered by kind words, by actions worthy of a Catholic sovereign, actions only half sincere perhaps—for who can understand the workings of the human mind?—but no doubt palliating, in his eyes at least, his secret conspiracies. At Plombières, on July 21, 1858, he plotted with Cavour for the political overthrow of Italy and the plundering of the Pope. By the end of August he was in Brittany, seemingly on a pilgrimage to St. Anne d'Auray, where he knelt publicly in prayer. It is a little difficult to consider this as cold-blooded hypocrisy. Why could there not have been at certain times a little of Louis the Eleventh in the unhappy Napoleon the Third? God must be the judge! As for Louis Veuillot, he could praise truthfully the religious demonstrations of the month of August, for he had not been asked to be present at the interview in July.

It is not fair, however, to make him appear over-confident or credulous, for long before the great Italian intrigue he had had many a doubt. Even when trying to believe in the Emperor's good intentions he knew him to be ill-advised by many and badly served by a number of officials who were either sceptics or Gallicans, and who dreaded the Church almost as much as the Revolution, or were liberal in the bad sense of the word, holding it right to maintain the balance evenly between the descendants of the Crusaders and the followers of Voltaire. He himself could perceive the dangers of this state of affairs. And so he wrote at this time: "I am beginning to fear for the Emperor and for ourselves, but even more for the Emperor than for ourselves." (1) Two years earlier he had written

(1) A. G. de la Tour, 15th of May, 1855.

to the same correspondent; "I am afraid that Europe, which would not have the alliance of Bonaparte against the Revolution, has prepared for itself the alliance of Bonaparte with the Revolution" (1) And in 1857, blaming the Prince's entourage; "I fear our Charlemagne will do even worse than fail." (2)

This certainly shows no lack of foresight and still less was there a want of courage and self-denial on his part. Notwithstanding officious advice from the ministry and warnings from men high in office that suppression might follow, notwithstanding the fears of cautious friends, who begged of him not to compromise himself, he carried on unwaveringly the war against the assailants of the Church. As for the Emperor, he spared him and did not stint his praise where praise was due. To the Catholics who were for opposition, no matter what might happen, and to those whose judgment was sound but embittered, he said: "Must the evil he does keep us from praising the good in him?" This was the wise course to follow, and showed a generous independence equally incapable of flattering the party in power or its enemies, a loyal tactfulness which was trying to keep Napoleon in the right path by recognizing what he did in that direction. Napoleon the Third was not a Nero, but Veuillot's attitude toward him recalls what Tacitus ascribes to Burrhus. That honest pagan praised in public the slightest good actions of his imperial pupil while deploring in secret the first revelation of his evil disposition. (3) Would he have done better if rancorously and in virtuous indignation he had loudly denounced his master to the world? Would it have been better for Louis Veuillot to proclaim on the housetops before there was any real evidence: "Catholics, we are being deceived, we are deserted, we are betrayed!" Would it have been right to judge at the risk of being unjust? Would it not have driven the Emperor more quickly to the acts which eventually were to be his undoing and that of France? It is at least an open question.

The hour of the disclosure was drawing near, and we know how Louis Veuillot remained true to his principles. In the meantime we must relate another instance which had given rise to great hopes. Between the threats of the Congress of Paris and the war of 1859, the bombs of Orsini (January 14, 1858) seemed about to

(1) Letter of the 29th of June, 1853.
(2) To Mgr. Salinis, October.
(3) *Laudans ac moerens* (Tacitus, *Annales.*)

reopen the whole question. Realizing more and more what revolutionary elements were mixed up in Italy with aspirations for national independence, would Napoleon go back to his first policy? Would he break the vague promise given to Cavour? The latter trembled at the thought, (1) and honest people hoped for a return to a conservative and religious policy. In those first days Louis Veuillot interviewed Billault, the Minister of the Interior; he even saw the Emperor himself. From this last meeting, which was confidential and even cordial in appearance, he carried away a doubt as to the true sentiments of the Emperor, when religion was concerned, but believed that at least there would be no betrayal. (2)

There is no reason to regard Napoleon as a dupe. But weakness and fear were about to drive things to the same point as if there had been genuine malevolence. The Emperor had reached one of those critical moments which make one shudder to think of, so grave are the consequences of the blows which he could give right and left as a man and as the head of an empire. But he had been warned by Providence, and if his had been a faith less vague, less undecided, he would have left himself in the hands of God, and then who knows but that his son might be reigning to-day. But the contrary happened: fear prompted his utopian ideas, and the war with Italy was practically decided. That was the end of our Charlemagne, of the man who was "good and single-minded."

A year went by. You can follow in M. Eugene Veuillot or in the *Mélanges* the vacillations of politics at this time, and the acts of the editor-in-chief of the *Univers,* but you will find neither his sagacity nor his courage at fault. You will see him more than any one else mindful of the revolutionary peril inseparable from the war, more far-seeing as to the temporal welfare of the Holy See, and more fearless in speaking of it on all occasions. He is now among the suspects. He is in the opposition, but whose fault is it? Had he changed his policy? People were annoyed with him, warnings were freely given, but he talked on, though his opposition contains no element of personal animosity nor was it partial to any faction. He only drew back at the last moment when he could no longer hope against hope. He noted the reassuring protestations of the Emperor at the beginning of hostilities; he recalled his visit to Notre

(1) Pierre de la Gorce. *History of the Second Empire,* Vol. II, p. 346.

(2) Eugene Veuillot, Vol. III, p. 215.—Louis Veuillot *Mélanges,* (Medleys), 3d Series, Vol. VI, p. 99, etc.

Dame before leaving Paris; the imperial pledge which, after the victory of Villafranca, stipulated and maintained the rights of dispossessed sovereigns, the integrity of the Pope's kingship. At that moment in his heart and mind did he foresee that the Emperor in his hour of victory would allow his words to be belied, that the head of a great nation would descend on the morrow to play the part of an accomplice, then that of a dupe, and finally of a puppet? If he could have looked into that abyss of moral degradation, which I doubt, he was very careful not to say so, and in any case he was right in the course he took.

But events were hastening on, and before long we had to admit the existence of things which the imagination would have refused to suggest. The troubles let loose by the war did not subside; willingly or not the Romagna, as well as the duchies, went over to the Sardinians; the pledges of Villafranca became a dead letter; the word of the Emperor, the word of France, was of no account, for the Emperor himself bemoaned it and was one of those who protested. He called a European Congress purposely to revise the matter, then without even waiting for the humiliating revision he appealed to public opinion in a pamphlet, (1) and to Pius the Ninth in a letter, asking him to bow before the inevitable, that is, to admit that if he, Napoleon, had not been a trickster, he had made promises beyond his power to carry out. Pius the Ninth refused to share in this outrage; he answered the Emperor, and when his answer was not made public he spoke to the world in an encyclical *Nullis certe verbis,* January 19, 1860. On the 28th Louis Veuillot, showing the document to his colleagues, said: "Here is our sentence of death—the paper dies to-morrow." This proved to be true. Translated and printed during the night, the encyclical letter appeared on the morning of the 29th; that evening the *Univers* was suppressed.

Two months earlier it had very nearly been abolished for its boldness in divulging the episcopal protests. But God had decreed it should fall for defending the Head of the Church himself. The noblest end of all, for which it was envied by its Catholic rivals, and, sad to relate, considered too good for it by the irreconciliables, who jeered at Louis Veuillot's former friendliness for the Emperor. They recalled his earlier appeals to the secular power against the license accorded the press; he was told, and it seems he listened to it good-naturedly: "*Patere legem quam*

(1) *The Pope and the Congress,* December, 1859.

ipse laudasti." (1) One likes to think, nevertheless, that after the first bitterness of feeling he was satisfied with his generous and forbearing confidence. One can abuse a good and sound law, and can turn it against its original purpose, just as one can use for murder the very sword which was fashioned for legitimate warfare. As the sword is not answerable, neither is the law less good nor less necessary.

Louis Veuillot was then forbidden to continue as editor of any paper, and this interdict lasted not two years but seven, for *Le Monde,* which continued as best it could the traditions of the *Univers,* always feared to accept, even under a pseudonym, the too easily recognized prose of the former editor-in-chief. As for him, he never gave up the fight, but under what disadvantages did he not labor? He suffered much from this inaction; as some one said, it was the anguish of the prisoner who sees a lackey insulting his mother. He was not allowed to publish from day to day the progress of the Italian revolution and the empire's moral suicide. He was compelled to remain silent at the time of the *fac citius* of Chambery, of Castelfidardo, and even during the convention of September 4th.

Strange things happened. In the audience with the Emperor, February 19, 1858, after Orsini's attempt on his life, Louis Veuillot had begged of him not to side with the liberal political movement, but to exercise his power for the national welfare. In 1867 Napoleon decided not to follow this advice, and so after a reign of autocracy followed a period of liberalism. One of the results of this partial abdication was to restore Louis Veuillot's freedom of speech and bring about the resurrection of the *Univers.* The advice in 1858 had none the less been good for 1858, just as certain repressive laws do not lose their *raison d'être* and their intrinsic value for being wrongfully applied.

We pass hurriedly over the two years which elapsed between the republishing of the paper and the Council of the Vatican. The editor's attitude towards the power which, after silencing him, gave him back his freedom of speech, is changed. Of course there was

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(1) "Obey the law of which you yourself approve." This from the wise M. Foisset (R. P. Lecanuet, *Montalembert,* Vol. III, p. 215, 216, note). Crétineau—Joly in his usual original style, said at this time to a friend: "Our defunct Veuillot cries out from his grave: 'That man (Napoleon III) has betrayed my trust in him.'"

no feeling of confidence. How could that have been possible, the "good and single-minded man" having proved false? Caught in his own trap, deceived in his hope of keeping a revolution in check by flattery, weak from all his past concessions, undecided, tired, and ill even, he struggles and eventually drowns. Louis Veuillot is too intelligent, too generous-hearted, too good a Frenchman not to hold out a hand to him; but it was the hand of an honest man, not that of a friend, much less an enemy. Comparing the desertion of Rome to that of the Sonderbund in 1847, he says of it: "When governments have overstepped the mark they lose their natural defenders. They are not conspired against, they are not attacked, they are tolerated; but their fate is not of public interest. Old age comes, troubles increase, a blow is given and they succumb." (1) These lines, though aimed directly at Louis Philippe, sum up with great accuracy the attitude of Napoleon the Third and the feelings of the journalist towards him. The Emperor's fate only interested him now as being, whether or no until further developments, the fate of France. As for the man himself, it is easy to see that he was of no account to L. Veuillot. According to him, the aim of the Imperial government, its right to be, its very name, its duty to God and the people, was primarily to prevent the Revolution. Napoleon the Third missed that object through his own fault, and he was not strong enough to return to his first principles. With the same sense of justice, the same nobility of mind of former days, Veuillot will praise Napoleon when he looks back, when he tries to retrace his steps. He will give him credit for Mentana, for instance, without overlooking, however, that this victory *in extremis* was won almost in spite of him. And he will continue to warn him, showing him plainly the danger he is in. The Imperial structure is tottering and L. Veuillot does not try to hide it. Evidently without a ray of hope, and certainly without a particle of enthusiasm, he tries to prop up this ruin, solely from a sense of duty as a patriot and a Christian. When the *coup d'état* was imminent he tried to rally all honest men around Louis Bonaparte, the only possible leader just then. "To-day" (August 3, 1869), he thinks, "it is absolutely necessary for a reconciliation to take place. The general good is at stake; to recriminate is useless, and to seek revenge would be dangerous. In politics, as well as in everything else, good Christians

(1) Consequences of the desertion of the Sonderbund, November 2, 1867.

forgive, and when the time comes, that is, when they are strong, men of sound judgment proclaim an amnesty." This was his last word on the subject, and it is a credit to him. Silenced for seven years he does not revenge himself, he forgives; betrayed by the Emperor's desertion, he thinks of nothing but what will prevent the ruler from being deserted in turn. In reality he never served this master, and much less did he ever flatter him; Veuillot knew but One Master. So long as Napoleon the Third appeared to follow the Master of masters, Louis Veuillot followed Napoleon the Third of his own free will; but the moment the Emperor failed in his allegiance to Jesus Christ then Louis Veuillot felt justly released from any obligation, and he was right in doing so. Compelled by his position as editor to take part in the politics of his time, you will never see him either a Bonapartist, an Orleanist, a Republican or a Legitimist in the positive, the bigoted sense of the word. He is throughout the purely Catholic churchman, the true and perfect defender of his country. In the history of the nineteenth century, there is certainly nothing more startling and at the same time sadder than the mistakes of Napoleon the Third and the catastrophe of the Second Empire; but throughout this heart-rending episode is there anything truer, more sincere and noble than the attitude of the great Christian editor, Louis Veuillot?

II.

"It is a well known fact," he wrote in 1869, "that the *Univers* is generally hated by all other papers. Like another Ishmael, although a son of the true Spouse, it was born to fight; every hand being raised against it, its hand is raised against every man's. Some people will think that I am responsible for this, but this condition existed in fact before I came; I will not deny though that it may have had some attraction for me." (1) But we must not attribute to him a love of fighting for the sake of the fight itself. The fact is, that loving the Church with absolute devotedness, he thereby accepted a life of conflict, including the sorrow always so bitter to him, of seeing more than one Catholic, episcopal and sacerdotal hand raised against him, this being the inevitable result of human complications, a misfortune peculiar to troublous times like his.

(1) Memoirs pour *l'Univers*, January 29, 1862 (Mélanges) 3d Series, Vol. III, p. 304.

LOUIS VEUILLOT.
HELIOGRAPH BY DUJARDIN.

During the fifteen years described by Eugene Veuillot, the war of these Catholics was active and rough, until the time of the Council, when it came to an end as much as it ever could in this world. The reasons for disagreement were numerous, as were also the complaints against the editor-in-chief of the *Univers,* causing some of his natural allies to take up arms against him.

First there was Gallicanism. Sickly and slowly dying, yet the old prejudices were entrenched and gained strength in being supported by a few bishops. In Paris particularly, more than one Abbé fomented the barely concealed enmity of Mgr. Sibour, and were applauded by free-thinkers for attacking the ultramontanes, and so prevented, to the best of their ability, the desired return to that perfect union which redounds to the honor and the happiness of the Church of France in the nineteenth century. And as the *Univers* held the Papal flag aloft proudly, it was easy to see why the blows rained down on its writers.

To the Gallicans were added the parliamentarians who had been silenced by Imperial decree. Louis Veuillot for one, was not sorry not to have to listen to them, and he says so freely and a little maliciously perhaps. That was another cause for finding fault with him.

There was more besides. Among these malcontents could be seen the rise of a new Catholic liberalism. Angry about their extinct political freedom, having very little confidence in the protection with which Napoleon the Third officially shielded the Church, incensed besides at the sometimes naive and even enthusiastic loyalty of a friend or a contributor to the *Univers,* they managed unconsciously to get at times on very slippery ground and to revive by degrees the old thesis of Lammenais. Their ideals were soon to be expressed in phrases as vague as the ideal itself: "A free Church in a free State." Veuillot's would be: "The Church in its proper place in a State officially Christian." On the one hand something after the manner of American tolerance, on the other a return which he always devoutly hoped for to the ways of Constantine, of Theodosius, of Charlemagne.

Moreover, what will not ill-will and personal antipathies do to excite dissenting minds! Would de Falloux ever forgive the *Univers* for having opposed the law of 1850? or Mgr. Dupanloup for the *Univers* not allowing itself to be suppressed in 1845? or Montalembert for its refusal to follow in his footsteps when he broke with the

Empire, as it had followed formerly in the fight for more freedom in education? Mere human frailty all this! Even the Saints have shown something of this weakness, and we are sorry to admit that this spirit exists in Christians whom we would have such pleasure in otherwise admiring.

Finally there was another class of adversaries still more likely to try the patience of this militant Catholic: I mean those professing moderation. There is no doubt that true moderation in all things is an excellent virtue. It means prudence, kindness, great presence of mind and an absolute control over one's feelings, one's disposition, one's excess of zeal even; it means also complete self-denial, in other words, wisdom, honesty and godliness. Did Louis Veuillot ever fail in any of these virtues? In the twenty volumes before us it would be difficult to determine the number of words which were somewhat cutting, the number of sarcastic remarks contained therein, and to determine proportionately if they are to be found in greater number in Veuillot than in St. Jerome, for instance. He himself has admitted being guilty of several, and it did not require this avowal on his part for us to make sure that in thirty years of polemics there were bound to be quite a few. Let him who likes plead the fierceness of the fight, the character of the office he held, which was not supposed to preach, to reclaim and convert, but solely to repress the impertinence and often evident ill-will on the part of the enemies of the Church, to dispel the illusions of its friends and induce them to throw off their indifference; but it is easy to realize how the great editor must have been annoyed and weary of this incessant advice to be moderate, when there was anything but moderation in the way it was given him. Imagine for a moment an officer on duty having orders to keep in check and to disperse a mob of furious incendiaries, and yet who would be haughtily told: "You will be punished if you dare touch them." I forget which Roman Emperor took it into his head to fight in public with some cripples picked up here and there for the purpose. While the imperial gladiator pierced them with arrows, he allowed them to pelt him with sponges. Between 1855 and 1869 there were scores of really good people who believed the Catholic polemist should retaliate in this way. He was to be riddled with shot; but he was warned to be moderate and had to fling roses at his opponents. That would be too much to endure for even a martyr; it might be possible for an

apostle by profession, but according to Louis Veuillot it was too much for an editor, and surely no one could blame him.

In the seventh volume of his *Correspondance,* you will find a number of very interesting letters addressed, in 1842, 1843 and 1844, to the dignified M. Foisset, a wise and gentle writer if ever there was one. Veuillot at that time was just taking up the profession of polemics in the interest of the Church, and to those who were worried over his biting words he answered with great docility, with admirable humility in fact. He admitted being too sharp with his pen and apologetically gave as an excuse his want of knowledge (sic), the headlong character of the whole business, his personal knowledge of the trouble of people who were deprived of their faith, the impertinence of sectarians and the indifference of Catholics. He promised to try to bridle his pen, to restrain his words; though he had good reasons to strike and strike hard. Convinced that he was specially adapted to this work, and possessing a conscience which made him dread less being excessive than cowardly, he said: "I would rather have to account to God for an excess of zeal than a want of zeal; I may go to purgatory for my warmth, but I would surely go to hell if I were only lukewarm." Ten years later you will not find such avowals on his part, and such frankness in admitting his mistakes; as for the wise Foisset, he will not be asked to give his opinion, his vote having decidedly been thrown to the political adversaries of Louis Veuillot. Are we to think that, with success and power, self-conceit came to the journalist? We have no right to do so. But experience taught him by that time in what that moderation consisted which was so often urged on him; how much it contained of natural diffidence, human complacency, personal interest and a latent dislike for well-defined situations and the whole truth. He understood better now the men who pretended to be charitable—"Charitains" he called them when speaking to his intimates—who gave sugar and honey to the enemy but vinegar and gall to the friend because he frightened and restrained, and because he might compromise them even in the eyes of the world if they did not hasten to disown him and find fault with him openly.

Peculiar people, they! less afraid of their enemies than of the champion of the cause; they try to unnerve him, are even eager to give him up, so as to save their own skins. What is needed most by the moderates belonging to this party—and they are legion—is a greater pride in their religion. They are believers no doubt, for in

desperate cases they would sacrifice everything for their belief, at least we like to think so, but in the ordinary actions of life, their faith is mean and timid; it likes to express itself in an inoffensive manner to be on the side of public opinion; it cannot stand out as the exclusive truth, as the absolute rule of conduct, the sovereign right. Deficient in knowledge and appreciation of its own power, it has not enough pride, it does not respect itself or God enough. From this arise its distrust, its annoyance, its anger even against those whose convictions are strong, courageous and unflinching, who raise the standard aloft and never surrender. Now Louis Veuillot was one of these. Ever since his conversion, his second baptism in 1838, he had been endowed with a wonderful and at the present time a rare gift: intense Catholic feeling and Catholic pride. Without arrogance, however, for he knows this is not due to any merit on his part; without contempt, either, for the laggards whose only wish it is to bring them to the heights he himself has reached; he is confident of being in the right, and in the light, amongst the elite of humanity; he has a sense of duty in which he will never be found wanting. The Mohammedans said of St. Louis when he was a prisoner: "We have never met such a proud Christian." In a way Louis Veuillot may share this glorious honor with his patron saint. It was given to him to revive in a great many this pride in the holy cause; and in this perhaps lies his greatest merit. But let it be well understood that he paid dearly for it.

Let it be understood also that in this description of the moderates, the *charitains,* the term is not applied to the most illustrious of his adversaries, Montalembert, for instance, or Monsignor Dupanloup. They were also proud Christians, but is it not sad to find that personal grievances, and even passions, if we must say it, should have led them sometimes to side with timorous minds, and even to blame the editor for the energy of his convictions and his polemics, which energy they themselves wished to be credited with?

What with personal antagonists, parliamentary Gallicans and both the timid and the bold spirits of the school of moderation, we can see how many enemies he had to contend against, even among Catholics. The biographer's task was to describe their attacks and the undaunted resistance they met with. We have not here to enumerate, no matter how rapidly, the little and the great battles which took place. But at least we can say, in all justice, that Veuillot was seldom, if ever, the aggressor. Would you call aggression

his clever comments on the reception of Monsignor Dupanloup at the Academy (1854)? He emits a few literary and decidedly courteous flashes of wit in the direction of the new and "venerable" member, endeavoring to separate him completely from the officious scholiasts who surrounded him. Still less did he give provocation to Lacordaire when the distinguished Dominican in his *Notice sur Frederic Ozanam* let it be understood that the *Univers* was not worthy to do battle for freedom in education. Surely the editor-in-chief had reason to speak in his own defence, for he was without doubt the one aimed at, although no one deigned or dared to name him. It was the first time, it is true, but it will happen so often in the future as to make it habitual. Just about this time the *Correspondant* rose once more and began a career which was to be glorious, and which is still so, thanks be to God. Its editors and its readers begged Louis Veuillot for help and advice; he, taking them at their word, urged a more energetic and militant attitude. Did he not foresee, or would he not allow himself to foresee, that for a period of fifteen years this great and clever Review would be hostile to him? But did it matter? The advice was good in itself and did not suggest an enemy.—He had to be on the defensive once more when he answered M. de Falloux for accusing the *Univers* of having compromised the Catholic party to its downfall. Truly whoever without prejudice goes over these grievances and quarrels between brother editors will be astonished to find almost always on the defensive the man who is supposed to be a sower of discord and always provoking a fight.

During the summer of 1856 there appeared a small octavo called "*The Univers passing judgment on itself.*" "A shameful article," said the Nuncio, Monsignor Sacconi; "an anonymous piece of work supposed at first to have been written collectively, then indorsed by a priest who gave it out as his composition, even defending it before the courts, where it escaped complete condemnation, thanks to clever pleading and a legal technicality." M. Eugene Veuillot has proved pretty clearly that the aforesaid priest only shielded the Bishop of Orleans, the real instigator of the article and the only one responsible for it. But we need not follow the biographer in this controversy; it is too disagreeable. Let us admit, however, that in the absence of positive evidence, his thesis has probability on its side. And what is more in his favor is the silence observed by Monsignor Dupanloup's historian regarding this episode. M. L'Abbé, after-

ward Monsignor Lagrange, could not have ignored the suspicions raised against his hero, and in that case he had, it seems, but two things to do: either try to justify this libel or else assert that the eminent bishop had no connection with it.

From wherever it came, the attack was most violent and the passions it roused might have made it tragic; it brought itself into disrepute through this very violence. Did they not pretend to prove by documentary evidence that between 1845 and 1855 the *Univers* had encouraged demagogy, Fourierism, political atheism and a number of other things? Fanatical as to liberty, a sudden change had made it fanatical as to authority, besides being all through these peculiar recantations always sophistical, insulting, vulgar, crafty, et cetera. As for Louis Veuillot, he was made to appear as the rival of Danton, of Aretion even. In short, the patrons and partisans of such a paper were either confederates or dupes, and this was said to them in decidedly plain language, while overlooking the fact that, included in this alternative were a great many bishops and even the Pope, who two years earlier had urged them to uphold the *Univers*.

It is a well-known fact that throughout this furious assault the editor-in-chief personally had little to say. In his *Mélanges* is found a very brief statement of the affair, and there is a sort of partial refutation from the pen of M. Eugene Veuillot. On the other hand, we find letters from at least thirty bishops who evidently accepted openly the part of accomplice or dupes which had been assigned to them. At their head was Mionsignor Parisis, the great ecclesiastical leader of the day. In writing to a paper which indorsed this libel, this prelate declared that "the suppression of the *Univers* would be a public calamity as far as religion was concerned." And as some people permitted themselves to compare his letter to a lawyer's plea, he replied that he had spoken as a bishop, and he was not afraid to designate as "a great Catholic institution" the paper which some dared to call a disgrace and a peril to Catholicism. Shortly after this, Pius IX, in his turn, authorized a religious to report to Louis Veuillot these words: "I read the *Univers* and I like it." Was he a dupe and a confederate also?

It was the biographer's duty to delve deeply into all these unpleasant details and show us how far men may go wrong when blinded by their passions. As for us, let us look at the work done by those who were being slandered with such ungovernable violence. Again and

again they only defended themselves, and it is easy to see at a glance on which side were justice, moderation and honor.

Among the Catholic adversaries of Louis Veuillot was Montalembert, more deeply incensed or more implacable, it is said, than any of his enemies. We doubt it. But considering his distinguished services, considering the old fraternity of the pen, he is, to say the least, the one we regret most to see entering this new path and assuming this attitude. But right here we must admit our perplexity. At the time Montalembert seized every opportunity to strike the *Univers* and its editor-in-chief, though his shafts were levelled at an adversary whose name was not given. And in his turn Veuillot, wearied beyond words, considered it due less to himself than to the cause, to give a thorough explanation, which, from its very nature, was equal to a death-blow. On re-reading these forty-five pages, we find they are a work of art, such as was his *Relation sur la Quiétisme,* for instance, but a work of art less to be deplored. There are no personalities, there is no doctrinal discussion waged on the score of private facts. And moreover the editor is not the aggressor. Montalembert is the one who does not wish the Catholic Church to be held responsible for Louis Veuillot's views. Louis Veuillot, in his turn, wishes it well understood that he is in no way answerable for Montalembert's ill will. At any rate, the two champions meet here on common ground, but their weapons are not the same; those of the editor have the advantage of being the keener, from the very fact that he names his antagonist and attacks him openly. Does passion or revenge make itself felt in the blows given? Possibly some details might be softened down, but taking it all in all, one cannot fail to be impressed with his dignified manner, his fairness which gives warning with stern precision, but without anger or bitterness. Supposing Louis Veuillot had been a saint in the true meaning of the word, would he have written these forty-five pages exactly as he did? Very likely not. But as Montalembert, in the course of his life militant, has asked more than once to be allowed not to be altogether a saint, it would be rather unfair to refuse his adversary this privilege also. And judging now, some distance away from the sound of battle, one would prefer to have been Veuillot rather than Montalembert, on more than one occasion. And what are we to believe in this instance? While admitting even that the editor's statement was not altogether blameless, still it

seems a lighter load to carry on one's conscience than the virulent attacks made upon him.

But it is not for us to decide which one deserves a longer term in purgatory for the quarrels of long ago. Let us picture to ourselves instead these two great men reconciled in God, and smiling perhaps at our efforts here below to be perfectly fair to both.

At the same time M. Eugene Veuillot has yet to give us the last and decisive passage at arms between Catholics in regard to the Council. Only after this and by its light can we make out the balance sheet of the two parties. For one thing, we are even now convinced that if Louis Veuillot raised violent and sometimes bitter contentions amongst the faithful, there was decidedly much sympathy with his views, a sympathy leading to enthusiasm, or, still better, to profound gratitude and love. It is said that one day some exasperated adversary made the following remark: "That Veuillot! He has none on his side but the Pope." Whether this was really said or not, it would be in any case but half the truth. Cousin said something even better than that: "Veuillot has the Pope on his side and grammar also." Now, we can be sure that, leaving grammar out of the question, the Catholic editor would have been satisfied to find himself alone with the successor of St. Peter against everybody else, with the man whose approbation means more than any other, because it is a surer guarantee of being God's also. And it is true that Pius IX was always for Louis Veuillot, or rather that Louis Veuillot had the honor and the happiness of knowing that he was always at one with the Pope; always blessed, helped, encouraged and approved by him; not in all his sayings, to be sure, but in the general trend of his thoughts and his polemic. He was even consulted at times, not of course as a theologian, but as a true and responsible witness of the false doctrines in vogue at the time, and the general condition of the popular mind. No one ignores to-day that as far back as 1852 Pius IX was planning a *Syllabus* or catalogue of modern errors, and that even at that time Louis Veuillot had been asked to contribute secretly his share of secular information towards this document. And in this way did the Head of the Church honor him whom a great many believers, and some notable ones amongst them, were accusing of being a disgrace and a plague to the Church. This alone no doubt was very comforting to him. (1)

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(1) In the beautiful ending of the *Parfum de Rome* addressed to his brother, Louis Veuillot, who truly can never be accused of not telling the

But having the Pope on his side, he had of necessity those who were submissive to the Pope, and by his personal magnetism he increased and emboldened that body of Catholics especially. Some bishops did not like him, a few tried to crush him, but others again stood by him, even calling his work "a great Catholic institution." For a few priests who tried to hurt him with their pen, the great majority of the secondary clergy admired him, if not as a chief, at least as a standard-bearer. In making them prouder of their religion, he had, without trying to do so, made them prouder of themselves. If distinguished and honorable men fostered any suspicion or grudge against him, we need but look back on the days of our early youth to recall with what loud acclamations he was hailed as the champion of Truth. To inspire great love and intense hate is not given to every mortal; he was passionately loved, to his honor be it said, by those who loved the Church above all, above personal interest or party policy, and in that case do not let us pity him for having fought and suffered.

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truth, sums up in the following words the decision of Pius IX on the two incidents spoken of in this article: To oppose all dangerous conciliators and show a generous equity towards the political power. "You know his words to us on several occasions. I have written them down as so many oracles and they have been our rule of conduct. If we have not been as mild in our policy as he might have wished, if we have failed in this sometimes unconsciously, sometimes under the stress of indignation and again through necessity, we never at any time adopted a course of action of which he would have disapproved. He does not blame us, thank God, for the two things most people accuse us of. He does not condemn our rebelling against the drift of the modern mind, the reconciliating thesis between Jesus Christ and Belial. Neither does he disapprove of our sincere acceptance of the political situation in 1851, and our great wish to see the two Powers at peace with each other. You know how he has asked me before this, not to be hostile without cause, with the one aim in view of winning worthless applause, a weakness which he called contrary to Christian loyalty, and he also told me to be careful not to conceal the good, but even to look out for a chance to praise . . ." (*Le Parfum de Rome*, 3d edition, Vol. II, p. 326.)

GEORGES LONGHAYE, S.J.

Etudes.

OUR LITTLE LIFE.

(Imitated from the French.)

I.

Our life is hard:
A little love, a little scorn;
A little kiss for love's reward;
And so—good morn!

II.

Our life is vain:
A little work, a little play;
A little pleasure, also pain;
And so—good day!

III.

Our life is brief:
A little dark, a little light;
A little joy, a little grief;
And then—good night!

OUR GREATER LIFE.

I.

Our life is high:
With prayer and Sacrament
Along our road,
We climb the battlement;
And there find God.

II.

Our life is sweet:
To hearts of honest will
Sweet peace is given;
We here have faith, until
Earth turns to Heaven.

III.

Our life is long:
Its measure is not days,
But zeal of souls, that see
Their works of love and praise
O'erflow eternity.

J. T. DURWARD.

EDITORIAL.

THE INDIANS' OWN MONEY FOR THE INDIANS' OWN USE.

In the discussion which the Indian Rights Association has started about the right of the Indian, or rather of his guardian, the Secretary of the Interior, acting under the instructions of the President, to apply his own moneys to his own advantage, the following words of President Roosevelt leave no room for misunderstanding or cavil:

"There was, in my judgment, no question that, inasmuch as the legal authority existed to grant the request of the Indians, they were entitled, as a matter of moral right, to have the moneys coming to them used for the education of their children at the schools of their choice. Care must be taken, of course, to see that any petition by the Indians is genuine, and that the money appropriated for any given school represents only the pro rata proportion to which the Indians making the petition are entitled. But if these two conditions are fulfilled, it is, in my opinion, just and right that the Indians themselves should have their wishes respected when the request that their own money—not the money of the public—be applied to the support of certain schools to which they desire to send their children. The practice will be continued by the Department, unless Congress should decree to the contrary, or, of course, unless the courts should decide that the decision of the Department of Justice is erroneous."

The discussion about this use of the Indian tribal and trust funds, though carried on with heat and a recrudescence of old-fashioned religious rancor, has served to clear away some of the confusion with which certain people feel bound to cover every question connected with the action of the Catholic Church or its agencies. Thus, it is now plain that the moneys in question are not public moneys; that they are not appropriated for sectarian purposes; that they may be given for education in mission schools without implying a union of Church and State, or without overturning any settled policy of our government. The whole question is simply this: Shall an Indian parent have the right to use his own money in the education of his own children in the school of his choice? The Bureau of

Catholic Indian Missions has always contended, in cases where Indian tribes have funds of their own, whether these be in the United States Treasury drawing annual interest, or appropriated annually by virtue of treaty stipulations growing out of lands or rights which the Indians have ceded to the United States, that the Secretary of the Interior, who is authorized to expend these moneys at his discretion for the benefit of the Indians, may, since education is of the *greatest benefit* to the Indians, expend such moneys for such purpose; that in so doing it is a matter of indifference as to whether he pay for the education of the Indian wards in a school-house that is painted red or in one that is painted white, that is situated on the north side of a public thoroughfare or on the south, in a school taught by teachers appointed by the Government or by teachers appointed by the Protestant Churches or by the Catholic Church. The Bureau has contended further that in cases where Indians desire to educate their children in mission schools, the Secretary of the Interior not only may, but should, in consideration of his wards' wishes, pay for the education of such children in mission schools out of the tribal funds. The greatest objection urged against this contention of the Bureau was that the Indian funds are held in common; but at the same time the admission is made that if the moneys were apportioned out to the individual Indian, then the individual Indian would be free to pay for the education of his child in whatever school he might desire to patronize. The position of the Bureau was that if the individual Indian after the apportionment of the funds, would be free to use such moneys for education in sectarian schools, the Secretary of the Interior had a right to use a portion of the general fund for the same purpose while the funds were yet held in common. The President and the Attorney-General recognized the justice of the Bureau's contention, and accordingly the contracts which have so disquieted *The Outlook* were granted. As a matter of fact, the Indian Department has all along practically admitted the legality of such contracts, because even after the contract system properly so-called was discontinued, it has without interruption supported the two Catholic schools on the Osage Reservation out of Osage tribal funds. It seems strange that during all these years neither the *Outlook,* the *Evening Post,* nor the *Springfield Republican* has taken offence or alarm at what they please to term "a mischievous appropriation."

In the case of the Osages and the Quapaws, the Indians, by act

of National Council, requested that their funds be used in this manner. The Menominees expressed themselves favorably in this matter by a petition signed by nearly two-thirds of the tribe. In the case of the Sioux and the Northern Cheyennes, acting on the advice of the Indian Office itself, petitions to this effect were obtained only from parents who actually patronized Catholic schools. It would have been possible to have obtained much larger petitions; in fact, the Bureau received the proffer of several thousand names, but with a view to causing as little friction as possible, no effort was made to secure other than the signatures of parents actually patronizing Catholic schools. It should be borne in mind that the Sioux Council is no longer recognized by the government, and consequently no action that it might take could have any legal value; that the *practice* of the government in expending the tribal funds is to do so without consulting the Indians at all. For example, not to enter too much into detail, the Government schools among the Osages and Menominees are paid out of the Indian funds, as are also the agency employees among these two tribes. The fact that the Sioux Government schools are not supported out of the General Indian Educational Fund appropriated annually by Congress clearly indicates the manner in which the government disposes of tribal funds, and is a complete justification of the action of the Indian Department, regardless of the manner in which the wishes of the Indians may have been manifested, in granting contracts to the Catholic Church, and also to the Lutheran Church, for the schools which the *Outlook* has enumerated.

The friction that has been created by these "tribal funds" contracts has been caused by the active efforts of certain Protestant denominations, which have succeeded in embittering a certain portion of the Sioux Tribe, and in mystifying the remainder by misrepresentation regarding the way in which their money is being expended.

It is pertinent here to call attention to the fact that it is the practice of the government to allow the various Churches the right to occupy and use land on Indian reservations for mission and school purposes, of which practice many of the Protestant Churches have taken advantage to establish churches among the Indians. Inasmuch as a "license" for this purpose is quite as necessary as for the carrying on of a school, it would seem that the establishment of a church would be just as "perilously near a law respecting an estab-

lishment of religion" as the maintaining of a school, even though it be attended by children for whose support and tuition the Indians' own funds are used. And yet this has been done for years without exciting any unfavorable comment or criticism from any one.

For the entire discussion of this question we refer our readers to Father Ketcham's statement before the subcommittee of the Senate, which, strangely enough, the newspapers most active in discussing this question have not as yet reported or published. It is contained in the *Catholic Mind,* No. 4, of this year.

A HOME-ENEMY.

There are parts of New York which even old New Yorkers feel timorous about entering; not for fear of physical harm, for the great metropolis is an orderly city, but for sentimental reasons. The transformation effected in those centres by immigration is not only startling but almost appalling. There are streets like Norfolk and Suffolk and Rutgers and Goerck and Delancey, all of which are suggestive of old Dutch and English respectability, in the worldly meaning of that word, which once designated the dwelling places of the well-to-do people of New York. Later on that section became a great centre for Catholics who were in comfortable circumstances. Now it is all so changed as to be unrecognizable. Those parts of the city have become the gathering-places of German and Polish and Russian Jews, and the native feels like a stranger in his own land, as he slowly pushes his way among the throngs of curiously apparelled men and bewigged women and swarms of ill fed children half Jew, half American, all of whom carry on their huckstering in the street, every day of the week except Saturday, when all occupation ceases and crowds of men in solemn high hats and women in flashy finery make their way to the numerous synagogues, some of which are pretentious enough buildings, while others are mere rooms at the back of shops and saloons. You look at the five and six story tenements that loom up on both sides of streets where formerly each family had a house for itself, but which are now filled with shelters for countless multitudes who are toiling night and day in those unwholesome quarters, at the various industries which the great shops and manufactories of the city force them to slave at for starvation wages, and you readily admit what the statisticians say that there is scarcely any part of the earth where the population is so dense. It was

this kind of tenement that Bishop McFaul referred to in his able and timely Pastoral which is written so graphically and pointedly, yet so benignantly. He called them the deadly enemies of home-life. The Children's Courts of New York confirm this view. There is a growth of criminality among the Jewish children that is at present alarming the authorities of the city. The elders are mostly law-abiding people who still frequent the synagogues, but their industrial servitude gives them no time to look after their offspring. It is the extreme instance of Bishop McFaul's presentation of the case. Many of our own people are forced by circumstances to pass their lives in similar though not such sordid surroundings, but thanks to their religion such disastrous consequences do not always ensue. In fact the protection of the Almighty is manifested in a most marvellous way, and miracles of piety and purity are everywhere in evidence in spite of the wretchedness and squalid poverty and vice which are constantly thrust before their eyes; the poverty manifesting the vice that elsewhere is perhaps as great but concealed by luxurious surroundings. The picture which the bishop very graphically draws of the power of a Christian family, where the father and mother fulfill their religious duties and teach their children respect for law and love for their Church, is multiplied thousands of times over in those great centres where the population is so cruelly and stupidly congested. And it is to be borne in mind that there is no other solution of the question, as long as these conditions remain, but religion. The civil authorities are making heroic efforts in attempting to solve the problem, but each betterment only sends up the rents and compels the poor to huddle in other equally grimy quarters. If our Catholic fathers and mothers are what they ought to be, if our young men and young women are only true to and proud of their faith, and if we can only keep our children in Catholic schools, then the enemy of the home, as the Bishop calls it, can be defied and our people will be a leaven to purify these conditions, and will have the same power that their forefathers in the faith had when Christians were a little group in the midst of a world dominated by paganism.

ETHICS IN THE SCHOOLS.

The difficulties that stand in the way of constructing a book of ethical instruction which will be acceptable for public-school use could not have been presented more clearly, completely, and con-

vincingly than was done by the Rev. Dr. Shahan in his admirable address to the Religious Education Association, which met at Boston on February 14, 1905. There was no minimizing or compromise, and, at the same time, the case was presented with such courtesy and such consideration for the feelings and unconscious prejudices of the audience, all of whom are really working sincerely and honestly to ward off what they and all right-thinking men and women are convinced is a standing and alarming menace to our country, not only in the future but at present, that we are not surprised at the impression it made.

The trouble springs first from the fact that Catholics have a body of doctrine which cannot be curtailed, in any of its parts, without destroying it in its entirety. It is all based on the authority of a Divine Teacher. But if the teacher is not a Catholic this fundamental sanction of what is inculcated is almost necessarily eliminated. For a Protestant teacher will accept or reject a doctrine on the ground that it recommends itself to his individual approval, and what one Protestant will find excellent will be reprobated by the teacher in the next room, or perhaps will be endorsed to-day to be set aside to-morrow. Private judgment thus stands in the way of a consensus.

Secondly, the increasing number of Jewish children in the public schools complicates the problem still more. How will they who reject Christianity accept a Christian basis of morality? Their feelings on that subject are too well known to afford the hope of even the slightest concession.

Again, there is what is called the religious or moral atmosphere of the school, which is absolutely necessary for any soul-life at all. It is this atmosphere that people are talking a great deal about in Great Britain at this time. Thus President Mahaffy of Trinity College, Dublin, invites Catholics to enter that institution and create if they can a Catholic atmosphere. The bishops say they shall not enter, for they cannot create that desirable and necessary condition. If that is impossible in a country like Ireland, which is overwhelmingly Catholic, if it is impossible for fully equipped university men to bring about such a result even when they set about purposely to effect it, how can the scattered Catholic children in a public school hope to do anything in that direction? And yet Dr. Shahan says, and rightly, that on account of the present almost universal transference of home life to the schools, it is more than ever necessary now. The Protestant Bishop Goodsell, who was present at the

meeting where Dr. Shahan spoke, very forcibly and practically, brought out this truth. Answering Professor Coe, who maintained that it would be advisable to take children at ten and strive to awaken religious emotion in them, with the hope that at twelve a spontaneous interest in religion would manifest itself, the Bishop asked those of the assembly who had felt any religious interest at twelve to rise. Not many rose. Then the limit was enlarged, and when the inquiry was made as to how many were moved to religion at twenty, the number that admitted it was so small that the Bishop turned to the professor and said: "Professor, it will not do to wait till twenty." It was a very striking illustration of Dr. Shahan's contention, and all seemed to admit that if you are going to make a moral man you have to let him live in a religious atmosphere from childhood.

Is the case then hopeless? No. If we cannot do any better, why not take a leaf from the public schools of Germany, where religious instruction is imparted in the schools by the ministers and the priests, each taking their children aside to impart the religious teaching which the parents desire. It is not the ideal, but it was properly adduced at the conference to show that Catholics are not intransigent in this matter.

The audience was no doubt influenced by the striking picture that ended this scholarly and effective discourse. The world is looking to America, said the Doctor, to solve many of the social problems which are so fraught with danger. Will America respond to that hope if the future American is to grow up a de-Christianized soul? The case could not be more vividly and comprehensively expressed than by putting before the eye of the public the dreadful crime which we are guilty of, in robbing the growing child of what is the most vital and valuable of his possessions, his Christianity and, consequently, his whole basis of morality. God help the world that is swayed by such a wronged and distorted creature?

THE CHRONICLE.

HOME NEWS.

Proposed New States.—For many months a statehood bill was pending in Congress. As passed by the House, it originally provided for the admission of Oklahoma and Indian Territory into the Union as one State under the name of Oklahoma, and for the joint admission of Arizona and New Mexico Territories under the name of Arizona. The bill was amended in the Senate and went to the Committee on Territories. There was apparently no objection to the joint statehood of the first two territories; but the peoples of New Mexico and Arizona, especially the latter, insisted on separate statehood. The population of New Mexico is mostly of Mexican descent, their thrift and morals have been highly eulogized by United States officials differing from them in religion, and their American lineage is much longer than that of the settlers in Arizona. Yet the latter people prefer to stay out of the Union rather than be associated with the New Mexicans. One Senator, speaking against the bill, declared that "Congress had no right to place Arizona, populated chiefly by Americans, at the mercy of the Mexican population of New Mexico, which so greatly outnumbered that of Arizona that New Mexico could dictate the constitution of the new State, and could even make a constitutional convention composed almost entirely of delegates of one religion." It was finally proposed to admit Oklahoma at this session and defer the admission of Arizona and New Mexico until the will of both peoples could be expressed by vote. The animus of Arizona towards New Mexicans was clearly shown in the incident of the orphans sent out last October from New York in care of the Sisters of Charity and placed in Catholic families. The children were forcibly taken from the Mexicans and given to Americans; a legal form of adoption was enacted, and the appeal of the New York Foundling Asylum for their recovery was refused by the Supreme Court of Arizona. Appeal has been made to the United States Supreme Court against this decision.

The Treaties.—By a vote of 50 to 9 the Senate on February 11 amended and ratified the arbitration treaties that had been negotiated by the State Department with Great Britain, France, Germany, Austria, Italy, Spain and Switzerland. This action effectually killed the treaties, as the President had notified Senator Cullom, Chairman of the Committee on Foreign Relations, that any amendment made in the treaties would nullify them and he could not submit them thus changed to the signatory Powers. The amended clause provided that "in each individual case the high contracting parties, before appealing to the Permanent Court of Arbitration, shall conclude a special *agreement*, defining clearly the matter in dispute, the scope of the powers of the arbitrators and the periods

to be fixed for the formation of the arbitral tribunal and the several stages of the procedure." In the amendment the word *treaty* was substituted for *agreement*, so as to bring all such disputes within the treaty-making power of the Senate, a prerogative of which, under the Constitution, that body has always been most jealous. The senators believed that the treaties as proposed would place with the Chief Executive the power to bind the people and Government to the arbitration of some question that might affect the honor, the vital interests or the independence of the Republic.

The Case of the Mormons.—All the testimony in the prosecution of Senator Smoot, of Utah, was concluded by February 15, after the case had been before the Senate Committee for more than a year. The Senate was not at all satisfied that the testimony was sufficiently complete, as Mormon witnesses were too reserved in testifying, or they could not be found when summoned. It is probable that investigation will be resumed in Utah after the opening of the next session of Congress. Whatever be said of Mr. Smoot's personal character and morals, the fact that he was an apostle of a sect polygamous in practice and in principle inclined many to oppose his retention in the Senate. A prominent Presbyterian minister of Salt Lake City openly charged that men like Smoot were kept out of polygamy by the Mormons for the purpose of shielding the majority who practise it in violation of the condition by which Utah was admitted into the Union. He called their priesthood a "secret and treasonable organization."

Federation of Catholic Societies.—The Executive Board will hold its semi-annual meeting in New Orleans March 4 and 5, and on the latter date the Louisiana societies will hold a public meeting in the interests of federation. On the invitation of His Eminence the Cardinal, the Federation is to be organized in Maryland. Everywhere the strength of union is being demonstrated by the success which attends any concerted action of the societies. Their influence was used to correct public abuses in Ohio, Kansas, California, New York and other States within the past two months, and the fact has elicited many marks of encouragement from the American hierarchy. The County Federation lately formed in Brooklyn promises to be very numerous and active.

The Catholic University.—The recent financial difficulties have been practically overcome. The Waggaman collection of paintings and works of art, which was valued at $600,000, brought not much more than half that amount ($341,538) at auction in New York. But many distinguished friends have offered contributions, and these, with the very promising collection held in the churches two months ago, will, it is hoped, make up the deficit. February 1, Dr. Charles P. Neill, Professor of Economics, succeeded Hon. Carroll D. Wright as Commissioner of Labor. Commissioner Neill was an official on the Anthracite Strike Committee in 1902, and in 1903 was chosen as Recorder of the Commission that arbitrated similar strikes in Alabama. Two of the members of the Faculty

of the University, Doctors Edward A. Pace and Thomas J. Shahan, are on the Board of Editors of the Catholic Encyclopædia, and several of the professors will be among its contributors.

The Philippines.—The Philippine Commission acceding to the request of 90 per cent. of the people, declared December 8 a legal holiday in the Islands, for as such it had been kept for centuries in honor of Mary Immaculate, Patroness of the Philippines. Some American Protestant missionaries objected strongly to this, and even carried their objection to Washington, but the government replied that the legalizing of holidays belonged entirely to the authorities at Manila. The sentiment of our government, expressed by the Secretary of War to the Ways and Means Committee January 28, is for granting independence to the Filipinos "when they have a reasonable public opinion which will restrain radicalism, when inter-island communication has been established, and when conditions generally have become settled.

The Delegate Apostolic, Archbishop Agius, arrived at Manila February 6, and was given a most enthusiastic reception by officials, ecclesiastics and people.

The entire Philippine Exhibit, making fifteen carloads, has been transferred from the St. Louis Fair Grounds to the American Museum of Natural History, New York, where it will occupy six halls on the main floor. It is considered complete in all details, illustrating every occupation of the people and every phase of their development.

Honored by Monuments.—In Statuary Hall, at the National Capitol, a statue of Hon. John J. Ingalls was unveiled January 21 and presented, with commemorative addresses, by the State of Kansas, which he had represented in the United States Senate for eighteen years. He left Massachusetts for Kansas in 1858, three years before that State entered the Union, and he soon became its foremost orator and statesman.

February 17 a like honor was conferred for the first time upon a woman, Miss Frances E. Willard, by her adopted State, Illinois. Miss Willard was long known as the head of the Women's Christian Temperance Union and an earnest worker for social purity. Texas, too, has just presented statues of Austin and Houston, the founders of that State.

Father Junipero Serra appears to be the first choice of California for one of her places in Statuary Hall. The second is in dispute.

A bill has been introduced at Washington to erect a monument to Commodore John Barry, and it is also proposed to erect in the District of Columbia a statue of L'Enfant, the architect and designer of the Nation's Capital City.

At Auriesville, in the State of New York, a memorial chapel will be erected to honor Father Isaac Jogues and the pioneer missionaries of New York and Canada. It will be on the site of Father Jogues' martyrdom, once called Ossernenon.

Alabama is to honor Father Ryan, the poet-priest, and Montana the brave General Meagher.

Clergy and Hierarchy.—The Propaganda has nominated Very Rev. Thomas F. Hickey, Vicar-General of the Diocese of Rochester, as Coadjutor to Bishop McQuaid, with right of succession. Dr. Hickey is a native of Rochester and was ordained by the present venerable Bishop twenty-one years ago.

Archbishop Moeller, of Cincinnati, was solemnly invested with the sacred pallium on February 15. His Eminence Cardinal Gibbons officiated and preached the sermon; Bishop Hartley, of Columbus, celebrated the pontifical Mass preceding the ceremony of investiture.

Bishop Hoban, of Scranton, has filed a legal protest against the incorporation of a schismatical church at Nanticoke, Pa., to be called the National Polish Church. He objected that such a title would be misleading to Catholics and to the public generally.

Mgr. John I. Barrett, of Brooklyn, has been made a Domestic Prelate by His Holiness, Pius X.

The government has appointed Rev. George J. Waring, of Dubuque, to succeed Father Vattman as an army chaplain, and Rev. J. M. McGinty, of New York, as naval chaplain on the receiving ship Franklin at Norfolk, Va. It is said that the sailors in our navy are Catholic by a slight majority, and that for one ship provided with a chaplain there are nine still unprovided for.

Death of a Diplomat.—The death at Paris, a few weeks ago, of Hon. Anthony M. Keiley, brother of Bishop Keiley, of Savannah, recalled an incident between this government and Italy during President Cleveland's first administration. Mr. Keiley was appointed ambassador to Italy, but objection was made because he had protested against the spoliation of the Church by Victor Emmanuel in 1871. He was transferred to Vienna, but the Dreibund caused objection there also. Our government would have broken diplomatic relations rather than yield for the trivial reasons alleged by Austria, but Mr. Keiley again modestly withdrew to avoid complications. He was thereafter sent as Chief Judge of the International Court of Appeals at Cairo, Egypt, in which position he continued up to 1902.

ITALY.

Italy at the Parting of the Ways.—Such is the theme treated by the Civiltà at the beginning of this year. The occasion was the part recently taken by Italian Catholics in the national elections, which threatened to be controlled by socialism. Catholic intervention was hailed in places with a certain joy, in general with satisfaction. This, with many other signs, indicates a new spirit in revolutionary and government circles. The government, with its supporters and powerful resources, has been hitherto allied with revolutionary anti-clericalism, which has made use of every means—press, schools, laws, etc.—to injure Catholicism. After fifty years this fierce campaign is substantially a failure; the mass of the Italians are still religious, while destructive socialism,

the natural and direct fruit of the anti-clerical movement, menaces the throne and public order. The tone of the reputable press, of leading political men, of officials, has become conciliatory. The old anti-papal spirit has declined. In fact there is a very perceptible tendency to make friends with Pope Pius and the Church. It has not been sufficiently noticed to what a degree the later efforts of the anti-clericals have failed. The campaign against the religious orders, the divorce legislation, the congress of freethinkers, etc., went under, one is tempted to say, as if by magic. Freemasonry, hitherto omnipotent, has become vastly discredited, particularly by financial dishonesty, such as that of Signor Nasi, the Minister of Public Instruction. It is, no doubt, the dawn of a new era, and Italian Catholics are sure to make the most of it. At present their leaders turn them towards social action—local elections, anti-socialism, religious and social interests of the masses—and not to the formation of an independent political party. Thus by their works they shall be known, and the best and most intelligent of their opponents will soon realize how much they need their assistance.

The New Bishop of Bergamo.—Bergamo is one of the leading dioceses in Italy for its faith and social works. We referred to it in our last MESSENGER (p. 205). It has now received for its bishop a prelate whose name is a synonym for social Apostolic activity. Mgr. Radini-Tedeschi is the intimate friend of Count Medolago, the Catholic leader, and of the other Catholic chiefs. He was consecrated by the Pope himself at the Vatican on the feast of St. Francis de Sales, the Prince-Bishop of Geneva (January 29). The new bishop is only forty-eight years of age. He has great talent, activity, eloquence, with a noble and attractive presence. He speaks French as he does his native Italian. He comes of an old and loyal family of Piacenza. His father, Count Charles Radini-Tedeschi, now eighty years of age, is head of the judicial section of the Work of Congresses. Mgr. Radini-Tedeschi studied at Genoa and Bergamo. Later he won his doctorate in theology and in canon and civil law with great distinction. His bishop, Mgr. Scalabrini, made him professor of canon law in his seminary of Piacenza. While here he wrote a commentary on St. Thomas, and works on Italian and Latin literature and on natural science. Nine years afterwards he was called to Rome, where he begged to be allowed to devote himself to the service of his fellowmen instead of diplomacy. Since then his great work for Catholic youth, priests, pilgrimages, etc., is well known.

The Roman Patriciate at the Vatican.—On January 25 the families of the Patriciate and Roman nobility paid their annual visit to the Vatican in order to offer to the Holy Father their good wishes for the year just begun. Prince Mark Anthony Colonna, Assistant at the Papal Throne, read their address. Obeying, they said, the Holy Father's counsel, their constant care would be to be faithful to all family duties and relations in a truly Christian spirit—whether in the life of home, the training of children, their relations with persons employed. All

their public actions, also, would be inspired by like sentiments. Pope Pius congratulated them on their loyalty. They did well, he said, to see first to the excellence of family life; all true reform begins there. Then he warmly exhorted them to take the liveliest interest in all social work, especially amongst the needy. His Holiness went around the entire hall of audience, speaking in particular to each family group, and giving each a special blessing.

Deceased Grand Masters.—The Grand Masters of the Order of the Holy Sepulchre and of that of St. John of Jerusalem died within twenty-four hours one of the other, the former at Jerusalem, the latter at Rome. Prince John Baptist Ceschi died on the morning of January 25 at the monastery of Santa Croce in the Eternal City. Endowed with much intelligence and a strong character, he revivified the order of St. John, and received into it kings and the most eminent nobility of Europe. He renewed, too, its ancient spirit of charity by the institution of ambulance work in war, and by the foundation of hospitals, notably those of Milan and Tanturo. He was buried from the Capitular Church of his order on the Aventine, in presence of the College of Cardinals, the Diplomatic Corps accredited to the Holy See, and the Roman aristocracy. A Chapter General of the order will elect his successor. Prince Ceschi was of a noble family of Trent and eighty years of age.

Mgr. Louis Piavi, Latin Patriarch of Jerusalem, was Grand Master of the Order of the Holy Sepulchre, which was reconstituted by Pio Nono in 1868, and amplified by Pope Leo XIII.

Both of these orders were founded in Palestine about the same time (1060) and for the same object—to repress the Turks and defend the Holy Sepulchre and pilgrims. No order has been more illustrious than the military-monastic Order of St. John; but it is now no longer political. It conquered Rhodes in 1310—hence the name of Knights of Rhodes—and retained it against the multitudinous infidels for two centuries of constant war. In 1530 Malta was given to the Knights—thence called Knights of Malta—by the Emperor Charles V., and here occurred the famous siege by the Turks. The headquarters of the Knights of Malta have been in Rome for a century. Here resides the Grand Master, here are the central bureaus, here the Council meets, and the Capitular Church is on the Aventine. The Grand Master ranks as a sovereign, and has still a *chargé d'affaires* at the Austrian Court. He is considered also as having the dignity of a Cardinal, and sits in the Sacred College at Papal functions immediately after the Cardinal Priests and before the Cardinal Deacons. The Council of the Order is formed of delegates of the Grand Priories of Rome, Bohemia, Lombardy, Venice and the two Sicilies. All delegates are Commanders and Professed, and must, therefore, be nobles who have taken the three religious vows of chastity, poverty and obedience. The Priories comprise both Professed and Honorary Knights, the latter having no vows and not always Catholic. Knights who are not nobles wear a three-branched (Maltese) cross. The Grand Cross of Honor has been conferred on the present Kings

of Italy and England. This Order, as well as that of the Holy Sepulchre, is a relic of the Crusades. Women are admitted as honorary members into both. The Queen of Spain, for instance, has received this honor.

The Cardinals.—The full number of Cardinals is seventy; but there are at present only sixty-one. Four have died since the reign of Pius X began —Cardinals Herrero, Mocenni, Celesia, and Langenieux. Of those created by Pio Nono, one, Cardinal Oreglia, still survives. One hundred and forty-six Cardinals died during the pontificate of Leo XIII, and fifty-seven of the eighty-nine made by him are now living. Pope Pius X has made only two—Cardinals Merry del Val and Callegari. Of the actual Sacred College, thirty-seven are Italian and twenty-four foreign. Of the entire number thirty reside *in curia* (Rome).

New Reviews.—*Il Piccolo Seminatore* (The Little Sower) appeared on New Year's Day with the "cordial blessing" of Pope Pius. It is illustrated, popular, cheap, and destined for religious propaganda. It is very carefully edited, and the style of printing may be taken for granted since it issues from the Propaganda presses. A very large circulation is naturally expected. Its valuable subject matter is contained under the following chief heads: Pages of the Gospel, Souvenirs of Catechism, Flowers of Piety, Our Glories, Errors of the Day, News of the Week, Apologetic Varieties, Amusements, Practical Notes (domestic economy, hygiene, etc.). Other reviews of a more philosophic cast are announced from other parts of Italy. There is a new spirit, vigorous and intelligent, in the modern Catholic press in Italy.

GERMANY.

The Great Strike of the Coal-Miners.—The coal fields of the valley of the Ruhr river are the richest on the European continent. They are situated in the kingdom of Prussia, partly in the province of Westphalia and partly in the Rhine-province. This region is also the chief centre of German industrial activity, as witness the world-renowned Krupp establishments. The mines, for the most part, are owned by a few capitalists leagued together for their financial exploitation, and they yield annual dividends of from 15 to 20 per cent.; 270,000 miners, in round numbers, are employed in working the mines. In the district immediately affected by the great strike there are 245,000 miners; of these about 40 per cent. are organized in unions, the rest are unorganized. (One-third of the miners have come from the Polish districts of Prussia. There is also a percentage of Austrians, Italians and Hollanders.) The Christian union of miners, made up of Catholics and Protestants, counts 50,000 members; the Socialist organization is also very strong. The unorganized miners, not being under cohesive discipline, are rather hard to manage, especially in times of excitement. The work of the coal-digger, as everyone knows, is extremely dangerous, unhealthy and difficult, and the men become completely invalided at a

comparatively early age. Some of the pits have reached enormous depths, making ventilation difficult and the heat almost unbearable. The miners have long-standing grievances against the owners. The general complaint is the heartlessness of the coal-barons or coal-kings, as they are called, who sit in Berlin enjoying their dividends and caring little for the lives and welfare of the human tools that slave for them. There was a great strike in 1889, which led in 1890 to the calling by the present Emperor of a European conference for the improvement of the working classes and to the enactment of many beneficent laws on their behalf. But of late years the pace has been slackened despite the constant appeals of the Centre-party for further reforms. The present strike began toward the middle of January in one of the mines, where the directors suddenly decreed a lengthening of working hours. The men have for years been demanding an eight hour shift, including descent into the mine and return. Instead, the directors lengthened it from eight hours and a half to nine. The leaders of the miners urged patience and deprecated a strike in the winter season, but the men became exasperated, the strike spread from mine to mine, until, on January 16, the strike was declared general. It did not, however, become quite general, the highest number on strike being in round numbers 195,000 men. The strike will cause widespread distress not only among the coal-diggers and their families, but also among those who work in industrial establishments, many of which have to be closed for want of coal. Among the chief grievances of the miners are the following: 1. The sudden closing of certain mines by the owners for selfish reasons, quite regardless of the welfare of thousands of miners thrown out of work. 2. The low wages, while the dividends are steadily rising. 3. The lengthening of shift-hours. 4. The refusal of certain owners to grant coal at cost price for the domestic use of the families of the miners. 5. The absolute refusal of the owners to recognize or enter into negotiations with the unions of the miners. 6. The most exasperating of all the grievances is the practice of "annulling" whole car-loads of coal when they are mixed with dross. This "annulling" means that the miner receives no pay at all for such car-loads. The public generally sympathize with the strikers and regard their cause as just, the press likewise, with the exception of the papers controlled by the coal-barons. Contributions are pouring in from all directions. The Cardinal Archbishop of Cologne sent to the Christian union of miners a contribution of 1,000 marks accompanied by a beautiful letter in which he says that without pronouncing on the justice of their cause, he wishes to help to relieve distress. He exhorts them to patience and the preservation of good order, and hopes that the quarrel so hurtful to the public welfare will soon be settled. The Prince-Bishop of Breslau, Cardinal Kopp, has also sent a contribution of 3,000 marks. The English miners have decided to send 40,000 marks a week as long as the stike lasts. A remarkable feature of this gigantic strike is that there have been no disorders, much less riots. The miners have organized from their own

ranks bodies of police to preserve order. The few isolated cases of violence have been condemned by the body of miners. Of course this important matter was at once brought before the *Reichstag* and the Prussian legislature. In both Houses the Centre-party warmly and without reserve took up the cause of the working-men. In both assemblies, fortunately, the Centre-party has members who formerly were coal-miners, who could speak as experts, and fully explained and championed the cause of the miners, Herr Brust in the Prussian House, and Herr Stötzel in both Houses. Several days were given to the discussion and the matter was fully threshed out. The spokesmen of the coal-barons harped on the supposed fact that the strikers were guilty of breach of contract. The answer was that the companies had been first guilty of that offence. Dr. Spahn, the leader of the Centre in the *Reichstag*, said that it was not quite clear that the men were guilty of breach of contract, moreover, that there often were circumstances which justified a breach of contract, and, finally, breach or no breach, we were confronted by a public calamity that had to be dealt with in a statesmanlike way. In the meantime the "barons" remained obdurate, and after the example of one of our railroad kings said: "D—— the public! We can do with our property what we please." Some newspapers hinted to them that they might be expropriated and the working of the coal mines handed over to the government. The government at first seemed inclined to side with the owners, but when it began to understand the temper of the majority of the legislators and of the people, it yielded to the demands of the Centre and of other parties, and prepared a bill which will remedy most of the grievances of the miners. The following are the outlines of the promised bill: 1. Legal limitation of shift-hours. 2. Settlement of the question of over hours. 3. Obligatory introduction of committees of miners, which will have to be recognized by the owners. 4. Prohibition of the practice of "annulling." 5. Limitation of fines. The immediate result of the bringing in of this bill was, as we learn from cable despatches, that on February 9 the general strike was declared off.

The New Commercial Treaties.—Our readers will recall the great battle for tariff reform in the *Reichstag*, which was fought and won under the leadership of the Centre-party at the end of the year 1902. (See MESSENGER, February, 1903, p. 157 seqq.) The main object was to gain better protection for the farming interests in the new commercial treaties that were about to be negotiated. The negotiations have been going on for the last two years—a most delicate and difficult task—and have just been concluded. It was found so difficult to come to an agreement with Austria-Hungary that at one time the negotiations with that country were broken off. The seven treaty countries are: Austria-Hungary, Belgium, Italy, Roumania, Russia, Servia and Switzerland. The *Bundesrath* has already ratified the new treaties, and they will no doubt be agreed to by the *Reichstag* also. They are to go into effect

on February 15, 1906, and run till December 31, 1917. This is the most important victory that Count von Bülow has won during his chancellorship.

The Anti-Polish Policy in Prussia.—The Prussian Government has raised the salaries of various officials stationed in the Polish districts for the purpose of making them zealous *Germanizers*. An attempt made last year to extend this policy to the officials of the Imperial Post failed in the *Reichstag*, as the majority of that body, in which the Centre holds the balance of power, is out of sympathy with the nagging policy of Prussia towards its Polish subjects. A few weeks ago the Postmaster-General repeated the attempt in a roundabout way, but was once more defeated by the majority of the *Reichstag*.

The Campaign Against the Catholic Students' Clubs.—A turbulent mass-meeting of Berlin students, called on February 1, by the Institute of Technology, in which the Catholic speakers were howled down, the Catholics, Ultramontanes and the Centre-party insulted, the ex-Jesuit and renegade Count Hoensbroech vociferously acclaimed, sent the following insolent open letter to His Excellency, the Prussian Minister of Public Instruction:

Your Excellency:

The students of the Royal Schools of Technology of Hanover and Berlin had discussed in students' meetings the affair of Confessional (i.e., *Catholic*) clubs, and in one of these meetings had demanded the dissolution of said clubs. To bring about a united discussion of the question they had placed themselves in communication with other technical schools. Recently the Rector and Senate forbade the representatives of the students of Hanover both to discuss these affairs in common with other universities and to send them communications on the subject. When the committee of students of Hanover demanded the repeal of this prohibition, Your Excellency ordered the Committee to be dissolved, the members to be threatened with expulsion and the treasury to be seized. Nay, more, the representative of the students was told that the idea of Academic liberty was a fiction created by the students, an idea not known nor recognized by the Prussian ministry of public instruction. The students expect that in future the exercise of Academic liberty shall once more be fully acknowledged in the Prussian ministry of instruction and that Your Excellency will see to it that the Committees of Students shall be enabled to fulfil their mission for the preserving of the prestige of our Universities and of Academic life.

Death of Mgr. Karl Neuber.—Mgr. Neuber died in Berlin on January 24. He was born in Silesia in 1841, ordained priest in 1866, and came to Berlin as assistant to the parish priest of St. Michael's in 1868, in which position he remained for eighteen years, when, on the death of his venerable pastor, he succeeded him as parish priest of the enormous congregation of St. Michael's. He endeared himself greatly to his

parishioners, and was especially beloved by the children. He was particularly active in establishing and promoting religious associations. His greatest achievement was the building of the new St. Michael's, one of the most beautiful churches in Berlin and an ornament of the city. In 1897 he was appointed provost of St. Hedwig, the mother church of the capital, and delegate of the Prince-Bishop of Breslau for the provinces of Brandenburg and Pommerania. The delegate possesses quasi-episcopal jurisdiction and is empowered by the Holy See to administer the sacrament of confirmation.

Death of the Archbishop of Bamberg.—Mgr. Joseph von Schork, Archbishop of Bamberg, died on January 25, aged seventy-five years, after a long and extremely painful illness. During his episcopate of nearly fourteen years he displayed extraordinary zeal and energy. He traversed his diocese, the most difficult in Bavaria, from end to end like a missionary, preaching, confirming, taking part in missions, giving retreats, establishing new parishes. He introduced strict liturgical singing, did away with abuses in divine service, reconciled ancient and modern devotions. Nearly half of his priests—224—were ordained by him, and the Catholic population of the diocese increased by 86,000 during his administration.

Death of the Baroness Ferdinande von Brackel.—In the first week of January occurred in Paderborn the death of Ferdinande von Brackel. This noble Catholic lady was born in 1835 in Castle Welda, near Warburg, Westphalia, and showed early signs of possessing the divine gift of poetic genius. In 1873 appeared her first volume of poems, which was received quite favorably. Her literary fame, however, dates from the appearance in 1875, of her first novel, "The Daughter of the Circus-Rider," which also proved to be her best. It has reached twenty-two editions, and was translated into English. After this first novel appeared in quick succession a considerable number of able works of fiction, none of which, however, reached the merits of the first. She was distinguished not only by nobility of birth, but much more by true nobility of soul. Having remained unmarried, "Auntie Brackel" became the good angel of her nephews and nieces.

Death of Professor Landois.—Dr. Landois, professor of zoology at the University of Münster, died on January 29. He was born in 1835 and ordained priest in 1859. Having a marked talent for the natural sciences, especially zoology, he devoted himself to that study, and in 1869 became professor of zoology at the University of Münster. He published many works which won for him a great reputation among naturalists. He was also the creator of the splendid zoological garden of Münster. Unfortunately, his life was not always in keeping with the dignity of the priesthood, and he was suspended by ecclesiastical authority. In his last illness he was reconciled to the Church, and devoutly received the last sacraments. Before his death the Bishop of Münster, an old fellow-student, consoled the dying man by his visit.

Prince Ludwig of Bavaria.—Born in 1845, Prince Ludwig completed on January 7 the sixtieth year of his life. This noble prince, the heir to the regency of the kingdom of Bavaria and eventually to the throne, holds a unique position among German princes. He has escaped "the unavoidable isolation" of those who walk in the high places. He once said, "I shall always labor with the people and for the people," and in his mouth it was not a mere phrase. He has gone down among the plain people, talks to them in their language, undertsands their needs and aspirations, and they understand him. He takes the lead in all things that concern the welfare of the whole people. He has made himself a son of the people. He is loyal to the empire, but upholds a healthy particularism, and the reserved rights of his own Bavaria. And in giving expression to his convictions he is straightforward and absolutely fearless. He is also a true Catholic, the author of the winged word, "We Catholics demand in the empire and from the empire equal rights with all men."

Prince Heinrich von Hanau.—The sons and heirs of the late Elector of Hesse, whose electorate was forcibly annexed to Prussia in 1866, bear the title of Princes von Hanau. By the death of his elder and childless brother Karl, which occurred quite recently, the younger brother, Heinrich, has succeeded to the dignity of Prince von Hanau. He is a convert to the Catholic Church and lives in Berlin.

Slanderous Newspaper Gossip about the King of Saxony.—The sensational and fanatical anti-Catholic papers cannot let the King of Saxony alone. The latest gossip circulated in certain papers is to the effect that the Saxon people are entertaining the hope that the crown prince will become a Protestant. The likelihood of this is apparent from the fact that the royal children receive instruction not only in the Catholic but also in the Protestant religion, and that with the exception of the Court Chaplain all their teachers are Protestants. The *Germania* mentions these reports and adds: "It is incredible that such silly scribblings should be admitted into serious papers. If anything is certain it is the Catholic loyalty of the royal house and of all its members, and it is the grossest insult against King Frederick August to suppose that he were capable of deliberately making a Protestant of his eldest son, the heir to the crown. Such things are possible in Sofia but will never happen in Dresden, as all can certify who are acquainted with the situation. The truth is that several children of noble families, Protestants, receive their education together with the royal children. But they receive their religious instruction separately, the Protestant children from a Protestant minister, the royal children from the Catholic Court Chaplain."

The Bavarian Centre.—The leaders of the Bavarian Centre called a general meeting of delegates, which took place in Munich on January 9 and 10. More than 700 delegates assembled in the new Catholic clubhouse from all parts of the kingdom. Unbounded enthusiasm and the

most absolute union prevailed in the imposing assembly. The leader of the Bavarian Centre, the veteran Dr. Daller, and other prominent members were greeted with extraordinary demonstrations of affection and confidence. Nobleman and citizen, peasant and workingman, young and old, all are thoroughly united, and are convinced that they will win a decisive victory in the coming elections.

The Wonderful Horse.—"Intelligent Hans," the great horse that has kept Berlin agog for months by the display of his marvellous accomplishments, and has been the subject of heated discussions, not to say wrangles, among the learned men of the capital, has at last been discovered or rather unmasked. Dr. Moll, the chairman of the Berlin Psychological Society, has demonstrated that Hans has been trained by his master to read from his eye what he was expected to do in each case. The moment anyone stood between the horse and the master, so that the horse could not see his master's eye, his horse sense, that is to say, "his intelligence," utterly failed. Exit Hans!

FRANCE.

Cardinal Langenieux.—The Archbishop of Rheims, one of the most distinguished members of the French hierarchy, died on New Year's Day, after a life marvellously filled with Apostolic works. His great heart was literally worn out with the long toil and struggle. He was eighty years of age, and had recently visited Rome to take part in the Jubilee of the Immaculate Conception. He was a strong, commanding man, calm and resolute, but most beloved. Ordained in 1850 at St. Sulpice, Paris, by Mgr. Sibour, he created in his footsteps everywhere he passed magnificent and most useful Christian social works through his long and varied ministry. Singularly fitted for dealing with all classes of people, he became co-founder with Count de Mun of the first Catholic workingmen's club at Montmartre. Made pastor of St. Ambrose, Paris, in 1863, he found 25,000 persons indigent in a population of 75,000. He promptly built spacious schools, established day nurseries, associations of Christian doctrine, Little Children of Mary, in which rich and poor were blended, organizations for the distribution of bread, etc. As pastor of St. Augustine, he continued the same manner of life and work. Through the siege of Paris and the Commune his charity was wonderful. As Bishop of Tarbes in 1873 his great soul found a wider field of action. In particular, his work at Lourdes was remarkable. Rheims, however, was his chief theatre. Here he built and developed throughout his long episcopate of thirty years; new parishes were formed, new works sprang up around him. His ideas were full of grandeur. The fêtes organized in 1896 in commemoration of the Baptism of Clovis can not be forgotten. He did much for Catholic prestige in the East, and presided over the Congress of Jerusalem as Papal legate. His eloquence had brought him into early prominence, and almost at the beginning of his career he preached the

Lenten course at the Tuileries in presence of the Emperor Napoleon. The tyrannical Ministries which have lately governed France were well acquainted with his noble independence and defence of religion. In him France has lost a great bishop and a great patriot.

The New Ministry and Its Policy.—The chief members of the new Ministry are: M. Rouvier, Premier and Minister of Finance; Delcassé, Foreign Affairs; Berteaux, Army; Thomson, Navy; Etienne, Interior; Dubief, Commerce; Ruau, Agriculture; Chaumié, Justice; Bienvenu-Martin, Instruction and Worship. All are from the "Block," and from Combes' part of it, and some have been notorious anti-clerical radicals, notably Dubief and Bienvenu-Martin. These with several other of the most prominent ministers are leading Freemasons. It is a Cabinet of the Radical Left, but not of the Extreme Left; this has been beaten and is enraged thereat. Nine of the fourteen ministers are from the South, and five were in the Combes Cabinet. MM. Poincaré (Progressist) and M. Dupuy refused portfolios. M. Thomson, the intimate friend of M. Pelletan, is not a professional man in naval matters; nor is M. Berteaux in the army. On January 27 the Ministry appeared in the Chambers and announced a policy of pacification, including the abolition of the Concordat and consequent separation of Church and State, but in a way that will be just to Catholics. This last item of the programme was put last, but under radical pressure has been advanced. The system of informers is condemned, but practically no one is punished except two Catholic officers—General Nonancourt and General d'Amboix de Larbont—while a public utterance of M. Berteaux encourages in the army "time-honored Freemasonry," lately distinguished by its Inquisition. M. Rouvier is a self-made man, in politics since 1870, an able financier, unfortunately compromised in the Panama scandals. He was a known opponent of Combes, and spoke openly of the latter's brutality. He is a statesman and has been allied with the Right. On the whole, French Catholics take a rather favorable view of the situation.

M. Doumer, President of the Chamber.—The election of M. Doumer was one of the last signs and causes of M. Combes' overthrow. The new President of the Chamber began life as a worker in a medal factory at Paris. Then he took up teaching, and became professor of mathematics at Mende and Laon. Renouncing teaching for politics, he took the editorship of the Republican journal of Aisne. He was President of the Chamber in 1891, and Minister of Finance under M. Bourgeois in 1895. The following year he was sent as Governor to Indo-China by M. Méline. Since 1902 he has been President of the Commission of the Budget, and leader of a party of independent radicals, by whom, however, he has been excommunicated because he beat the aged Brisson in the contest for his present position. He was received in the Chamber amidst the tumult of the radicals and socialists.

Combes' Last Deeds.—Up to the last moment of his incumbency the Premier continued to void his rancor on the Catholic schools and the

Religious. A few days before he went out of office he closed, at one stroke, 466 Catholic schools. It was thought that this was the end. Not at all. Next followed the Christian Brothers' schools at Agen; then another batch, and at last the number went up to nearly 500. All these were schools of authorized orders, and allowed an existence of ten years by law. Finally he struck the Visitation Nuns at Paray, the ancient home of Blessed Margaret Mary and devotion to the Sacred Heart. The old man was determined to do his work thoroughly. The law of July 7, 1904, which struck down the teaching orders, allowed, in spite of Combes, the mixed congregations (of teaching and beneficence) to continue their works of charity. They yet retained their property. Combes tried to violate the law, and appointed a liquidator to deprive them of everything. He was beaten in the courts. He endeavored to suppress all the schools of the Religious in the French colonies; but the Chambers resisted, and allowed novitiates in France. Combes was bent on having his revenge; so, at the end of his eventful career, he came out with an official rule of administration by which the novitiates are effectively throttled, their number and organization being determined by the prefects, as well as the studies, the number of students, etc.

The Grand Orient and the Legion of Honor.—After the revelations made in the parliament concerning the system of "informers," by which the Combes Ministry was "purifying" official life in France in favor of its own friends, the Masonic Grand Orient, which was proved to have dominated the Ministry, issued a manifesto (*Univers*, January 10), in which it declared: "Amid clamor and outrage it is sought to misrepresent the acts in which we justly glory. . . . In the name of Freemasonry we boldly declare that we have only fulfilled the strictest duty in furnishing to the Ministry of War information concerning the faithful servants of the Republic, and those, also, who, by their ever hostile attitude, cause well-founded inquietude." The work of "informing," the Grand Orient calls "the most legitimate and the most republican it has accomplished for France." The Legion of Honor, however, is of a different opinion. The members in a letter to the Grand Chancellor, General Florentin, demand that all "informers"—and there have been some in the Legion—be expelled, as being guilty of deeds "essentially contrary to honor"—"acts of defamation, calumny, and lying." Franee and the world must know, say the petitioners, that no such persons are allowed to be in the Legion of Honor.

The Rumored Resignation of M. Loubet.—The French President's term of office is seven years. M. Loubet has now been in six. The President is elected by the parliament, just now with a radical majority. By the general elections of next year the Chambers may be renewed and —improved; in which case they would elect a conservative First Magistrate. So the radicals want to take time by the forelock, and make sure of their President by inducing M. Loubet to unburden himself of his dignity, and let them choose another such man after their own

heart. M. Loubet won't have the slightest objection. He never had, no matter what absurd or criminal thing his makers and managers asked him to do. He has been, as they wanted, an anti-clerical nonentity. The contemplated radical trick is very clever, very unjust, very unpatriotic; but the two last elements in the situation "do not count." Power is in the hands of the secret societies, and they are determined to make the most of it, and so we shall probably have seven years of another Loubet or worse.

The Syveton Mystery.—The judicial investigation of M. Syveton's death has deepened the mystery. The Parisian Nationalist deputy was the chief agent in securing the proofs of Masonic tyrrany. By its system of "informing," the Grand Orient, which the radical majority in the parliament obeyed, had "purified" the army, navy, magistracy, schools, Legion of Honor, etc. M. Syveton obtained possession of the "informations," and used them to such good effect that the Minister of War (General André) fell first, and after him the entire Ministry. At the moment that the Minister of War was forced to resign in consequence of the revelations made in the Chamber of Deputies, M. Syveton struck him in the face. For this he was suspended from parliament and was to be tried. On the eve of his trial and restoration to parliament, while he appeared full of confidence, and when he had prepared a further revelation of things more deeply scandalous, he was found dead in his study, apparently asphyxiated by gas. The gas, however, was turned off when the body was found; but his wife subsequently said she had turned it off. She at first attributed her husband's death to an accident; then, after various contradictions, to suicide. She herself, her daughter (M. Syveton's step-daughter), her daughter's husband, M. Ménard, and a friend, testified that M. Syveton had been guilty of improper conduct with his step-daughter (Madame Ménard). The charge was made with great bitterness, and was stated in all its gravity and crudeness. This seemed to settle the whole matter. M. Syveton, however, had many friends, personal and political—physicians, lawyers, journalists. The family was interviewed, and the judicial investigation begun. It was suspicious that M. Syveton should have killed himself just on that day. He had shown nothing but confidence and buoyancy in speaking with his friends. The charges made against him were shaken. Madame Ménard's character was proved to be not above suspicion. She and Madame Syveton had "premonitions" of M. Syveton's death. He had complained of heaviness and illness some time before. Poisons were found in possession of M. Menard. Some experts believed M. Syveton could not have died in the room and position in which the body was found. Members of the family contradicted themselves and one another. Madame Syveton was to receive 150,000 francs from the insurance of her husband's life. Finally, other suspicious incidents were made known. Dr. Barnay, M. Syveton's brother-in-law, accused the officials of unfairness in the investigation, and M. Syveton's father accused Madame Syveton of murder. The official decision is that

there is no proof against anyone, and there the matter rests, M. Syveton, Sr., having to pay some thousands of francs for the expenses of the investigation.

The Party of Popular Action.—The "Action Libérale Populaire," a fine organization that was started but two years ago and counts already 150,000 members, will in a few months, it is hoped, equal in influence the famous German Volksverein. It has 700 committees working through the length and breadth of France, and is presided over by the great Catholic orator, M. Piou. By its power forty more Catholic Congressmen were sent to the Chamber of Deputies two years ago, although the organization was little more than an embryo at the time.

The fact that it was vehemently attacked by Combes at different places proves it to be a grand affair, and gives hope for the future of the Catholic Church in that country.

The members of the Catholic Young Men's Association have also doubled within the past year, and are giving considerable trouble to the Masonic Government.

ENGLAND.

To Feed the School Children.—This matter has been taken up very seriously in England, not on the Spartan theory that the little ones belong body and soul to the State, but because they have nothing to eat, and yet are compelled by law to learn. Sir John Gorst, long prominent in educational questions, recently presided over a meeting in London at which were present 230 delegates of labor and socialist organizations, for the purpose of pressing legislation concerning the maintenance of school children. The Lord Mayor and chief officers of the corporation were present, with other prominent persons, notably the educationist, Dr. Macnamara, and Lady Warwick. The need of the children, said Sir John Gorst, was so great that they could not be taught, but became stupid and idiotic; hence millions were wasted in fruitless effort at education. It was necessary to do all they could to hinder or lessen the admitted physical deterioration of the rising generation. A resolution was agreed upon that legislation be demanded immediately empowering local authorities to provide food for needy school children.

Nonconformist School Logic.—It is one-sided, or, rather, one side is for the Nonconformists, the other for Catholics. These gentlemen refuse to obey the law or pay their rates because public money is given to religious schools for their educational work. The Nonconformists think that's a sin, and Rev. Dr. Clifford, their leader, is willing to go to jail ere he violate his conscience by obeying the law. Now a most interesting example has just come to light. One of their grammar schools, now called a "college" (Bishop's Stortford), receives a large sum, £380 per annum, from the rates. It is paid by the local educational authority the Hertfordshire County Council. One of the non-resident masters, Mr. Kitchener, recently became a Catholic and was forthwith discharged,

his presence being, as was explained, "utterly impossible" because of his new faith. Catholics have no objection against a Nonconformist College or its support from the rates, but they have against the logic, which, while it defends in its own behalf such a state of things, refuses similar treatment to Catholic schools, and contravenes the law which affords it.

Criminal Statistics.—The recently published statistics show a marked superiority of Ireland over England and Scotland. In these latter countries crime is increasing, and, notably, juvenile crime, while we have the most remarkable official testimony as to the crimelessness of Ireland, The Scottish statistics lay stress on the increase of juvenile crime of a serious nature, nothwithstanding the excellence of Scottish schools. With almost equal populations, Scotland has nearly twice as many imprisonments as Ireland. Politically, says the *Tablet*, Paddy causes Dame Britannia trouble (a thing significant enough), "but from the point of view of the criminal statistician he is emphatically the good boy."

Some Recent Converts.—Mr. H. Down, manager of the National Provincial Bank at Ledbury, Wales, was received into the Church with his wife and the other members of his family and several Anglican friends, on Christmas Eve, by Father Begley. It has been also stated that the Dowager Countess of Rosslyn, mother of Lady Warwick and the Duchess of Sutherland, has been received by Father Bernard Vaughan.

IRELAND.

The Directory of the United Irish League.—At the end of January in Dublin occurred the first annual meeting of the Directory. It is a well-organized body containing some of the best men in the country, and enjoying the confidence of the people. Mr. John Redmond was re-elected President, and Mr. Joseph Devlin secretary. The business aspect of the meeting dealt with the question of congested districts, the grass lands, laborers, town tenants, distress in the West, the question of a Catholic University. There was a vigorous protest against the enormous rents of Trinity College: coming as they do from confiscated Catholic lands, they should be used for national purposes. The Directory demanded a university as the people's right, and emphatically endorsed the Bishop's call to rally round the parliamentary party. This call, said the Directory, begins a new chapter in university and inferior educational questions, and it must achieve its purpose. The 1,357 branches of the league are watching the working of the Land Act and the sales, and are defending the claims of the evicted tenants.

The Reform Association and County Councils for Self-Government.—The Irish Reform Association—chiefly non-Catholic and landlord—has drawn up definite demands in its first general meeting in Dublin in January. Its first article of political creed is union of Irishmen in promoting industrial and political progress. It demands Irish con-

trol of Irish affairs, a conference on the question of laborers, the continued support of Government in furthering sales of land but not from the Development Grant, and adhesion to the policy of the Land Conference as the sole solution of Irish land difficulties. The association believes in legislative union with England, but the County Councils Association, with Sir T. Esmonde as president, does not; and reaffirms the demand of the Volunteers of 1782. It demands also for Catholics simple equality with Protestants in higher education, and promises that "they shall have it if possible."

Lord Dudley's Praise.—A correspondent of *Leslie's Weekly* tells us that he found Lord Dudley, the Lord Lieutenant of Ireland, as accessible as the Mayor of New York. In an interview, Lord Dudley said, referring to Englishmen's misunderstanding of their Irish neighbors: "The fact is, the Irishman is distinguished as much for his melancholy as for his humor. The Irish peasant is immeasurably above his English counterpart in the matter of mind. Lead him well, and he will achieve anything. Feed his mind, and it will assimilate wonderfully. If Englishmen would come over here and see Ireland with their own eyes, we would soon have an Irish boom." The correspondent paints sad pictures of the poverty of Western Erin—a condition of things, he says, which most people imagine to exist no longer. The supernatural character of the people—their religion, resignation, chastity—he found extraordinary, "even a landlord going so far as to say that the women of Ireland are the most virtuous of any race on earth."

Parson-ridden Ireland.—Considering, says the Dublin *Leader*, the cry they raise about the army of priests in Ireland, and considering, moreover, that, whilst a priest's duty is one of every day, and every hour of day and night, the parson is wanted usually only for an hour or two on Sunday, one would be inclined to think that there are only a few scattered parsons to be found in the country. There were, however, in 1903 as many as 1,724 parsons for 581,089 Episcopalian Protestants; that is 1 for every 331. If, in consideration of the disproportionate duties of each, the priests were multiplied as the parsons, there would be 10,000, and the proportionate number of parsons would be 600. As a matter of fact, there are 3,542 priests for 3,301,661 Catholics, or 1 for every 934. Deducing the Religious Orders engaged in teaching and other special works, we have about one priest for every 1,206 Catholics. Suppose that out of the 1,724 parsons there are 1,000 married with a family of five children each, then we have 6,000 inhabitants of Protestant Episcopal palaces and glebe lands in Ireland. There are 800 Presbyterian ministers for 443,276 Presbyterian people, or one for 554; and 250 Methodist ministers for 62,000 Methodists, or one for 248. Let us put down 250 ministers for other Protestant bodies. Counting in the families of all, we have in Erin 11,000 of the Protestant tribe of Levi for 1,086,271 Protestants.

AUSTRO-HUNGARY.

Defeat of Hungarian Liberalism.—The old liberalism, a short time ago so powerful in many countries, is rapidly going out of fashion. It is a school as much as a political system—a cosmopolitan school, which frequently had nothing of liberty about it but the appearance of the name. Belgium, England, Spain, have discarded it, and now Hungary has most emphatically condemned it. The Cabinet so ably presided over by Count Stephen Tisza has suffered an overwhelming defeat in the recent elections. The victorious party, led by Francis Kossuth, which comprises, it is true, a dangerous element, aims at complete Hungarian independence of Austria, and, in consequence, the disruption of the Dual Alliance inaugurated by Deak in 1867, by which Hungary had a certain interior autonomy, but in all exterior relations, army, navy, etc., was bound up with Austria, which was really mistress of the situation. The Magyars, while loyal to Francis Joseph, desire the political evolution of their race and nation, being in all things independent of Austria, with which the sole bond would be the personality of the common sovereign. This policy effectually bars the way to the Pangermanism, which has of late years been as audacious as mischievous, as anti-national as anti-Catholic. It is at present impossible to forecast what power the party of independence may be able to exercise, or how far they may be opposed by moderates and liberal dissidents.

CHILI.

Chili is, or has been, one of the best organized and most vigorous of the South American republics. It cast off, some years ago, the *laicising* Balmaseda. But strange to say, the victors in the field were beaten at the elections, and so the national education is divorced from religion, or is deeply tinctured with irreligion, in a most Catholic country. At the Eucharistic Congress of Valparaiso, on the 10th of last December, Mgr. Casanova, Archbishop of Santiago, spoke with emotion of the deplorable state of morality in the schools: Irreligion, he said, and perversion reigned amongst the hitherto Catholic youth. His words aroused the educational authorities, but, it appears, they would not face a parliamentary battle. They took a readier way, and closed all the Christian Brothers' schools by a decree. This act of tyranny has been sternly condemned by the Catholics, who are powerful, well-organized, and well led. Their chief paper, *El Porvenir*, is a strong one.

THE MISSIONS.

In China and Manchuria.—Since the Boxer massacres the missionaries have repeatedly sent the information that conversions to the faith are far more numerous than ever. It is estimated that at the very lowest count 20,000 converts to Christianity gave up their lives for their religion at the close of the nineteenth century. With these were numbered five

bishops, thirty-five European priests, and five native priests. Baptisms of converts since then are numbered by tens of thousands, the mission organization being specially adapted to the instruction of all who present themselves. We are told that in the mission of Kiang-nan, in which the central residence is at Shanghai, there have been 14,500 converts since the Boxer excesses, and there are 87,700 under instruction, while the number of infants of pagan parents baptized in danger of death rises to 50,000 a year. The Manchurian missions lost heavily during the days of revolt, but two years afterwards they had two bishops, forty-three European and six native priests, with 25,900 converts.

In Nanchang, capital of the Province of Kiang-si, where there was scarcely a European ten years ago, there are at the present moment three communities of French Religious—Priests of the Mission, Little Brothers of Mary, and Sisters of Charity—all full of zeal and working hard. More than 1,000 adults have been baptized since 1900, in spite of the Boxers. In the extensive prefecture of Nanchang there are now 4,000 baptized and 10,000 under instruction, while pagan children are being constantly baptized at the hour of death. In the public dispensary of the Sisters of Charity an average of 100 persons are cared for each day, and a hospital is now being erected. Workshops have been opened for young persons of both sexes, of whom 120 are now being instructed for Baptism. The Brothers have a college attended by the children of the mandarins and lettered class. They have also a preparatory school. There has been much opposition from the Chinese secret societies. Ten Christians have recently been martyred and the coadjutor bishop and several missionaries have been threatened with death.

Armenian Converts.—For several years there has been a decided movement toward Catholic unity amongst the Armenians and Chaldeans of Upper Armenia and Mesopotamia. The results in Van and its neighborhood are thus summed up by the Dominican missionary, Father Galland. Four parishes have been created here, and are administered by Armenian priests, three of whom are converts from Gregorianism. Two orphanages have been opened under Dominican Sisters. Some of the orphans still bear traces of the wounds inflicted during the period of massacres and some are studying for the priesthood. Seven schools have been established, in which the teaching of Catechism is a novel feature in a land where religious instruction has been sadly neglected.

THE READER.

Historical Records and Studies. The U. S. Catholic Historical Society, New York.

This energetic historical association continues not only with unabated but with ever increasing vigor, to issue its brilliant contributions to the varied and interesting studies of the growth of the Church in the United States. In the matter of its topics and in their presentation, the present volume surpasses even the splendid books already issued. The names of distinguished laymen and of illustrious members of the hierarchy are signed to its articles, and valuable maps and unusually well executed portraits give especial distinction to its pages. Among the portraits are those of Mr. Patrick Farrelly, Mr. Frederick Coudert and Major Kiely, and there are also reproductions of a couple of old fashioned pictures of two pious and devoted ladies, Mme. E. Bayer and Mme. Parmentier, who labored and effected much for the early Catholicity of Brooklyn. The article which these last named pictures illustrate is from the pen of Mr. Thomas F. Meehan, who has the happy historical faculty of singling out minute and domestic facts which escape the notice of the general writer, but which throws a truer light upon prevailing conditions than is given by chronicles of larger events. They are really the historical origins from which important growths develop. The same method is noticeable also in the article by Father Fischer, S.J., whose name is connected with the famous Waldseemüller-Map, which, let us say in passing, is again discussed by Prof. Herbermann in this number, who gives us also at the head of his paper, a picture of the now interesting Castle of Wolfegg, where the map was discovered. Father Fischer does not write about his map, but describes a special phase of what is of universal interest just now, viz., the collection of Peter's pence. He tells how the collection used to be made in Norway and Greenland when those countries were Catholic. The Greenland tithes consisted, we are informed, of calfskins, sheepskins, whalebone and teeth, all of which had to be turned into coin. The urgency seemed to be as great then as now. The story of the Marquette Statue is also told. Perhaps we missed it on glancing through the book, but there is an interesting item which it would be good for a historical magazine to record and which may be useful yet, but would have been of great service when the A. P. A. were contending that Marquette was not an American. Father Hamy tells us in his *Au Mississippi* that four of Marquette's relatives were French officers in the American Revolution, and three of them laid down their life for the cause. That interesting fact would have checked bigotry instantly. Three of the four heroes who contributed this additional glory to the family, were sons of Marquette de Marcy, who was Mayor of Laon in 1736. Their uncle, Marquette de Ligny, fought at their side, but was not killed. He returned to France where he died in his native city of Laon, in 1811. The family still exists there.

On the whole we have to thank the distinguished and laborious President of this Historical Society for infusing so much life into the organization which is furnishing us with material such as no other similar association attempts to produce. The members of this body have the comfortable assur-

ance when these volumes keep pouring in on them, that they are not benevolently or sentimentally sustaining a work merely because it has the guarantee of so many illustrious names on its roll, but they are receiving many times over the value of their yearly contribution.

The Cambridge History. Vol. III. Macmillan Co., N. Y.

There are certain historians, and Martin Hume, who writes in this volume about Philip III, is one of them, who always find comfort in weeping over the short-sighted policies of the rulers of the Latin nations, in dealing with their rebellious subjects. The expulsion of the Moriscoes from Spain he considers a most deplorable blunder.

From an English standpoint it was. For Queen Elizabeth was at that time actually in league with the Moriscoes to let Mohammedanism back into Spain. King James I, at his accession, very "*cruelly,*" says Mr. Hume, sent to Philip III the treaty which he found among Elizabeth's papers.

Lea, in his *Moriscoes of Spain,* and the Hume, who precedes the present writer, both admit the fact. Nor was the alliance merely on paper. There were freebooters like Ward and Verney and Bishop in command of the Moorish fleet at the time. Naturally Englishmen did not like to see these fine plans thwarted, but the Spanish writers of the time concur in saying that the expulsion of the Moriscoes was one of the best acts of Philip's reign. The Spaniards ought to know best what suited then, and English sympathy with the Moorish rebels was certainly out of place then, as there were some very interesting things of the same nature going on in Ireland at the same time. The Plantation of Ulster, which is treated in this same volume, might prove very illuminating reading.

The number of exiles, according to Mr. Hume, was about half a million, perhaps more. Lafuente, the Spanish historian, who was better informed, brings it down to one hundred and fifty thousand. To the usual reproach that this barbarous act of the government robbed the nation of its most industrious and skilful laborers, the retort is at hand in the question: "if they were such marvellous cultivators and artisans, why were they never heard of after they were deported to Africa?"

About the cruelty of the measure, of course, there may have been regrettable acts committed by an excited populace, but Spaniards may well challenge the world to show anything like the benevolent action of its government, in permitting these rebels to take their goods with them or to dispose of them by sale before they departed. It is in curious contrast with what was going on in England and Ireland at that very time.

Evidently the expulsion inflicted no serious damage on the country; for "the next twelve years," we are told by Mr. Hume himself, "brought greater security and tranquillity than had been known for many years." The political importance of the kingdom increased, and all the nations of Europe were bidding for its friendship. There may, of course, have been considerable poverty and suffering in consequence of the displacement of this large population who had fastened on so much land and who had also shown their skill as artificers in flooding the country with counterfeit coin. But it must not be forgotten that just then Elizabeth had framed those infamous poor laws for her subjects which inflicted the curse of pauperism on England to such an extent that, in spite of its wealth, it has yet in it that great social plague spot which is filling her statesmen to-day with such serious concern. "Just then, also," we are told by Mr. Hume, "there was a development of

literary brilliancy and activity so extraordinary as to have stamped an enduring impress upon European letters. It was the golden era of Spanish literature and it produced the great masterpieces of imagination, description, verbal felicity and satire which have become Spain's principal contribution to the intellectual wealth of the world. The science and culture of Greece and the Orient had previous to the revival of Greek learning, reached Europe almost exclusively through the medium of the Spaniards. But great as these services were they sank into insignificance before the intellectual debt incurred by Europe to Spain, from 1540 to 1640. It was the time of Don Quixote, and the dramatic writers. Shakespeare and the Elizabethan dramatists liberally appropriated the inexhaustible supplies of the Spanish playwrights. Everything in Europe in those days was Spanish. Spanish dress, demeanor and manners were the rage. The games, dances, dishes, even the terms of endearment were Spanish, and in France, Spanish was the modish language, and as in England, Spain inspired its literature and created an influence which runs through the writings of both nations down to our own times. Not only was this power felt in literature, but Spanish tactics and army organizations were copied everywhere." On the whole, disaster did not seem to follow the Moriscoe expulsion.

Passing to other topics in the volume, we fear that Father Gerard will be surprised to see that all that he has said about the Gunpowder Plot is not even accorded the courtesy of a notice, and Jesuits in general will be amused at the nonsense about "the *cæca obedientia* of the Society which was inculcated by visions;" how "the life of the Society was to furnish the individual conscience with its only motive;" how "like the modern state, the Society contemplates no other bond of union beyond that of the individual and the community;" how "there were to be no spectacles like those of the Borgia and Farnese Popes who founded dynasties;" and how "it enshrined the principle of Machiavelli that nothing was to count beside efficiency, and even more effectually than he, it absorbed all individual volition, thought and conscience into the service of the community." This is not history.

De Principiis Theologiæ Moralis. By H. Noldin, S.J.

Father Noldin is sufficiently known by theological students to render any criticism superfluous, and his clear and succinct fashion of expressing himself explains how the work has already reached the fourth edition. It is clearly printed, well indexed, which is a valuable quality in books of this kind, and its captions in heavy type, which easily catch the eye, make it a book that the moralist will like to have at his elbow.

A Spoiled Priest. By the Rev. P. A. Sheehan, D.D. Burns and Oates, London.

It is only on the inside that we have the additional title: "And Other Stories." *The Spoiled Priest,* in fact, is disappointingly brief. It is the unbloody tragedy of a plucked seminarian who, in this case, seems to have had the major orders. What became of him after he disappeared from Maynooth is left to conjecture. Irish people know what a "spoiled Priest" means, but the title has an ugly sound for the rest of the world.

The White Monks of Trabolgan, which is also in this volume, is one of those dreams of what might be. A white monk, picked up at sea, steers a German warship into an English or rather Irish harbor in the dead of night, and suggests to the captain to land five hundred sailors under the

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HE MESSENGER. Its information will be of great value; for,
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of State Superintendent of Public Instruction, New York.—The
le in this report is a "History of the Common School in New York,"
of course, is interesting, especially from the fact it announces that the
blic school in the country was in New Amsterdam in 1633, with Adam
ndson as its master. This precedence is disputed, it is said, but without
on. In 1642 the General Court of Massachusetts ordered the establish-
nt of schools "to thwart the designs of that old deluder Satan," but
efore that, the charter of New Amsterdam given in 1629, enjoined upon
the patrons and colonists to find out ways and means whereby they might
support a *minister* and a *schoolmaster*, that thus the service of God and zeal
for religion may not grow cool and be neglected among them." Roelandson's
school was under the direct supervision of the deacons, and was sustained by
the consistory of the Reformed Church. During Stuyvesant's administration
there were schools in every town and village, "drill in catechism not being
omitted." The Society for the Propagation of the Gospel in Foreign Parts,
founded schools here in 1704, for the purpose of "uniting the growing
generation in their language as well as in their religious principles."

In 1805 what is known as the Public School Society was established in
New York. It continued in existence till 1853. It met first at the house of

John Murray, in Pearl Street, and was intended for "the education of children outside the denominational schools." In 1808 it became "The Free School Society of New York," and its scope was enlarged to take in "all children who are the proper objects of a gratuitous education." In 1826, it was called "The Public School Society of New York," and then proposed "to provide for the education of all children whether such children be or be not the proper objects of gratuitous education, and without regard to the religious sect or denomination to which such parents or their children belong." The scheme was supported by public moneys. It was professedly undenominational, but proposed "to inculcate the divine truths of religion and morality contained in the Holy Scripture, and the reading of the King James Bible, and lessons thence drawn were prescribed in the curriculum." This arrangement was denounced at the time as being itself denominational and as undemocratic, because a private corporation was thus wholly supported by public funds. Archbishop Hughes, Governor Seward, and John C. Spencer, Secretary of State, attacked the system, while Theodore Sedgwick, Hiram Ketchum, and Gardiner Spring sustained it. In 1853 the association surrendered all its real and personal property valued at $454,421.85, including seventy-eight schools, into the hands of the Board of Education, which was then established, and has been in control ever since.

Le Gesù de Rome. The Church of the Gesù in Rome. A Historical and Descriptive Sketch. By Rev. P. J. Chandlery, S.J.

Father Chandlery is well known by his much valued *Pilgrim-Walks in Rome,* a new edition of which, in form of a guide book, is now being prepared, to the great satisfaction of English-speaking pilgrims. This present smaller work, *Le Gesù de Rome,* gives us a wealth of historical, archæological, artistic, and devotional knowledge about the famous modern Church of the Gesù, but with a touch possible only to one who has lived in Rome and loved the places described. It consists of sixty-three large pages, very portable because in paper covers, printed in clear type, on excellent paper, with copious and beautiful illustrations. It is written in French for the greater convenience of travelers, but we hope to see it translated into English. This little book is a treasure, and we commend it heartily to all who are interested in Roman treasure houses. Father Chandlery gives the history of the site on which the church stands and of its neighborhood, the history of the church, a description of it, with an account of the relics hoarded here, of the illustrious dead who rest beneath, of the services and religious associations. There is, finally, a most interesting account of the famous Professed House of the Society of Jesus, which stands beside the Church.

What is of pre-eminent interest to the Catholic visitor to Rome is the sacredness of every foot of ground in the city. The blood of martyrs was sprinkled everywhere, their bones lie in the churches, the footprints of saints are everywhere. On the hearts of the young particularly these memories come like an intoxication.

"The churches of Rome," writes Father Chandlery, "form, from the two-fold point of view of art and history, the most beautiful collection of sacred edifices in the world. All ages, from Apostolic times, are here represented. Fabulous wealth has been expended; the most eminent architects have contributed their labor, the most precious materials have been employed; no sacrifice, no treasure, no effort has been spared." We have the churches of the early Christian ages with their extraordinary historical in-

terest, those of the Middle Ages scarcely less interesting, finally the modern with greater richness and beauty. Amongst these, one of the most important, is the Gesù, "eminently dear and sacred to all Jesuits, whether they live in Rome or elsewhere." For here reposes the body of their founder, the great Ignatius of Loyola, and around him are gathered the precious relics of many of the Saints of his Order. Here, too, are sleeping many of the most illustrious men of the famous company—Cardinals Bellarmine and de Lugo, Ven. Joseph Pignatelli, Fathers Polanco, Nadal, Bartoli, etc., with the Fathers General from Father Mercurian (1580) to Father Roothan (1853). "This church and the adjoining residence were for three centuries, it may be truly said, the heart of the Company of Jesus, the centre of its life, the stimulus of its energies. All the labors, all the struggles of the Society, all its sufferings and its martyrdom, all its consolations, successes, victories, have all been felt here with their response of joy or sorrow. Here have resided nearly all the Generals who have guided the Society through the tempests of its glorious career."

It is interesting to notice that the Church of the Gesù stands on the historic *Campus Martius,* the Field of Mars, at first a weedy marsh, then, when drained, the place of games for Roman youth, and later covered over with magnificent monuments, the enormous shrine of Isis and Serapis, with a worship too unclean even for pagan Rome, the *Septa Julia* for the assemblies of the people, etc. In the Middle Ages there stood where now stands the Jesuit church a much-venerated sanctuary of Our Lady, which the people called Santa Maria della Strada, Our Lady of the Wayside, or, as some say, Our Lady of the Spearmen. Many of the ancient churches which rose over the ruins around Santa Maria were historically associated with the great labors of St. Ignatius for the good of souls. The first Italian member of the Society, Father Codaccio, gave over Santa Maria della Strada to St. Ignatius and his companions, who were accustomed to celebrate here the sacred mysteries and to preach. The foundations of a new and larger church, surrounding the old, were laid by St. Francis Borgia. A plan prepared some years later by Michelangelo, "out of pure devotion and without any profit," could not be followed because of the opposition of neighboring proprietors; but Cardinal Alexander Farnese, afterwards Pope Paul III, raised the present edifice; and another Cardinal of the same name, the adjoining professed house. The architects were the best of their time; but the second, Giacomo della Porta, is blamed for having departed from the classic design of his predecessor, Vignola, and adopted the degenerate Renaissance façade. The interior is extremely rich and beautiful, the greatest treasures being the body of St. Ignatius, the right hand of St. Francis Xaxier, with which he baptized 500,000 infidels, the bodies of several martyrs, and the heads of a great many more. The reader, especially if a pilgrim to Rome, will follow with intense pleasure the abundant details given by Father Chandlery, concerning the history and treasures, artistic and sacred, of this great church and the professed house which stands beside it.

LITERARY NOTES.

Some time ago when Brunetière uttered the famous phrase about the "bankruptcy of science," a howl of execration went up against him from the whole anti-Christian world. He has lacked advancement ever since, except in the esteem of those whose opinion is worth having. Now comes another

proclamation from Emil Reich, in the *Contemporary* of February, that there is also a "bankruptcy of higher criticism." His attack is made chiefly on Delitzch's well known and hitherto supposedly well-grounded conclusion, that the doctrines and legends of the Hebrews were all derived from the Babylonians. Now, says Mr. Reich, out in East Africa there is a negro tribe which never could have had any intercourse with either Babylonians or Hebrews, and yet which has all the doctrines of the Old Testament up to the giving of the Old Law. How did they get it? Perhaps it is a reminiscence of old Christian missionaries. Not at all. They know absolutely nothing at all about the New Testament. He thinks that this African discovery disposes absolutely of Delitzch's whole theory. The fundamental vice of higher criticism, says Reich, is its absolute faith in philology. Some obscure German professor devotes his life to the study of Babylonian inscriptions, he then discovers what he thinks to be similarities between one race and another, all based on the inscriptions of a tablet; no one is able to contradict him, and, as his fancy leads him, he concocts all sorts of wild theories which pass for miracles of learning, and the world accepts his fabrications as a new gospel. This craze for philological research, says Mr. Reich, has made people completely neglect genuine history, with the present muddle as a result. Whether the discovery of the African with his accurate knowledge of the Mosaic cosmogony is going to have any effect on the domain of what is called science we have to wait to see. The *Contemporary* thinks it important enough for its pages. Will Mr. Reich share the fate of Brunetière?

An admirer of the great Coligny, the famous leader and quasi proto-martyr of the Hugenots, who was supposed to have been assassinated by the orders of the Duke de Guise, admits, strange to say, that the Hugenots and even Coligny himself were guilty of the greatest atrocities. In this new *Life of Coligny*, by A. W. Whitehead, we read of "the now usual holocausts of priests;" we see Coligny permitting "the butchering of innocent victims, rape, pillage and its thousand and one horrors, refusal of quarter, etc." This will be news to some people.

Father Ehrle, S.J., who is the Vatican librarian, lately bethought him of adding a Russian section to the library. He wrote to Russia to ask for books. The invitation was accepted with enthusiasm. In St. Petersburgh alone sixteen societies began to pour in their contributions. Moscow has followed suit, as well as Kiev, Odessa, Tiflis, and Kazan.

SCIENCE.

Developments in Electric Traction.—The great problem before the electrical engineering world just at present is long-distance electric traction and, as an essential connection, power transmission. It is now admitted that on a line of heavy passenger traffic, with many stops, electric traction is superior to steam traction of the best design.

The New York Central Railroad, one of the largest in the world, is about to spend $50,000,000 in the beginning of a scheme which may eventually lay a third-rail from New York to Chicago. A project involving such an outlay cannot be called an experiment.

A comparison of the latest type of express steam locomotive, probably the most powerful in the world, on the New York Central, with the new electric locomotive built for the same road, is very much in favor of the

latter. The steam locomotive, with tender, is 62 feet long, weighs 162 tons, with only 55 tons on the drivers, and can develop 1,800 horse-power. The electric engine is only 37 feet long, weighs only 95 tons, with 69 tons on the driving wheels and has an output of 3,000 horse-power, its ordinary power being 2,200. The starting pull of the steam engine is 25,900 pounds, that of the electric being 32,000; and as the speed of the steam locomotive increases, its pull, or power, drops and at seventy-five miles per hour it is less than one-sixth of the starting pull. This is largely due to the increased back pressure on the exhaust side of the pistons, owing to the fact that the exhaust steam, at high speed, cannot make its way out through the ports fast enough to avoid crowding.

No such drop occurs on the electric locomotive, whose pulling power remains steady long after the steam locomotive has reached its accelerating limit. The great advantage of the electric locomotive may be summed up as follows: Wheels of small diameter, consequently greater stability, the centre of gravity being nearer the track; more weight on the drivers, therefore greater track adhesion at the points of application of power; steady pull without drop; continuous turning force or torque, as opposed to the reciprocating action of the steam locomotive, with subsequent absence of track pounding.

The armatures, or rotating parts of the motors on the New York Central locomotive are attached directly to the axles, without any gearing; and when the current is picked up, the electric force, with mysterious giant grasp, whirls the armatures, the axles and the wheels so rapidly that a four-car train, weighing 265 tons, will have a thirty-mile speed thirty-seven seconds after starting. This is called rapid acceleration. We know what this means practically, when we board a delayed trolley car and the irritated motorman turns on full power just as we begin to walk up the aisle.

In the tests so far on a four-mile track, too short to show the capability of the electric steed, a velocity of 63 miles was easily reached with an eight-car train of 336 tons' weight, and with a 170-ton 4-car train, seventy-two miles an hour.

In electric traction the current is usually generated at the power house, sent out as a moderately low tension direct, or for distance work, as a high tension alternating current, which is "stepped down" to lower voltage for use, as alternating, or sometimes changed to direct. In the New York Central experiments an 11,000-volt alternating was transmitted and converted to a 600-volt direct current and so fed to the third-rail. In general a high tension current can be transmitted through less expensive conductors more economically than the low voltage current; and it is commercially easier to obtain high tension alternating than direct.

The power is taken by the trolley wheel from an overhead wire, or is picked up from a third-rail by a contact shoe; on the score of economy, the "underground trolley" would not be used outside cities. For low speeds the trolley wheel is certainly successful; for high speeds, it wears quickly and tends to jump; the bow-trolley, used in Europe, does not seem to be an improvement. For heavier currents, usually the third-rail and shoe are employed. The third-rail, if exposed, is dangerous, and may easily be rendered unserviceable by sleet and snow, and at crossings it must be replaced by an overhead conductor. At high speed the shoe is apt to be thrown from the track by any slight obstacle, causing excessive "arcing" and loss of power.

To avoid the first cost of a big power plant, the expensive copper conductors, the difficulties of the third-rail or jumping trolley, and the chance that a broken steam pipe may disable a whole line, and to combine the efficiency of the gasoline engine with the continuous torque of the electric motor, the gasoline-electric locomotive has been proposed. A powerful gasoline engine and dynamo are mounted on a car whose trucks are fitted with motors to take the dynamo current. Thus the power house travels with the train and the tracks are not used as conductors.

This system, with the steam engine as prime mover instead of the gasoline motor, was first employed by Heilmann in France, and is being extensively used in Switzerland. The General Electric Company is building a 200-horse-power locomotive of this type at Schenectady and a still larger one is under construction, according to *The Manufacturer's Record*, for the Southern Pacific Railroad, the prime mover in this last case being that most efficient of all oil engines, the Diesel motor. Great things are expected from this combination since it seems to possess the good points of both systems. Of course the acceleration on starting will not approach that of the New York Central locomotive; for the combination motor begins its travel with zero current and not with the full pressure from the third-rail.

Invar.—It is a matter of common knowledge that most substances grow larger with an increase of temperature, gases gaining most in volume, then liquids and next solids, and among solids the metals are the most expansible. This property has been put to good use, scientific and ordinary, in many ways, but in many instances too, it is troublesome and considerable ingenuity must be exercised to neutralize its effects.

A metal measuring rod or tape will give results too small or too great as it grows warmer or colder. The time of swing of a pendulum depends on the length of the rod; if the time of swing of a seconds-pendulum be lengthened or shortened by one-thousandth of a second, and that surely is very little, the clock it regulates will lose or gain nearly one minute and a half in twenty-four hours. An increase in the length of a seconds-pendulum of one-tenth of an inch means a loss of nearly two minutes daily. A brass rod for such a pendulum could easily suffer one-fifth of an inch elongation during the change from winter to summer temperature, which would mean a variation of four minutes daily.

Of course, wood, with a much smaller coefficient than metal, may be employed; but if metal must be used, corrections may be applied, and expansion used to neutralize expansion automatically. If, however, it could be done away with or rendered inappreciable, much worry would be avoided. Professor Guillaume, of Paris, comes to the rescue with *Invar*, an alloy which has received the short name to avoid the periphrase "steel containing about 36 per cent. of nickel which is characterized by possessing an extremely small coefficient of expansion, or by the fact that its specific volume is practically invariable when considered as a function of the temperature."

One very curious property of some of the nickel steel alloys examined, is the fact that though composed of two magnetic elements, some of the compounds were not themselves magnetic except under certain conditions, and further investigation showed a relation between their magnetic properties and expansion.

In an article in *Nature*, December 8, 1904, Professor Guillaume describes some applications of Invar and its fellows. In geodetic survey work,

usually one line most accurately measured serves, with angle determinations, as the base for computing other and inaccessible lines. Here the 36 per cent. nickel alloy or true Invar is invaluable. Instead of short measuring bars of ordinary metal packed in ice to keep the temperature constant, a long uniformly stretched wire of Invar may be used. A five degree Centigrade variation makes a difference of scarcely one in one million, about one-third of an inch in five miles.

The same alloy makes a pendulum rod which, uncompensated and under constant pressure, will not vary more than two seconds in twenty-four hours. Watches gain or lose because, to omit other reasons, their springs change in elasticity with varying temperature; a 24 per cent. nickel alloy will obviate the necessity of costly compensation.

One of these compounds is also used in the manufacture of incandescent lamps. The current for lighting the common Edison lamp passes to the carbon filament through the glass, by means of platinum wires fused in the glass itself. Platinum has been always used because its coefficient of expansion is about the same as that of glass; that is, both expand and contract the same amount, so after the "fusing in" the platinum in cooling does not shrink away from the glass and crack it, as would be the case with other metals. Platinum is very expensive and at the same time is most useful for other purposes. One of Professor Guillaume's nickel-steel alloys, 45 per cent. nickel will answer just as well as platinum and is much used now by some makers under the name of platinite.

Nitrogen Fixation.—We learn from text-books that there is no fact in plant physiology which has been more firmly established than that all plants must have nitrogen in order to thrive and that under normal conditions this nitrogen must be obtained through the roots in some highly organized form. The practically boundless supply of nitrogen in the air, about four-fifths of the bulk of the atmosphere, is beyond the direct and immediate reach of plants.

Millions of dollars' worth of available nitrogen is swept off to the ocean, through the world's sewers, every year; the great sodium nitrate beds of Chile and Peru will be exhausted in probably forty or fifty years; the rich guano deposits of sea-coast and sea-island have almost disappeared, while the ammonia bye-products of coal distillation are still obtained in rather insignificant quantities. So agricultural chemists and scientific farmers are looking about for some means of enriching the failing sources of nitrogenous manures.

Many years ago it was noticed that certain land, if allowed to lie fallow for a considerable length of time, would gain in nitrates without any visible addition having been made. It is now certain that one of the principal agents in this nitrogen increase is a group of soil bacteria which have the power of fixing the air nitrogen and preparing it for plant food. Two German investigators isolated and cultivated these organisms artificially.

This bacteria culture, called *nitragin*, put on the market a few years ago was used in two ways, being applied directly to the fields, or mixed with water and brought into contact with the seed before sowing. This nitragin was adapted to only a few crops and its use met with varying success. Its manufacture was abandoned mainly because it could not stand delay in transportation without losing at least 80 per cent. of its strength.

The *Scientific American*, February 18, states that Dr. George T. Moore, of the U. S. Weather Bureau, has secured a patent on a method of making

cultures of nitrogen-fixing bacteria and of drying them so that they may be sent all over the world while at the same time their activity is indefinitely preserved. The *nitragin* treatment may prove quite successful.

Several electrical processes have been devised for the direct combination of the nitrogen and oxygen of the air, resulting finally in the production of nitric acid. Cheapness of manufacture is the main object, and fair results have been obtained.

A new substitute for sodium nitrate and ammonium sulphate is now announced in the *Electrical World,* February 4, bearing the name of calcium cyanamide, a compound of calcium, carbon and nitrogen. It has been tested for three years at the royal agricultural testing stations of Darmstadt and Posen. It is expected to be a much better fertilizer than the other substances as it contains not only nitrogen but lime. Works are being built at Piano d'Orta, in Italy, which will be able to produce 4,000 tons a year. The manufacture is said to be simple, consisting in drawing a stream of air over lime and carbon heated under certain conditions.

The Cost of High Speed.—High speed railroading, according to the *Electrical World and Engineer,* February 4, is waiting for electricity. "Is it seemly that smelly little automobiles should rip off miles in 35 to 40 seconds over a sandy beach, while engineers hesitate at a similar speed over a smooth track, backed by an entire power station?"

The mile record and the miles-per-hour record belong to the gasoline propelled automobile which has reached a 113 mile rate. But will such speed with heavy cars on a commercial line require "the backing of an entire power station" or rather the backing of a millionaire's treasures?

The Zossen experimental work in 1902-03 showed the possibility of high speeds with safety, even up to 131 miles per hour, if proper precautions be taken. The cars must be heavy, for above an 80-mile speed, the slight unavoidable irregularities of even a well laid track would tend to make a light car leave the rails, while at higher speeds the lateral oscillations become so great that no curve with a radius less than a mile is permissible.

The road-bed and the running equipment will be expensive, and the power cost is beyond a doubt. For one 100-ton car of 60-seat capacity, a speed of 110 miles per hour called for 1,300 horse-power, and this was increased to 2,000 horse-power when the speed reached 120 miles. At this velocity 55 per cent. of the power, or 1,100 horse-power, was absorbed in overcoming the air resistance alone.

The *Electrical Review,* February 11, tells us that there is considerable discussion in Germany at present as to building a high speed road between Berlin, the capital, and Hamburg, the principal seaport, to supplement the existing very fair steam railroad service.

Propositions have been received by the government for single and double-track roads, the distance being about 175 miles. A single-track road for a speed of 90 miles an hour, would cost $17,000,000; a double-track line for a 100 mile speed demands $30,000,000, and if 125 miles per hour be looked for, the road-building expense amounts to $36,000,000. This last figure means about $206,000 to the mile.

Such a road must rely on passenger traffic for its revenue, and to make it pay it should transport 850,000 passengers yearly, about 2,800 for each business day. The time saved would amount to, at most, two hours. One good authority says, it is now well understood that the limit of physical and nervous endurance is closely reached on steam locomotives, for the engine

drivers, of course, with line speeds of 60 to 75 miles per hour. Is a regular high speed service worth the money and the risk?

Municipal Ownership.—It has been announced that an experimental plant will be installed by the municipality of New York, to furnish current for lighting the new Williamsburg Bridge, connecting the boroughs of Brooklyn and New York. It is proposed to run the electrical plant in combination with a refuse destructor. The combustible material gathered by the street cleaning department is to provide the power instead of being thrown into the sea.

This project may develop into a city plant for general public lighting, on account of the charge that New York is paying excessively high rates to private companies for electric service. Some of the New York papers have been urging on the Mayor and the Comptroller by the clamorous testimony of their "expert" reporters, thereby showing their interest in the true welfare of the city, and incidentally keeping themselves well in the public eye and reaping the financial reward of political virtue at two or three cents a copy.

The more temperate of the daily papers and the technical press in general are against the project, and their opposition seems to rest on the principle of individual effort as against paternalism, and on the contention that the system of municipal ownership has not proved itself financially sound.

A private plant must pay; a public plant will always pay those that are running it, but it need not pay those that pay for the running. Accounts and financial reports may be "cooked" so as to present a most inviting appearance, the minus signs being skilfully changed to plus, by deftly extracting the needful material from the taxpayer's pocket on the plea of general expense. The figures that really talk in a matter of this kind are not figures of speech but figures of bookkeeping.

Municipal ownership has existed for some years throughout England, and according to general statements, has been a great success. The *Electrical World and Engineer,* February 4, presents an article by Mr. Schooling, who as an economist merely, and without business bias, has tabulated the financial results of some 300 English town corporations in business with an average of three and one-half "undertakings" apiece.

The total capital invested was $605,850,000; the yearly profit on every $500 capital amounted to 75 cents, and this was got by allowing a yearly depreciation of only 77 cents on $500, instead of the more reasonable sum of $22.50. The total yearly depreciation allowed on the books was $966,370 instead of $30,292,500. This is a choice example of "cookery."

Electricity and Bread.—The modern superfine wheat flour is still too dark for the Parisian; so electricity is asked to whiten it. The flour is exposed to the action of ozonized air, air whose oxygen has undergone some apparently molecular change under electrical influence, and ozone, as we know, is an energetic bleaching agent.

A report to the Academy of Sciences of Paris, on ordinary flour and "treated" flour, states that the latter is much whiter in color but that its taste and odor are far inferior to the taste and odor of ordinary flour. The amount of phosphorus is the same in both, but the quantities of fatty and acid substances vary largely, and the gluten is discolored and changed in the ozonized flour.

The bread made from this flour is much whiter than usual, but of far inferior taste. Like many surgical operations the electrical treatment is eminently successful, but the flour cannot stand the shock.

EDUCATION.

President Harper, of Chicago, has issued twelve addresses to his students under the title of *The Religious and Higher Life.* He confesses to an increasing difficulty in dealing with religious subjects before his university. That was to be expected, for he has no authority to stand on. It is a comfort to hear him say, however, that "an institution which does not possess a strongly pronounced religious spirit may do as much harm as good." Instead of "as much" he should have said "more."

The School of Journalism, which Mr. Pulitzer was to found, is not to be established, at least not now. The projector of the scheme is not certain that the time is fully ripe or the editorial profession fully ready for the project, and the Indispensable Man to be at the head of it has not been found. However, Mr. Pulitzer has already put a million in the hands of Columbia, and another million is to be at its disposal immediately on the death of the donor.

In the *Educational Review* of February, 1905, a writer on "The American Rhodes Scholars at Oxford" gives us the impression that the Dons over there are rather grumpy over the arrangement which, by the admission of Americans keeps out the students of the British Isles. On the other hand, what is most distasteful to a majority of the American students is "the traditional discipline of the colleges; they are treated as inexperienced boys, work with tutors at their elbows, are subjected to watchful surveillance, and are fined and disciplined if they are outside the gates after certain hours; but there is no evidence that they are seriously irritated or annoyed; though they describe the colleges as kindergartens for adults, or as academic nurseries with awkward tutors and ugly proctors in place of governesses and housemaids." The writer is of the opinion that the experience will "help to soften the asperities of American manners," and that "the Englishman shivers when he hears the American nasal twang in the quadrangles." Perhaps our self-appreciation will be benefitted by this out-spoken admission.

Father James Conway, S.J., Professor of Philosophy at Fordham, who has written so extensively and so well on the school question, appears in the February number of the *Educational Review* with the statement of the Catholic position on the question of education. Very likely much that has been pointed out on that very vital topic has never been put under the eyes that will read it in that magazine. It is in Father Conway's clear and exhaustive manner.

President Thwing informs us in the *North American Review* of February that a committee of the Faculty of Arts and Sciences of Harvard reports that "the average amount of study by college men is discreditably small."

Twenty-six hours a week ought to be the time devoted to scholastic work, but the figures concerning seventeen hundred men show that few spend not over one hour a week in preparation for a course of three hours, and that a few devote to preparation between seven and eight hours. The number who spend between one and two hours is forty times greater than the number who spend not over one.

President Thwing is not shocked. Universities are not institutions, he says, which oblige men to toil; they are opportunities. Still even Lord Roseberry laments his wasted opportunities. "They are not only opportunities but experiment stations, where theories may be discussed and applied; they

are places where a standardizing power or process is employed for examining and testing rules for use in the complex conditions of the world's life."

Those who are asked to contribute millions to these "opportunities" may well ask if the game is worth the candle.

There is a great hubbub in England about a State-aided Nonconformist school's dismissal of one of its best teachers because he became a Catholic, although the chief claim they are putting forward in their fight against the new Education Bill is that there should be no religious test in any school that accepts State aid. "Why should there be so much surprise at that?" asks the Dublin *Freeman's Journal.* "In two-thirds of the State-aided primary schools of Ireland no one but a Protestant would ever dare to teach." There are also secondary schools which have no scruple about seizing the public money. Consistency is not a Protestant jewel.

The Irish Bishops absolutely decline to accept the offer made by Trinity College, Dublin, for the admission of Catholic students in that institution. They stigmatize the proposal as only one of the many attempts made for 300 years to wean away the Irish youth from their faith. Trinity College is unsectarian in theory, but Protestant in fact.

A very remarkable letter has been circulating in England among the various local school authorities. It is signed by the Anglican Bishops, the representatives of Baptist and Methodist Conferences, and also by Lords Grey, Roseberry, Kelvin, Roberts and Wolsely. One could scarcely wish for more conspicuous pleaders. They demand religious training in schools. At the same time a voice is heard from the University of Jena. Dr. William Rein, who is a professor of education there, declares that religion is necessary to true education, and that schools which set it aside must renounce the claim to educate. Character cannot be formed without it. Mr. Balfour himself, in a recent speech at Manchester, declared that "he would welcome any change in the Act of 1902 which would give parents greater control or greater choice over the religious education of their children. To do anything else would be inconsistent with the natural rights of parents, and inconsistent with the religious education of the people." Lord Balfour of Burleigh, his relative, gloried in the fact that it has been the custom to give religious instruction in the schools of Scotland. "If," he said, "people valued their Christianity they ought to take care that nothing be done to interfere with the union of religious and secular teaching in the schools."

The President of the British Astronomical Association is an Irish Catholic, Mr. A. C. D. Crommelin. He is attached to the Greenwich Observatory, and is a Fellow of the Royal Astronomical Society.

President Faunce, of Brown, told the alumni of his university that "it was all well enough to spend four years in gaining technical knowledge, but the foundation of success lay in a broad classical training."

The western territory of Canada beyond Manitoba is going to be divided into provinces. How will they arrange for the schools? That is a question which is alarming the politicians. Will Catholics have their own? The Orange lodges very positively say no. On the other hand, the Bishops are not at all content with the arrangement made in 1892, which put the entire control of the educational machinery in the hands of the Government, and which insists on uniform text books and attendance at the same normal

school. For lack of having the latter endorsement Sisters have been refused permission to teach. There is war ahead.

The Religious Education Association met in Boston, February 15, and had a very busy time of it. The Rev. Samuel A. Eliot, of the American Unitarian Association, conducted the devotional services. A professor of the Northwestern University found that the Y. M. C. A. were a good enough model and they formulated no confession of faith. Mr. Martin, of Massachusetts said "the moral instruction such as it was now in public schools is sufficient, while the President of Amherst thought that a curriculum was defective which did not include the English Bible as a course of study, but this course should be elective. He was under the impression that there was more practical religion in the colleges now than ever before. Irrational doctrine is discarded, but faith, hope, love and character are exalted." Evidently the Religious Education Association had not yet reached its harbor in that first session. Conditions improved later.

At a subsequent session President Faunce, of Brown, regretted that we have not in America what has been long since achieved in Great Britain, viz., the union of candid patient scholarship with genuine fervor in religious and philanthropic endeavor. In some States it was remarked the Federation of Churches has assumed educational functions, and there is a pronounced reaction against the extreme secularization of schools. There is a growing demand for contact with reality in religious as in intellectual education, and *a general acknowledgment* that the young people are deficient in the sense of the imperativeness of morality and religion. It is also the *general conviction* of college teachers that while the freshmen of the day know more than their fathers knew at the same age, they are inferior to their fathers in logical strength, in power of concentration, and in the faculty of sustained thought. All this is full of import for Catholics. The world around them is at last recognizing the correctness of their position.

An anxious parent writing to one of the daily papers, makes the following statement:

I found a book yesterday on my son's reading table entitled, "The Wonders of Life." My son, who is a student at a New York college, said that the author of the book—Ernst Haeckel—was one of the greatest, if not the greatest of the thinkers and leaders of thought in Germany to-day.

One of the chapters of the book, labelled "Morality," attracted my attention, and on scanning the pages I found this passage:

"Reason demands the liberation of marriage from ecclesiastical pressure. It demands that matrimony be grounded on mutual love, esteem and devotion, and that it, at the same time, be counted a social contract, and be protected as civil marriage by proper legislation. But when the contracting parties find (as so often happens) that they have mistaken each other's character, and that they do not suit each other, they should be free to dissolve the bargain. The pressure which comes of marriage being regarded as a sacrament, and which prevents the dissolution of unhappy marriages, *is merely a source of vice and crime.*"

In amazement I turned to the title page of the book, and found there the imprint of a reputable New York publisher, and to complete my amazement my son told me that this book of Haeckel's, and others that he has written, are regarded as safe and exact text-books for the youths of America.

Will you tell me who is right—the preachers who declare that divorce is the ruination of society or the teachers who insist that it is its safeguard?

A circular is being sent out to Princeton Alumni asking for a fund of $2,500,000 to found a tutorial system of education at Princeton. A committee of fifty of the most prominent graduates has been appointed to raise the amount. The system is being urged at Princeton by President Wilson and its object is somewhat as follows:

To bring the student into close and intimate contact and council with his instructors by multiplying the number of well-paid teachers and using them for the instruction of small groups of students, whose guides, counsellors and friends they will be in their work, and to make a reading man of the student instead of a mere pupil receiving instruction.

To establish this system, $2,500,000 will be required. It is learned that a very encouraging beginning has been made toward the fund and it is hoped that the university will be able to start the new system next fall.

SOCIOLOGY.

The growth of divorce in England is alarmingly progressive. In 1892 there was a yearly average of 889 dissolutions of marriage. Forty years ago they were down as low as 204.

Professor Edward S. Holden, of West Point, attributes the wholesale desertions in the army and navy: 1st, To an abnormal claim, view and development of personal independence; a spirit rebellious and insubordinate to authority. 2d. Excessive and unnecessary wants and wastefulness. 3d. A deficient sense of the seriousness and obligation of the enlistment oath. 4th. Intemperate criticism of superior authority and a loose tongue. 5th. Selfishness and self-seeking. 6th. Contempt of humble things and duties, and determination to throw them off. This last, which is a quotation from a major of infantry speaking from an experience of twenty-six years, Mr. Holden adopts, and adds "in no nation do these faults exist to such a degree as in our own." In this mirror we would do well to study our general appearance.

At the other end of the world social problems are being studied and experimented on with more recklessness than elsewhere. In Australia all women are allowed to vote. Graduated and progressive land taxes are established. There are laws for the minimum wage, the eight-hour day, early closing, day labor on Government contracts, old age pensions, etc. At the same time it is made exclusively a white man's colony, and practically for those of British blood. Alien immigration is restricted, and the South Sea Islanders who were working on the sugar plantations of Queensland have been deported. We are told that the Government is everything, and that the individual withers, being content to let the State take care of him.

Books Received.

First Annual Report of the Henry Phipps Institute. Philadelphia, Pa.

Die Parabeln des Herrn. By Leopold Fonck, S.J. Pustet, New York.

Apologetica. By the Rev. P. A. Halpin. Wagner, New York, 85c.

Man and His Immortal Soul. By a Priest of the Diocese of Nottingham. Jos. F. Wagner, New York.

Fourth Annual Report of the New York State Hospital for Crippled and Deformed Children, 1904. J. B. Lyon, Albany.

Report of the President of the Board of Health, Hawaii. Bulletin Publishing Co., Honolulu.

Conditions in the Philippines. Congressional Record, Washington, D. C.

Catholic Educational Association, Report of St. Louis Meeting. 212 E. Broad Street, Columbus, O.

The Philippine Islands, Vol. XXII. The Arthur Clark Co., Cleveland, O.

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ANDREAS VESALIUS.

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FATHER DE SMET. (1)

IT is a far cry from the Atlantic to the Pacific; from Father Jogues to Father De Smet; and in the long stretch of two hundred years, intervening things may well shut out the sound; but when one reads of the singular origin of the great Oregon and Montana missions, which constitute the particularly luminous and consoling part of our Indian map to-day, he cannot help remarking the very evident spiritual genesis between those missions and the blood that crimsoned the Mohawk when it flowed past Ossernenon 260 years ago. The sacrifice in that obscure Indian camp was apparently useless at the time, but besides its other results, we find it working itself out two centuries later, at a distance of three thousand miles, in a way that one cannot hesitate to believe that Father De Smet was the spiritual heir of Father Jogues and succeeded on the Pacific Slope mainly through the graces won by that martyrdom of the Mohawk valley.

This may sound like poetry, but it is not. Or rather it is, but it is the poetry of the supernatural world, where stranger things are chronicled than ever happen in our lower realms.

Apparently it was only an accident that brought a wandering band of Indians out to Oregon in 1806, as far away as they could be from the tepees of their tribe. But the wanderers were Iroquois, descendants of the savages whom Father Jogues had died for. They had come from Canada, whither most of their nation had gone when the white men drove them out of the Mohawk Valley. At their head was an old man whom they called Ignace Shonowane, a name which sufficiently indicated where he got his Christianity. With

(1) *Life, Letters, and Times of Father De Smet among the North American Indians*, by Hiram Martin Chittenden, U. S. A. and Alfred Talbot Richardson. Four vols. Francis P. Harper, N. Y.

him was a half-breed named Régis Brugière, his prefix also showing his spiritual affinity.

"Old Ignace," as he was familiarly styled, was a saint. At all events he was an earnest apostle, and he began immediately and earnestly to preach Christianity to the mild-mannered Nez-Percés and Flatheads, who had received him as a brother, and to warn them about the need of looking after their souls. "You should call a Blackrobe among you," he said, and they were only too willing to follow his advice.

Canada was the most likely place to look to, but Lewis and Clark had just opened the great national trail to Oregon, starting from St. Louis, and the Indians heard that there were Jesuits down there. Old Ignace had no preference for localities. He was seeking the man, and at his suggestion four Indians travelled all that distance to find a priest. The poor fellows fell ill in the city, for civilization did not agree with them, and two of them died; but they were happy, for when the priest came to see them they seized his cross, and clung to it with such fervor that it could be taken from them only when they expired. They were all baptized. The two who succumbed left their bones in the little Catholic cemetery. The survivors set out for home. Whether they ever reached their friends no one knows. Unfortunately no priest could be given them. But four Protestant ministers started for the Indian country. They did little or nothing, however, for the Red Man.

That was in 1831. In 1835 Old Ignace himself and his two sons arrived and saw the Bishop. But they also were disappointed and had to tramp all the way back again to distant Oregon with the bad news. Two years later the venerable hero was again on the trail in the same quest, and here occurred his tragedy. Might we not almost call it his martyrdom? For he knew he was taking his life in his hands. But he accepted the risk that his Indian friends might be saved. The party was attacked by the Sioux. The white men were bidden to stand aside, as only the Indians were to be slain. Old Ignace was thought to be a white man, for he was dressed like one, and was motioned aside like the others, but he refused to be separated from his people, and, with four other Indians, was murdered. It was at a place called Ash Hollow, on the North Platte, which ought to be marked by a monument. His death assuredly deserved a spiritual recompense at least, and it was awarded two years later.

In 1839 young Ignace, the old hero's son, set out with the same

petition. He succeeded before he reached St. Louis, for in passing Council Bluffs, in what is now Iowa, he came, not by accident surely, but evidently led by Divine Providence, into the arms of the very man who was to be the apostle of all the Indians, Father Peter De Smet. "Council Bluffs is three hundred leagues from St. Louis," says Father De Smet. "We gave them a letter to our Superior, and these good Indians thought nothing of adding that distance to the thousand leagues they had already travelled to get a priest." Father De Smet was appointed, and thus began his great work. Who was this De Smet, and how did he happen to be there at that precise time?

There is a little town in Flanders called Dendermonde or Termonde. It lies on "the lazy Scheldt," near where another stream equally lazy flows into it. Water runs poorly in those low levels. There Peter John De Smet was born more than a hundred years ago. The town never grew much and twenty-five years ago it had only four or five thousand inhabitants, and left the general impression of a little group of the two-storied, gable-end, tile-covered and white-washed houses which everywhere abound in Belgium. Into the main street runs the canal, stopping right in front of the principal square where the well-clad and good-natured inhabitants conduct without hurry their little industries and easy-going trade. So it was when little Peter clumped about in his sabots, except that there was not then in front of the church where he went to Mass the splendid statue of a missionary holding an olive branch in one hand and a cross in the other. The boy never thought that a monument to his greatness would adorn his native town. It is a handsome and gratifying piece of work, quite different from the rather saucy figures that are said to represent Jogues and Marquette elsewhere. They have good artists in Belgium.

The boy was about eleven or twelve when the booming of the cannon of Waterloo was heard in peaceful Dendermonde. Religion was then only rising from the wreck of the Revolution and it was a brave act of the boy to say that he wanted to be a priest. He was braver still when the saintly Father Nerinckx came from America to ask for missionaries for the New World. "I will go," said De Smet, and the same resolution was formed by others of his companions, Verreydt, Van Assche, Verhægen, Smedts, and Elet, all of whom subsequently illustrated the American church. It was especially courageous, as the resolution evoked bitter opposition

from their families, and all six had to pawn some of their belongings to pay their passage. They met on the Island of Texel in July, 1821, and in the stout brig Columbus sailed away over the ocean.

Steamships were not in vogue in those times, and it took forty days to reach Philadelphia, where the innocent travellers were amazed to find people living in houses. They had fancied they were going to step off the ship into the wilderness. But they soon had wilderness to their heart's content. They were sent down to Whitemarsh in Maryland, where the Novitiate had been established, and if the remnants of log structures which until lately encumbered the ground there, suggest anything, it is that the novices of those days must have had grim surroundings for their asceticism, as did the distinguished prelates for their ecclesiastical policies when they assembled, as they often did, in the same place, to deliberate on the means of establishing the Church in America.

Scarcely had these embryo missionaries landed when an ecclesiastical controversy almost put an end to their apostolic aspirations. It shows on what little things great events depend.

Archbishop Maréchal, for reasons which need not be discussed, had his eye on that Whitemarsh property, and claimed it as his own. Its value was a little more than a few decent city lots. Relations were so strained by this and by the episcopal claims about expulsion from the Society that the Father Provincial determined to disband the Novitiate and send his Belgian novices back to their country. Thus the Archbishop came perilously near robbing America of a great apostle. We should never again in all probability have heard of De Smet.

Then came a *deus ex machina,* and it is curious how the lives of many distinguished Americans are interwoven with that of De Smet. The quarrel about the property came up before the United States Government and John C. Calhoun told Bishop Du Bourg, of New Orleans, that the Jesuits could get a grant of land out near St. Louis if they wanted to take it. So Bishop Du Bourg offered to transport Father Van Quickenborne, Master of Novices, and all his household to the then Far West. This brought the two bishops into collision; Maréchal protesting that no ecclesiastics had a right to leave his diocese without his permission; Du Bourg on the other hand maintaining that as the young men had come out to be mission-

aries and had never cost the diocese a penny the Superiors could move them as they chose.

So at last it was decided to trek; a movement which prevented De Smet from belonging to the Maryland Province. Would he ever have achieved his greatness without his Indians? Who can tell? Treking was not an affair of parlor-cars then. They set out from Whitemarsh on foot and in wagons, on April 11, 1823, and finally reached the town of Wheeling, four hundred miles away. There they bought two flat boats which they loaded with their effects, and floated down the beautiful river. An altar was erected, and they had their daily Mass and all the exercises of the Novitiate as exactly as if they were in the log cabins at Whitemarsh. They drifted on till they reached Shawneetown, then stowed their traps in a steamer;—it was too expensive for them to embark in it—sold their flat-boats, and tramped over land to St. Louis, which they reached after a journey of a month and a half. Father De Smet saw plenty of wilderness on that trip.

He was not in St. Louis when the Indian deputation came down from the Northwest to ask for a priest. He was away in Europe getting recruits and supplies for the mission, and Europe came near keeping him, for his health gave way; but in 1838 he was back again and was sent far into the interior among the Potawotamies with Father Verreydt to found a mission. There young Ignace discovered him and it is just possible that in the designs of Providence this Potawotamie mission was only a signal station to attract the Oregon Indians, for it disappeared three or four years afterwards. But that establishment, according to the new and splendid biography by Messrs. Chittenden and Richardson, from which we are gathering most of these facts, has special claim to recognition. "It was there De Smet began the famous series of letters which have made his name known throughout the civilized world. They were probably not intended for publication, for they lack something of that clerical dignity which he then thought unnecessary to give them, but they are all the better for that. No more racy narrative is to be found in the pioneer literature of the period; and it is of genuine historic value as a living picture of the state of things among the frontier tribes at that time."

If Father De Smet had done nothing but write these and his other letters, it would have been enough to establish his reputation as a great man. Turning over the pages of these large octavo volumes

with their 1624 pages, one is almost dazed by the multiplicity of persons, topics, events, descriptions, adventures, journeys, national policies, apostolic projects and what not else besides that present themselves to our gaze.

There are Indians of every kind who come before us: Grosventres, and Flatheads, and Pend d'Oreilles, and Assiniboins, and Sioux, with their incantations and cannibalism, and dances and massacres, and feasts; there are scenes in the Bad Lands, and mountains and forests and rushing rivers; there are tempests on the ocean and the more alarming dead calms of the mid-Pacific, where captain and crew were plunged in consternation and gloom; there are councils with Indian chiefs, and interviews with Popes and Kings and Presidents and Ambassadors, and great statesmen, and Mormon leaders; all crowding the pages of these bulky volumes, so that it is not hard to understand the effect that they had on the world at large, when some of them were published separately some years ago. They called attention as nothing else could to the condition of the North American Indians and gave an impulse to the apostolic enthusiasm which prompted many a generous soul to devote himself to their conversion, and also unlocked the treasures which supplied these missions with the necessary resources.

Father De Smet began his work among the Indians in 1840. His first trip to Oregon cost him two months of hard travel, though he was shaking with malarial fever all the way, and was frequently entreated to retrace his steps. After he reached his destination among the Flatheads expeditions were made in all directions. He was prospecting for future missions and never balked at any danger or hardship. He had to go back to report at St. Louis, and that return trip was made almost unattended and at the constant risk of being slain by wandering Indians. "Such a solitude, with all its horrors and dangers," he writes, "has, notwithstanding, one very real advantage: It is a place where one is constantly looking death in the face, and where it presents itself incessantly to the imagination in the most hideous forms."

Now began that wonderful series of apostolic explorations which are simply mystifying, even for those who are familiar with the topography of the country. "It is worth while," say his biographers when they reach this stage of the narrative, "to consider what Father De Smet accomplished in the first seven years of his missionary career. His prodigious labors, travels, hardships, and perils must

be placed in the very first rank of similar exploits. In these seven years he had travelled by the slow methods of the time a distance equal to more than twice the circumference of the earth. He had travelled in almost every clime and by every sort of conveyance. From the burning summer of the equator, he had passed to the frozen winters of 50° 34′ north. He had travelled by sailing vessel, by river barge and by canoe; by dog-sled and snow-shoe, on horseback and in wagon, and many a long mile on foot. He had endured hardships that seem to us almost impossible, and which undoubtedly were the foundation of the ills he afterwards suffered. It was to the period of 1844-6 that he referred in a letter to a fellow missionary, who was complaining of the hardship of his lot: "I have been for years a wanderer in the desert. I was three years without receiving a letter from any quarter. I was two years in the mountains without tasting bread, salt, coffee, tea, sugar. I was for years without a roof, without a bed. I have been six months without a shirt on my back, and often have I passed whole days and nights without a morsel of anything to eat." The total amount of his travels runs up to the astounding figures of 180,000 miles. He kept a faithful record of it all, year by year, not for any motive of personal vanity, but with the delight of a generous-hearted trustful boy, for Father De Smet had many of the traits of a boy till the end of his life.

It was a considerate thought on the part of his biographers to give us a map of his early and subsequent journeys; for one can get a better idea of their marvellous extent and of the difficulties they implied than can be gained by any verbal description, however graphic. The multiplicity of places and routes is bewildering. On the map the roads he followed are carefully, one might almost say admiringly and affectionately traced all through the regions west of the Mississippi. His journeys in the east and his nineteen voyages over the Atlantic, as well as his protracted, eventful and dangerous trip around Cape Horn are omitted, though only for reasons of space. But taking only the section that is put before us for inspection, and considering what the western country was sixty-five years ago, and how inaccessible it is yet in some parts which he travelled over, how next to impossible it is for man or beast to live there, and also how none of our modern conveniences were in existence even in those parts where some degree of civilization had penetrated, the conclusion is forced on us that Father De Smet's apostolic journeys, be it

said with due reverence, were more extended and, as far as regards inanimate nature, more perilous than even those of St. Paul.

Yet singularly enough, in spite of this stupendous achievement, which would be enough to ensure the reputation of Father De Smet as a most daring traveller, it is precisely on this point that exception is taken to his greatness as a missionary. He was always bent on these journeys. He never dwelt with any tribe for any protracted period and almost invariably spoke to the Indians through an interpreter.

Omitting to advert to the fact that again and again Father De Smet implored the General of the Society to be permitted to pass his entire life in the worst Indian mission that could be found, this same objection about his continual journeys might be urged with equal and greater force even against St. Francis Xavier himself. He is the apostle of Japan, but he remained only two years and four months in that country altogether. He had other things to do. He had to supply it with missionaries and resources, which could not be done by remaining there. His attempt to enter China was precisely to facilitate the conversion of Japan, and his wonderful achievements in that and other directions contributed vastly to the success of his missionary projects. After all, the work of the organizer and commander-in-chief is not that of the rank and file; Kuropatkin and Oyama could not and should not live in the trenches. Though possibly many an old saint who labored and died unknown in the midst of degraded savages may have been greater by far than even Father De Smet in the eyes of God, for those are secrets no man knows, yet such a one, no matter how devoted, might have lacked certain qualities whose absence would have rendered him absolutely incapable of attempting what De Smet accomplished. Archbishop Ryan, in his funeral oration, described Father De Smet perfectly when he said that there was such a fascination about the man that it was sufficient for him to present himself for the attraction to be instantly established. It was true for all kinds of people, savage and civilized, prince and plebeian, military men and civilians, Indian agents and trappers, Mormons and Forty-niners and Oregon settlers, they all had absolute confidence in him. Among the Indians especially it was almost miraculous. He would walk alone into the midst of thousands of infuriated savages, ready to massacre the whites; he would be conducted in triumph side by side with big chiefs amid multitudes of savages in feathers and war paint, who forgot their thirst for

blood and came out to welcome him. Sitting Bull and Black Moon would roll themselves up in their buffalo skins and sleep beside him, with their tomahawks ready to brain any one who might attempt to harm him; and, leaving the savage aside, the American boys of forty years ago in the civilized parts of the country well remember how they used to flock around the old white-haired man, not merely because he told them Indian stories, but because of the affectionate interest that beamed in his countenance for even the youngest of them, though he had never seen them before and would never see them again. There was nothing human that was alien to him.

It is true that a man can be an apostle without that personal charm, at least to a certain extent, but when one has been accustomed for years to live among filthy savages, to feed on dogs or reptiles or meat hashed by the teeth of disgusting squaws, to sleep in the woods or mountains, or in the midst of the vermin and dirt and infectious diseases of foul tepees, to be continually descending to the level of the stupid savage mind, and almost unconsciously taking on their manners, it is extremely difficult for such a one to appear at the councils of kings, to sit at table with princes and ambassadors, to discuss matters of national importance with distinguished statesmen, and not only to do naught to repel them, but to win their admiration, consideration and respect. That power Father De Smet possessed, and as the eloquent bishop who pronounced his eulogy reminded his hearers, it was a particular gift of God which enabled Father De Smet to fulfil the great vocation to which God had assigned him.

Even he forgot himself sometimes, and once he found himself at a banquet given in his honor by the Belgian Ambassador at Washington in presence of the diplomats of Germany, France and Russia, all in their splendid official regalia, while he wore a shabby coat with two of the buttons off. There was no need of that whatever. Anyone would have supplied him with decent apparel, and out of courtesy to his host he was bound to make a decent appearance. He was running the risk of being suspected of boorishness or affectation. Perhaps another man would not have even discovered that he had lost his buttons. There is no other instance of this forgetfulness of the proprieties. He was too large a man intellectually for that.

A sure way of measuring the greatness of this remarkable man is the judgment which hard-headed, unemotional giants of the world, lay and ecclesiastical of every degree, did not hesitate to express regarding him.

Here, for example, is an extract of what Archbishop Purcell wrote in 1847:

"Never, since the days of Xavier, Brébeuf, Marquette and Lallemant has there been a missionary more clearly pointed out and called and sent for this great work than Father De Smet. His plans, I sincerely believe, are heaven inspired, and his labors have been sustained by heaven. I beg most earnestly to recommend the Indian missions, in behalf of which Father De Smet again is willing to risk his life, which has been too often already exposed with a martyr's heroism in the same cause."

Archbishop Hughes can be accepted as one who could make a fair estimate of character, and he did not hesitate to introduce Father De Smet to Secretary Seward as "the heroic missionary," of whom he had said elsewhere that "he was well known and justly revered," and that "his labors had been crowned with wonderful success." Seward also could easily judge if there was any exaggeration in this description.

Thurlow Weed, a great national character in the sixties, writing to President Lincoln, says: "My friend, Father De Smet, whom I think you saw a year ago, has just returned from a visit to the Indians beyond the Rocky Mountains, and can impart useful information to you. No white man knows the Indians as Father De Smet, nor has any man their confidence in the same degree." Lincoln talked with him by the hour.

Archbishop Eccleston, of Baltimore, says that "his long and perilous labors among the ferocious savages of Oregon will commend him to the veneration and charity of all who have the happiness of seeing him."

Thomas H. Benton wrote from St. Louis in 1852: "You can do more for the welfare of the Indians in keeping them at peace and friendship with the United States than an army with banners."

There is any amount of similar opinion upon the character of Father De Smet, and it will suffice to quote from a letter of Major General Stanley, U. S. A., who was in command of the troops in Dakota, chiefly because it refers to Father De Smet in his old age, when most men would seek the well-earned repose of home. "Whatever may be the result of the treaty with the Sioux," he says, "we can never forget, nor shall we ever cease to admire the disinterested devotion of the Reverend Father De Smet, who at the age of sixty-eight years did not hesitate in the midst of the heat in summer, to undertake a long and perilous journey across the burning plains, des-

titute of trees and even of grass, having none but corrupted and unwholesome water, constantly exposed to scalping by Indians, and this without seeking honor or remuneration of any sort, but solely to arrest the shedding of blood, and save, if it might be, some lives and preserve some habitations to these savage children of the wilderness, to whose spiritual and temporal welfare a long life of labor and solitude had been devoted."

The head chief of the Yanktonnais said in his speech: "We want Father De Smet to come and live with us, and bring other Blackrobes to live with us also, and we will listen to their words, and the Great Spirit will love and bless us."

Perhaps also the fact of this splendid biography of the great missionary which has been undertaken by gentlemen who are not Catholics, but who are moved simply by admiration of what he accomplished, and whose position enables them to verify the correctness of the statements made in the course of these numberless letters which they have carefully collated, will be a sufficient testimony of the esteem in which the great man was held by those outside of the Church.

Finally there can be no delusion when the Government of the United States, which acts in such matters only after clear proofs of ability, again and again called on him to give his help for the pacification of the Indian tribes. He assisted at the great Indian council of 1851 near Fort Laramie. In 1858 and 1859 he accompanied the Utah and Oregon expeditions under General Harney in the nominal capacity of Chaplain, but in the actual role of pacificator and intermediary between the military and Indians. In 1864 he was sent by the Government to pacify the Indians of the Upper Missouri, and again on a similar errand in 1867. It 1868 it was alone through his great influence that the hostile Sioux, who had declared war to the death with the white race and were spreading terror over the whole region of the Upper Missouri and Yellowstone Valleys, were induced to meet the commissioners of the Government and enter into a treaty of peace. That list of achievements is surely enough to confer greatness on any man. If he had never accomplished anything else than the peaceful conquest of Sitting Bull, among whose maddened warriors he walked with that same amazing courage which he constantly displayed, holding the banner of the Blessed Virgin in his hand, pleading with them to forget and forgive the past, and leading them finally down into the very midst of the United States Army, for they placed absolute confidence in his word, and succeed-

ing finally in bringing 50,000 Indians back again to allegiance to the Government, in spite of all the outrages of which they had been the victims, that alone entitles him to a place of highest honor among the distinguished men of this nation. His simple description of that memorable meeting with the Indians out on the Powder River, hundreds of miles from any protection the Government could give him, but trusting himself absolutely to those wild men, all plumed and painted for war, and, as the chief himself said, heavy with the white blood that had been shed and eager for more, forms one of the most striking and picturesque scenes in American history with the much more important and impressive feature in it of the marvellous power of the man in terminating a disastrous and bloody war, which, as those who were living then will recall, filled the country and especially the authorities at Washington with dismay.

But it may be objected that these heroic journeys, this opening up of unexplored territories, this writing of brilliant books, these incessant appeals to him by the Government for the pacification of the Indians are indeed all proofs of the greatness of the man, but the glamor and the popularity and applause they brought him have much of the worldly element, and are no guarantee of any work accomplished as a missionary and a priest. On the contrary, they afford an excellent and satisfactory measure of his achievements in that direction. For in the first place, no step he ever took on those expeditions, continued, as they were, till he was broken with age and infirmity, not a line he ever wrote, not a public service he ever rendered to the Government had any other purpose than the advancement of the missions. Such works are just as priestly in their character as teaching catechism or preaching sermons. Had he not been to the fore, there would have been no sermons and no catechism.

What are the facts and figures in this case? Sixty-five years ago, barring the inhabitants of Mexico, there was scarcely a Christian Indian west of the Mississippi; with the exception of a couple of missionaries, like Blanchet and Demers, who had come down from Athabasca, there was not a single priest to announce the Gospel; and through all that vast territory, its unknown savage tribes were plunged in unspeakable physical and moral degradation, and were bitter enemies of the white man's civilization. What are the conditions now? According to the *Report of the Director of the Bureau of Catholic Indian Missions* for 1903-1904, there are at present in the United States over 100,000 Catholic Indians; there are 178 churches and chapels for Indians; there are 6,000 Indian children in Catholic

schools and more than 3,000 in Government schools. There are 631 teachers, of whom nearly 400 are nuns, and there are 152 priests and 107 catechists. The condition of some of those Catholic Indian populations has called forth the most glowing eulogies in the legislative halls of Washington, and well founded hopes are entertained of greater triumphs in the future. Who was it that gave the initial impulse to this great movement? Peter Jean De Smet, the first priest who dared to undertake the perilous journey of more than two thousand miles in response to the call of the Flatheads and Nez-Percés. True it is that numbers of heroic priests followed him; lived the lives of martyrs in those awful surroundings and elaborated slowly this splendid result, and they are rightly entitled to their meed of glory. But the one who called the attention of the world to this vast mission field; the one who awakened the enthusiasm of the Old and New Worlds to sustain the labors of the missionaries; the one whose writings and appeals induced multitudes of priests and nuns to devote their lives to this conquest; the one who indicated and established the most available posts for evangelical efforts; the one who averted many a possible massacre of those missionaries by the universal esteem in which the savages held him, and mainly through him the other Black Robes; the one who secured the co-operation and protection of a Government which naturally had no reasons for encouraging the growth of Catholicity was Father De Smet, and there was no other man in evidence at least, who could have accomplished such results. Father De Smet is and will ever be one of the luminous and resplendent figures in the Catholic Church of America. And equally great should he be regarded by the country at large. On account of the vast political services he rendered to the State, which were at the time most gratefully acknowledged, and the memory of which might now serve for the solution of many a problem; on account of his wonderfully successful labor for a period of more than thirty years, in directly or indirectly uplifting, civilizing and educating almost one-third of what is left of the aboriginal population; and on account of his marvellous and almost miraculous power in keeping the hostile Indian tribes at peace and at times putting an end to or averting the horrors of savage war, when the Government was absolutely helpless and implored his aid, as well as on account of his own personal qualities as a man, as a missionary, as a patriot, as a philanthropist and a priest, his memory should be held in benediction. His name is on our mountains and lakes, but the nation should build his monument.

T. J. CAMPBELL, S.J.

THE INDIAN PROBLEM. (1)

We have had an Indian Problem since white men settled on these shores, but it has not remained the same problem. In colonial days, and for a generation's space in our national life, we had to find out how to fight the Indians; for the next seventy-five years, how to keep them quiet; in our day we are trying to make them civilized, and, meantime, to keep them alive. The problem in the first period of our history was a military problem; it became afterwards one of police; now it is a problem of education, using the word "education" in its broad and proper sense, to signify mental, moral and physical development through instruction and training. In its first two forms, this problem was solved by the mere growth of the American people in numbers and wealth: we simply became so many and so rich and therefore so strong, that the Indian ceased first to be dangerous and then to be even troublesome: as now presented, there is no little danger lest it be, not solved, but removed through the disappearance of its subject matter; we are teaching, or trying to teach, what are left of our Indians to live in some sort as white men, very much as the philosopher taught his horse to live on air; we have grave reason to fear that, when our task is done, we may find our pupils all translated to the Happy Hunting Grounds, as the ungrateful horse went and died just before its education in diet was completed.

In truth, we have no great reason to be proud of our way of dealing with this problem in any of its successive stages. We learned how to fight the Indians just as they learned how to fight us, namely through a costly experience; but they remembered and applied the lesson much better than we did. In wars with other Indians the red men had always found fortified towns or camps impregnable, unless surprised, and, when they had to face white enemies, they acted, at first, upon the same theory; after all, a pardonable mistake for savages. When, however, the successive annihilations of the Pequots and Narragansetts had shown conclusively that, in warfare with Europeans, such methods amounted merely to cooping up their warriors for slaughter, they took the lesson to heart once for all.

(1) An address delivered at the Montauk Theatre, Brooklyn, N. Y., Sunday, March 19, 1905.

their civilized adversaries, had these shown
ıble; the long story of our Indian wars, from
ılmost to our own days, records a dreary series
lers, whereby, again and again, the lives of brave
ımefully wasted because the plain and repeated
ɔerience were obstinately and stupidly disregarded.
ıethods whereby we sought, for many years, to make
.ceful and orderly, as our neighbors and vassals, much
edit. That the task had its difficulties, I am in no wise
leny; but similar difficulties have been overcome by
s, and these need have been no more insuperable for us.
and common sense only were needed for success, pro-
ed, we wished, truly and in earnest, to succeed. Had we
an efficient national constabulary on the same model, in
ıs the Canadian Mounted Police, not so much to control
ıns, as to protect them from the unlawful acts of white men;
provided for the prompt, certain and severe punishment of
ages on the Indians or violations of their treaty rights; had
ally committed their guidance and protection to Agents and
ı Inspectors chosen for merit, retained while worthy, and
ıtly dismissed for inefficiency or misconduct; had we, in fact,
.ed our wards with simple justice and acted merely as honest
faithful guardians, we should have had no "Century of Dis-
ıor," should have been spared vast outlay, waste and suffering,
ıch useless bloodshed and a dark blot on our national record.

Those days are past; we have no longer to contend with a King Philip or a Tecumseh, not even with a Captain Jack or a Sitting Bull; the tomahawk and the scalping knife are finally consigned to museums, and Geronimo and his fellows ride peacefully in our Inauguration parade. But we still have our Indian Problem to face and to solve, and, in some sort, the need for a thorough, speedy and creditable solution is more than ever plain and imperative, for never has there been so little excuse for failure. Our duty is so evident and its fulfilment is so clearly within our power that history and our national conscience will not mistake and will not pardon its evasion or neglect. We are pledged, pledged as solemnly as any people could be pledged, to make the few surviving Indians in our midst, free, useful and happy members of our body politic: they number about one in five hundred of our people; four hundred and ninety-nine Americans, therefore, have promised to make one Indian a civilized

man and not kill him in the process; will the world believe, will they believe themselves, that they have wished and tried to do this in good faith unless they do it in fact?

I say that history will not forgive us, that we will not forgive ourselves, if we neglect or evade this duty: before speaking of its fulfilment, let me glance at certain suggested evasions. It has been proposed, is even now proposed with much assurance, and by some claiming to speak with authority, that we shut our eyes, not merely to the color of his skin, but to all the most indisputable and notorious features, mental, moral and physical, of his being, and call the Indian a white man; in which case he will doubtlesss be a white man just as much as a dog will have five legs if you call his tail one. Were this all the proposal, it would be remarkable only for its folly; but it is further suggested, indeed this is the practical part of the suggestion, that, having called the Indian a white man, and thus made him a white man, we should proceed to treat him as a white man; and, to this end, do away with all the legal and administrative safeguards provided for his weakness as an Indian, and let him work out his own salvation or destruction. It is, indeed, admitted, even by the advocates of this policy, that its effects would be ruinous to a certain number of the Indians, but they claim that those who stand the test will be thereby shown worthy of American citizenship, and as to the others—"*Ceux qui mourront,—tant pis pour eux.*"

During an official enquiry, in which I took part, in the Indian Territory, one of the witnesses examined, a man of lifelong experience with Indians and exceptionally impartial and guarded in his statements, described the average Indian adult as about the equal, intellectually and morally, of a white child of ten; and the facts disclosed by this enquiry, as well as what I know from other sources, lead me, at least, to believe this description strictly accurate. The proposal I have noted, therefore, is nearly equivalent to a suggestion that we teach our children to swim by throwing them all summarily into deep water: the great majority will doubtless drown, but here and there one extraordinarily quick-witted and cool-headed, with much help from good luck, may reach the shore. It is not, however, as meritorious as this plan would be, for the Indians thus abandoned to themselves would not merely die off: they would live for years, perhaps for generations, miserable victims of poverty, disease and vice, wretched themselves, and a source of danger and degradation to others. If coupled with a frank admission of utter indifference

at once to the nation's honor and to the Indian's welfare, this suggestion might have, at least, the merits of consistency and candor: advanced by avowed humanitarians and accompanied by professions of interest in the Indian and general philanthropy, it far surpasses the deliverances of Mr. Pecksniff in their most characteristic qualities.

Others would have us lose sight of those who are Indians in truth, to think only of the interests and wishes of actual or virtual white men, who have acquired, under defective laws and often by most questionable means, the rights of Indians. This view is urged especially, although not quite exclusively, with regard to the Indians of the Indian Territory, and it deserves a few moments' consideration. In one respect our Indian policy merits no little praise: we have always recognized a right of occupancy in the several tribes to the lands over which they respectively hunted, have wisely denied them the pernicious privilege of selling this right, except to the United States, and have extinguished it, for a professedly fair price, before opening these lands to settlement. The moneys representing the compensation thus awarded, have been, again wisely, retained by the Government as trustee and, although the income has been often expended for purposes of little real benefit to the Indians and with little regard to their real wishes, the *corpus* of these several funds remains, for the most part, intact. Moreover, as the number of the Indians has dwindled, the value of such lands as were left in their occupancy has greatly increased through the proximity of white settlements and the needs of white settlers, and, when the policy of breaking up the Tribal organizations and apportioning their lands in severalty had been definitely adopted, it became evident that Indian citizenship, or, in other words, a right to share in the Tribal property, had, or would soon have, a considerable money value. In the case of the Choctaw and Chickasaw Tribes it has been recently determined judicially that this value exceeds $5,000, and there is some reason to regard this estimate as decidedly too low. The practical result of all this has been an active production of bogus Indians: in the Indian Territory probably three-fourths of the legal members of the Five Civilized Tribes are Indians in name only, and, although the proportion of these counterfeits is much smaller elsewhere, they exist in greater or less number wherever those causes exist to which their existence is due. To some appreciable extent this undoubtedly arises from a real mixture of blood, but we have good cause to be-

lieve that in many more instances the claim to Tribal rights is altogether fraudulent, or, at best, based on irregular and often corrupt action by the Tribal authorities: the "Citizenship Court," which has just closed its work at South McAlester in the Indian Territory, excluded some three thousand applicants for enrollment in only two of the Tribes, with a saving to the *bona fide* Indians of more than fifteen millions of dollars; and yet every one of these groundless claims had been previously sustained by a decision of one of the local Federal Courts.

Any one may see that a man with certainly from 75 to 99 per cent. of white blood in his veins, if, indeed, he have any Indian blood at all, can be much more readily and quickly converted in name into what he is really in fact, namely a white man, than can a genuine Indian, and the problem of providing for the latter might be easily solved were this interloper allowed to figure as our true ward and be deemed an exceptional degenerate. But it is not so easy to thus hoodwink our conscience: that we do not adequately protect our red men from the horde of impostors who usurp their name and unrighteously share in their property is hardly a source of reasonable self-complacency; but surely it argues a more ample provision of "cheek" or "gall" than falls to the lot of the most of us, to propose that we treat the sham Indians as the real, and the real, whom we let these personate and plunder, as mere outcasts.

Finally, I may say a word in this connection as to a singular suggestion which I have heard seriously advanced, that is to say that the Indian Problem will be, and can only be, solved by miscegenation: when the so-called "full bloods," in other words, the true Indians, have disappeared, and not until then, our difficulties, according to this authority, will also disappear. This view is a variation, but, to my mind, hardly an improvement, upon that expressed in the old saying: "The only good Indian is a dead Indian." It would change that saying into: "The only good Indian is one who isn't an Indian." Of the two policies thus indicated, I must own my preference for the older and more straightforward. It was scarcely a title of honor to the old Court of Chancery that, in last resort, it decided Jarndyce vs. Jarndyce only by eating up in costs the subject matter of controversy; it will not be remembered with pride by Americans that, after all our talk and the waste of all the money we shall have worse than wasted upon them, our Indians shall be civilized only when no Indians, either civilized or savage, are left. But

if we are really impotent to do what other nations, our inferiors in well-nigh all else, have yet done in fair measure, and if we must be rid of the Indian to be rid of our duty towards him, then I, at least, should deem it a more worthy record had we killed him frankly, and, so far as might be, in fair fight: a great nation should surely find a better way to civilize a backward race than to mongrelize it out of separate being.

Let us turn aside from these sophistries, meant to excuse the promptings of selfishness and cowardice, and direct our thoughts, not to escape from our plain duty, but to its honest fulfilment. We must make the Indian a civilized man and a civilized red man; to this end we must educate him, not merely, or even mainly, in the narrow and conventional sense, by teaching him those facts of nature and history which we know and he doesn't, but, in the broad, accurate and truly fruitful sense, by drawing him out from the prejudices, the superstitions, the baleful habits, the foolish and mischievous traditions, the groundless and degrading beliefs which yet rule his life and fetter his mind. To discharge our duty toward him, we must first of all be frank to ourselves; our work will be neither worthy nor salutary if it be founded on self-deception: I say therefore without hesitancy that, if we would educate him to these ends, if we would civilize him to the core, and not merely give him a veneer of pseudo-culture as thin as his former coat of war paint, we must teach him to accept heartily and without misgivings those principles of morals on which our polity is founded and those truths of religion which sustain and justify our morality: in plain English, we must make him a Christian. I do not, indeed, mean to deny that a Hebrew Indian, if there be any such, may be thoroughly and permanently civilized; but I do mean that an Indian who is still a heathen at heart, even if a Christian in name, or an Indian who has ceased to be a heathen only to become virtually an atheist or an agnostic (and, unhappily, I believe there are still many of the first class and every day more and more of the second) has yet to make the first step in true civilization, nay more, he has been turned away from its path.

The end of Indian education must determine its methods. One of our greatest authorities on the subject has defined sound teaching in a modern University as "exposition, not imposition:" instruction on such principles for a race in its nonage would be worse than ignorance. To offer with profit, or even with safety, a choice be-

tween conflicting doctrines we must first create, or, at least, develop, a capacity to choose, and choose aright: if we tell an Apache or a Sioux that Galileo says the earth moves around the sun, and Brother Jasper says the sun moves around the earth, and he must decide for himself which of the two is right, he will surely elect to follow Brother Jasper, for his eyes tell him the latter teaches truth. Here he can choose, for his senses serve, even though they deceive, him; but if we ask him to thus deal with questions beyond the realm of sense, we leave him like a ship without chart or compass on the endless expanse of an unknown, misty ocean. When a bewildered soul, half awakened from the lethargy of barbarism, asks us: "What shall I do to be saved?" surely we offer a stone for bread if we answer: "A says thus and B thus: choose between them at your own pleasure and at your own risk."

To arouse brethren who have fallen behind to a truer, wider, nobler life is essentially missionary work; it has never been done, it can never be done, successfully and thoroughly except by those who labor for something more than hire; that his teaching be fruitful of good, an Indian teacher must be a missionary in spirit, if not in name. I am prepared to go farther and say that no man whose duty it is to guide, control and inspire Indians is fit for or worthy of his office unless he feel and show forth in his public acts, his language and his life a living faith in the morality of the Gospels and a sincere and earnest purpose to have those placed in his charge share and live by his belief.

I have said that, to civilize the Indian, we must first make him a Christian: what kind of a Christian shall we try to make him? This is a grave and delicate question, but we must answer it, and answer it sensibly and candidly, with a full recognition of vital conditions in our national life and in entire loyalty to our country's institutions. I saw some time since in one of the papers of this city a statement to the effect, in substance, that I would deal this evening with the Indian Problem "from a Catholic standpoint." I am a Catholic and I suppose my hearers, at least in great majority, are Catholics likewise: in that sense, the statement is true; but if anyone believes that my words this evening are inspired by jealousy or hostility towards any other form of Christianity, by the wish to impede or belittle what sincere Christians of other denominations are doing for the Indian's betterment or by the purpose to claim or secure for Catholic agencies privileges or advantages of any kind which I and, so far as I know,

all Catholics connected with work among and for the Indians would not gladly see enjoyed by Protestant agencies of the like merit and working to the like ends, then the person so believing is unjust to me, and is guilty of far more flagrant injustice to the Catholic Church in America.

There was once a prominent Englishman, notorious alike for his profligate life and for his violent hatred towards the Catholic religion, who described himself as "a good Protestant though a bad Christian:" how far the first part of this description may have been appropriate, I leave Protestants to say, but I assert, without any fear of contradiction, that no one can be a good Catholic who is a bad Christian, and that no one can be either a good Catholic or a good Christian who sees with an evil eye good work done by good men because these men are not of his faith.

Let us then see with pleasure all men of good will take part in this truly Christian and no less patriotic work: let us welcome the aid of any one, who, acting according to his lights, does what he can, in sincerity and charity, to make these weaker, these still benighted brethren see the truth as he sees it. We may, indeed, we must, regret that such men do not share our faith and that those they train up will not know its blessings: we may be, indeed we clearly should be, aroused by this generous and healthful competition to work the harder ourselves that the more among the Indians may be more fortunate: but, whatever others may do, let us never sanction by act or word or even thought the iniquity of seeking to keep Indians in the degradation of heathen savagery because their conversion and enlightenment might do credit to a rival creed.

I have already said that only shameless calumny can impute this unworthy spirit to the Catholic Church of the United States in her dealings with the Indians. When she was called by President Grant, in common with other religious bodies throughout the Union, to aid in the Indian's redemption, she responded most joyfully of all, and spent in the work, not merely the offerings of her laity, but the strength and lives of her devoted servants, men and women, with a profusion which may have passed the zeal and generosity of other communions; but she sought in no wise to discourage or injure them, unless, indeed, it was an injury to do better than they the common work in which all were engaged. Afterwards, for the most part, they practically abandoned this field of labor, when the Government withdrew the aid it had promised, but for this change of policy

she certainly was not to blame and it was hardly a wrong to them that her children gave her means to go on with the work, means which they did not find and, in truth, did not seek. The labors of her hierarchy and clergy, of her Bureau of Catholic Indian Missions, of her Marquette League, worthily represented here this evening, of the many zealous laymen who have given so freely of their time and thought and money for the Indian's welfare, yet more the pious liberality of Mother Catherine and the self-sacrifice of all those Catholic missionaries of both sexes who have taught and healed and cared for the Indians, all these things may have been seen by some with "jealous eye malign;" but no one will say, or say, at least, with any honest belief in the truth of what he says, that she has ever sought to deprive her rivals of a "square deal," or ever sacrificed the enlightenment and happiness of the Indian to sectarian prejudice and envy.

And let me say further and in conclusion that this spirit, the spirit which has guided and inspired the Catholic Christians of America in dealing with this problem and through whose guidance and inspiration I believe it must be solved, is not only Catholic and Christian, but also American. In a quaint poem of Thomas Dudley, the first of the name to settle in New England, are found these verses:

> "Let men of God in courts and churches watch
> O'er such as do a toleration hatch,
> Lest that ill egg bring forth a cockatrice
> To poison all with heresy and vice."

The old Puritan wrote according to the fashion of his time; most men of all creeds then thought as he did, and now and then some one in America of to-day, with more or less disguise, echoes his thoughts; but, when this happens, it is merely a sporadic case of atavism: the advocate of intolerance and sectarian hatred in America is from two to three hundred years behind his age and his countrymen. Of all things religious proscriptions and religious enmities are the least American: all the bitterness of prejudice against men of other faiths has died, or is fast dying, out among us under the softening influence of perfect freedom of conscience; and yet, be it well remembered Americans have not sunk, nor are they sinking, into indifferentism and spiritual apathy. Our history has shown far more forcibly and clearly than ever had been shown before or elsewhere that the less a man may be forced by law to say he believes

as to things unseen, the more and the more firmly he will believe in fact, and the more resolutely and surely he will act on his belief. And it is this great lesson of American history, this great fact of American civilization, which more than aught else encourages me to hope the native peoples of America may survive to bless those days of sore trial for their ancestors which yet shortened, perhaps by thousands of years, the time of their own growth into a higher type of manhood.

CHARLES J. BONAPARTE.

VESALIUS, THE ANATOMIST, AND HIS TIMES.

In the article in the January Messenger on "Vesalius as a Horrible Example," we saw that though a number of supposedly trustworthy writers have emphasized the persecution of Vesalius by the ecclesiastical authorities of his time, there is absolutely no foundation in history for such an opinion. As we trace the life of Vesalius, we shall find that not only was there no conflict between him and the Church, but, on the contrary, his career is of special interest as showing at the very time when the reformation was supposed to be so necessary to free the human mind from the trammels of Church authority, that a great scientific worker found the best opportunities for the development of his genius and his most helpful occasions for scientific investigation of a high order, in countries where the so-called reformation produced no effects and in universities absolutely untouched by any phase of the Lutheran movement. There is besides every reason to think that Vesalius himself remained in constant sympathy with the old Church, and he certainly exhibited no tendencies at all to become an adherent of the newer and supposedly more liberal doctrines.

His life is of interest to the modern physician and to the biological scientist because he is the founder of modern physiology as well as the father of anatomy. It is of interest, however, to the reading public in general, because it occupies the years in which the so-called reformation took its rise, and stands out as a contradiction of all that has been said with regard to the supposed obscurantism that prevailed in all countries and educational institutions under the control of the Roman Church. Far from going to Germany in order to pursue his studies under the presumedly more liberal conditions that would prevail in universities where the reformation obtained, Vesalius constantly sought his opportunities and found them in universities that remained closely allied with the old Church and under the dominance of Papal influence. Mr. Andrew White says he had more opportunities at Padua because this was in the Venetian States, and Venice was constantly in opposition to the Popes and allowed anatomy to be carried on in spite of ecclesiastical protests, but we have shown this to be a mere pretext, since in Vesalius' time every city in Italy that had a uni-

versity, and especially Rome itself, provided excellent facilities and every encouragement for anatomical studies.

It would be well to recall in this matter that the reformation, as it has been unfortunately called, or the religious revolt in Germany, as it should be termed, proved really the most serious detriment to educational progress of all kinds wherever it gained a foothold. Professor Paulsen, who is the professor of pedagogy at the University of Berlin, said in his book on the German universities, the introduction for which when published in English was written by President Butler of Columbia, that there was much more freedom in the universities that maintained their connection with the Roman Church at this time than in those which came under the control of the reformers. The latter feared liberty of thought because it might lead to infidelity on the one hand or back to Romanism on the other. Consequently, the bonds of university discipline were drawn tighter by the adherents of the new doctrines.

In this matter, of course, it must not be forgotten that Erasmus, who is so often, though falsely, said to have been in sympathy with the Lutheran movement, declared in one of his letters to a friend, "Ubi regnat Lutheranismus ibi interitus literarum,—wherever Lutheranism reigns, there is an end of letters." It is well known that at most of the German universities the number of students decreased so much that education was at a lower ebb than it had been at any time for a century. While some nine universities were founded in Germany in the seventy years before Luther's time, only three were founded in the century after, and these owed their foundation mainly to partisan, political and religious reasons rather than to any demand for further institutions of learning, because of the number of students seeking education. With this in mind, it will not be surprising to find Vesalius, like most of the distinguished scholars of his time, continuing his adhesion to the old Church.

Andreas Vesalius, or as his name is sometimes written in low Dutch, Wesele, was born in Brussels, the capital of Brabant, in the year 1514 or 1515. The doubt with regard to the date is due to the fact that the date of his birth was the night of the 31st of December or possibly a morning hour of January 1, 1515. The family name is derived from the district of Wesel in Cleves, in which his ancestors had formerly resided. Vesalius' ancestors had for many generations been distinguished in various depart-

ments of science, medicine and mathematics. His great-great-grandfather had translated some treatises of Avicenna, and especially had succeeded at considerable cost in having copies made of certain Arabian medical works. His son, Vesalius' great-grandfather, occupied the position of physician in ordinary to Maria of Burgundy, the wife of the German Emperor, Maximilian I, the distinguished patron of letters in the Renaissance period. He lived to an advanced age as a professor of medicine in Louvain. From this time on Vesalius' family always continued in official medical relation to the Austrian Burgundy ruling family. His grandfather took his father's place as physician to Mary of Burgundy and wrote a series of commentaries on the aphorisms of Hippocrates. Vesalius' father was the physician and apothecary to Charles V for a while, and accompanied the Emperor in journeys and campaigns.

With an heredity like this, it will not be surprising to find Vesalius being offered and accepting the post of royal physician to Charles V, when he had reached the age to fit him for such a responsible post. Recent biographers seem to think that the main reason why Vesalius accepted the position offered by Charles V was that he was disgusted with the persecution of the Galenists in Italy, and that he wished to escape from such uncomfortable surroundings. As a matter of fact, however, he and his family must have looked forward for many years to the possibility of his taking this position. After all, there are very few men so deeply interested in science as to care for its sake to refuse opportunities such as were thus held out to Vesalius.

There is a tradition that Vesalius' mother considered her boy destined for great things. This seems to have been much more than the ordinary self-deceiving maternal pride in such matters, and as she was herself a woman of force of character and breadth of intelligence, with regard to whom we have words of the deepest praise from Vesalius himself in after life, she exercised an important influence upon the intellectual development of his earlier years. She was very proud of the scientific ancestry of the family, and very early in his life placed in her son's hands the manuscripts and books which had been left by his direct progenitors. It may be said that the good mother lived to see the scientific triumph of her son, and also to enjoy the privilege of realizing that he occupied the most prominent medical position in Europe, that of

physician to the Emperor, whose sway extended over most of the European countries of the time. Vesalius is another of the great men who did not hesitate in the midst of his success to attribute much of his accomplishment in life to the character and influence of his mother.

From his earliest years he was noted for his tendency to be inquisitive with regard to natural objects, and while still a mere boy his anatomical curiosity manifested itself in a very practical way. He recalls himself in later years that the bladders with which he learned to swim, and which were also used by the children of the time as play toys for making all sorts of noises, became in his hands objects of anatomical investigation. Anatomy means the cutting up of things, and this Vesalius literally did with the bladders. He noted particularly that they were composed of layers and fibres of various kinds, and later on when he was studying the veins in human and animal bodies, he was reminded of these early observations, and realized that the vein walls were made up of structures not unlike those, though more delicate, of which the bladders of his childhood days had proven to be composed.

Vesalius' education was received entirely in his native town. There were certain preparatory schools in connection with the university at Louvain, and to one of these, called Pedagogium Castri, because of the sign over the door which was that of a fort, Vesalius was sent. Here he learned Latin and Greek and some Hebrew. How well he learned his Latin can be realized since at twenty-two he was ready to lecture in that language on anatomy in Italy. His knowledge of Greek can be judged from the fact that he could translate Galen at sight, and was known to have corrected a number of errors in translations from that author made by preceding translators. To those who know the traditions of that time in the teaching of the classic languages, along the Rhine and in the low countries, these accomplishments of Vesalius will not be surprising. They knew how to teach in those pre-reformation days, and probably Latin and Greek have never been better taught than by the Brethren of the Common Life, whose schools for nearly a hundred years had been open in the low countries and Rhenish Germany for the children of all classes, but especially of the poor. Other schools could scarcely fail to be uplifted by such educational traditions.

Altogether, Vesalius spent some nine years in the Pedagogium.

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that Vesalius first showed the practical
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ctions used to be done by the barber sur-
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my considered it beneath them to use the
alius, however, insisted on doing the dissec-

ies such as he desired, however, Vesalius did
re, but returned after a year to the low coun-
he continued his anatomical work, finding it
procure human material, but using such as
id. The story is told of his first attempt to get
n. A felon had been executed just outside the
, and his remains were, as was the custom at that
swing on the gibbet until the birds of the air had
and the wind and rain had bleached his bones.
, these bones were a great temptation to Vesalius.
ght he and a fellow student stole out of the town and
bbet of its treasure. In order to accomplish their
y one, because the skeleton was fastened to the beams
ld by iron shackles—they had to remain out all night.
l it and later removed it piece-meal, and when they
assembled the parts again it was exhibited as a skele-
ht from Paris. Louvain at this time was not the small
town that it is now, but one of the most important towns
e. It had nearly two hundred thousand inhabitants, and
ess relations were the widest in the world almost. Vesa-
wever, was not satisfied, and as opportunities for anatomical
h were known to be abundant in Italy, it was not long before
le his way there. At first Vesalius seems to have spent some
in Venice, where he attracted considerable attention by his
ugh practical anatomical knowledge and independent mode
thinking. After only a short period in Venice, however, he
ceeded to Padua, where he spent some months in preparation
r his doctor's examination. It is known that having completed
s examination, in the early part of December, 1537, he was al-

lowed within a few days to begin the teaching of anatomy, and, indeed, was given the title of professor by the university authorities.

The next six years were spent in teaching at Padua, Bologna and Pisa, and in fruitful investigation. Every opportunity to make dissections was gladly seized, and Vesalius' influence enabled him to obtain a large amount of excellent anatomical material. He began at once the preparations for the publication of an important work on the anatomy of the human body. This was published in 1543 at Basel, at a time when its author was not yet thirty years of age. It is one of the classics of anatomical literature. Even at the present day it is often consulted by those who wish to see the illustrative details of Vesalius' wonderful dissections as given in the magnificent plates that the work contains. It has become one of the most precious of medical books, and is eagerly sought for by collectors.

For ten years more Vesalius devoted himself to his favorite studies in anatomy and physiology, and to the application of what he discovered to practical medicine and surgery. He was consulted on all sides, and was evidently considered one of the greatest medical practitioners of his time. This is a side of his character and development that we cannot help but think his biographers have missed when they have assumed that the reason for his acceptance of the post of royal physician to Charles V was the result of discouragement in his purely scientific studies by the followers of Galen. No little sympathy, indeed, has been wasted to our mind on this phase of Vesalius' career, since there seems no doubt that he gladly accepted what was after all the most important medical position in the world at the time.

Professor Foster goes so far as to say that this "ended Vesalius' career; for though in the years which followed he from time to time produced something, and in 1555 brought out a new edition of his Fabrica, differing chiefly from the first one, so far as the circulation of the blood is concerned, in his bolder enunciation of his doubts about the Galenic doctrines touching the heart, he made no further solid addition to the advancement of knowledge. Henceforward, his life was that of a court physician, much sought after and much esteemed, a life lucrative and honorable and in many ways useful, but not a life conducive to original inquiry and thought. The change was a great and a strange one. At Padua he had lived amid dissections; not content with the public dis-

sections in the theatre, he took parts at least of corpses to his own lodgings and continued his labors there. No wonder that he makes in his Fabrica some biting remarks to the effect that he who espouses science must not marry a wife, he cannot be true to both. A year after his arrival at the Court he sealed his divorce from science by marrying a wife; no more dissections at home, no more dissections indeed at all, at most some few post mortem examinations of patients whose lives his skill had failed to save. Henceforward his days were to be spent in courtly duties, in soothing the temporary ailments, the repeated gouty attacks of his imperial master, in healing the maladies of the nobles and others around the throne, and doubtless in giving advice to more humble folk, who were from time to time allowed to seek his aid. Whither his master went, he went too, and we may well imagine that in leisure moments he entertained the Emperor and the Court with his intellectual talk, telling them some of the fairy tales of that realm of science which he had left, and of the later achievements of which news came to him scantily, fitfully, and from afar."

Much of this air of condolence must be considered as merely sentimental. All his life Vesalius had been interested in the practical side of medicine and of surgery. While discoveries were important, and while he was constantly on the lookout for them, the applications of his discoveries seem always to have been uppermost in his mind. There is scarcely a document relating to the history of his years of investigation, especially in Italy, which does not bear evidence of his abiding interest in the practical side of medicine. To have the opportunities that would be afforded then by the important post offered him by Charles V, who, it must be remembered, was at this time the monarch of Spain and the Netherlands, as well as the Emperor of Germany, that is of most of the civilized world, was just what Vesalius most desired.

Some of the practical work that he had been doing down in Italy was of the greatest importance. He first pointed out that the spleen was likely to be affected whenever there was any liver disturbance. Especially was this true as regards atrophy of the liver. Enlargement of the spleen in these cases seemed to Vesalius to be compensatory, and he suggested the thought that the spleen might perhaps take up some of the liver functions. He was not much of a theorist, however. His observations, on the other hand, have always re-

mained absolutely indubitable, and are of value down to our own day.

Besides the stomach, he devoted much attention to other abdominal organs. Curiously enough he was first to point out that affections of the liver and especially gall-stones, were commoner in women, apparently because of the custom of wearing the corset and so contracting the space which the liver should occupy. It is interesting, though not very encouraging, to think that the father of anatomy, over 350 years ago, should have called attention to this, and that medical philanthropists should have renewed his warnings in the matter over and over again during all these years without producing the slightest effect whenever fashion dictated that the corset should be worn for the purpose of producing the desired constriction. Science is manifestly one thing and fashion another, and it is bad for science when it happens to get in the way of fashion.

With all this interest in practical medicine it cannot be surprising that Vesalius should have accepted a post that offered him the widest possible opportunities for his talents as a physician and surgeon, for it opened up to him the best consultant practice in Europe. In the following year Charles abdicated in favor of his son, Philip II, who continued Vesalius in his office and proved a faithful friend to him. Some five years later Vesalius went to France to attend Henry II, who had been mortally wounded in the tournament held in celebration of the marriages of his daughter Elizabeth with Philip, and his sister Margaret with the Duke of Savoy. On Vesalius' arrival at the French court the king was beyond all medical aid. The point of a broken lance had entered the king's right eye and meningitis set in with fatal result. Vesalius returned to Spain shortly afterwards and was called upon to treat Philip's son, Don Carlos, for an injury of the head. Poor Don Carlos, never overstrong mentally, seems after this to have never quite regained even his former mental condition, though Vesalius gained great reputation for the cure that he effected in the case. There are a number of other details of Vesalius' success as a practitioner of medicine, some of them that might not count for very much in these modern days. He seems on at least one occasion to have made a prophecy as to the length of time that a distinguished patient suffering from a malignant disease would live, and as the event justified his prediction the fame of his knowledge went far

and wide. Modern physicians know too well how few are the grounds for making any such prophecy with anything like justifiable accuracy. But success in practice is not seldom a question of happy accident, rather than of great knowledge, for medical practice is an art and not a science.

For ten years Vesalius continued in his post of royal physician, the most considered medical man in all the world of the time. Few made discoveries without communicating them in abstract to him, and he had many correspondents. Then came some factors not easily to be determined, whether a dissatisfaction with his occupation, a failure of health in the Spanish climate, a disagreement with his wife, a homesickness for the Low Countries or a desire to get back to his teaching and investigation in Italy, for all of these are hinted at by his biographers, we know not, which led to his leaving Spain and eventually to his perishing on the island of Zante. We shall leave the discussion of these till a little later to say something of Vesalius' state of mind as regards the religious problems which were agitating the minds of his generation, because this will serve to throw light on the circumstances of his death.

The attitude of Vesalius towards religion and religious principles has met with some curious misinterpretations on the part of his biographers. Because he was a scientist and an original thinker in biology, his modern biographers at least seem to find it impossible to think that he could have taken certain religious truths seriously. They entirely forgot the attitude of the great men of the time towards the Church. Probably the men in Italy with whom Vesalius was most likely to be brought in contact intimately, and with some of whom indeed we know that he was very closely associated, were the great artists. Titian was a great personal friend of Vesalius. Michael Angelo surely knew of Vesalius' work and used some of it in his own anatomical studies. These men, at least his equals in genius, were faithful adherents of the Church and did not hesitate to proclaim her influence over their lives. It would not be surprising then if Vesalius gave evidence of his faithfulness in matters of doctrine and belief.

Realizing this, it is rather hard to understand the attitude assumed by his biographers with regard to certain expressions of Vesalius. In the first edition of his famous book on anatomy, Vesalius had expressed his reverence for Galen and had said that he considered it scarcely wise for him to disagree with

this great prince of teachers. In writing to a friend sometime before he published his book on anatomy, Vesalius had said that he would as soon doubt of the immortality of the soul as it is taught "in our holy religion" (*in nostra sanctissima religione*) as doubt of Galen. Roth considers that this is ironically spoken, though as a matter of fact Vesalius never cared to set himself up in opposition to Galen, and even in the last edition of his Anatomy, issued in 1553, has added very few things that differ from that old master.

With regard to another passage in which Vesalius expresses his agreement with Galen, even though it is now well known that Galen was wrong on this point, he also takes occasion to make a remark that seems very appropriate in the mouth of the Christian anatomist and similar to remarks which have often been made by professors of anatomy in Italy especially. The passage is as follows:

"The septum of the ventricles, composed as I have said of the thickest substance of the heart, abounds on both sides with little pits impressed in it. Of these pits, none, so far at least as can be perceived by the senses, penetrate through from the right into the left ventricle, so that we are driven to wonder at the handiwork of the Almighty, by means of which the blood sweats from the right into the left ventricle through passages which escape human vision."

Of this passage, which seems sufficiently natural and straightforward, Professor Foster says: "Even in this which he ventured to print, the sarcastic note of scepticism makes itself heard; but what he really thought he did not dare to put forward."

Now we protest that we fail to see any good reason from diverting these passages of Vesalius' writing from the plain and simple sense which they contain to that of irony. It is the modern sceptic who puts into Vesalius' words a meaning that is not justified by the context in which they stand, nor by what we know of Vesalius' life or of the circumstances in which he lived. The great thinkers and writers and geniuses of the Renaissance in Italy had their faults, but among them was not that of atheistic disbelief. Some of the minor minds of the Renaissance had rationalistic tendencies, but the geniuses of the times were all faithful in their adherence to the authority of the old Church that had stood for so much in the development of education in the preceding centuries and whose influence was still thought to be for good even though there were, as there are

always bound to be, elements of human intolerance in the application of some of her regulations.

The circumstances of Vesalius' death have been the subject of no little dispute and of a series of varying traditions, but the real history serves to bring out the essential religious character of the man. It is known that he resigned his position as court physician to Philip II, and made a pilgrimage to the Holy Land. On his return from this pilgrimage, the vessel was wrecked on the Island of Zante and there Vesalius perished from hunger and illness. These are the facts. The reasons for the pilgrimage, however, are in dispute. According to one physician, Vesalius performed an autopsy on the body of a person supposed to be dead, but who really proved only to have been in a trance. The matter was reported to the Spanish Inquisition and Vesalius is said to have been condemned to death. This punishment was changed to the penance of a pilgrimage to the Holy Land by Philip II. For this explanation of the pilgrimage, there is a letter of the year 1565. It has been doubted, however, by many subsequent authorities. The principal difficulty is that such autopsies were not allowed in Madrid, where Vesalius was at the time, because of the presence of the Court.

Another explanation is that given by the distinguished botanist, Carolus Clausius, who gathered his materials with regard to Vesalius at the Court of Madrid and in Brussels in the year 1565. According to Clausius, the Spanish climate did not agree with Vesalius and he expressed the desire to return to the Low countries. The king did not, however, wish to part with him. Vesalius fell ill and his life was despaired of. He made a vow to go to the Holy Land in case of his recovery, and it was while returning from the fulfilment of this vow that he died on the Island of Zante.

The story of Vesalius' vow to make a pilgrimage to the Holy Land is quite in accord with the spirit of the times. Not a few of his contemporaries, scarcely, if any, less great than himself, had done things not unlike this. It must be remembered that the spirit of the crusades was not yet dead in Europe, and that within a few years after Vesalius' death volunteers were readily found from all over Europe to fight against the Turks in what was looked upon as a Holy War. The battle of Lepanto was fought by true crusaders. So great a contemporary as Cervantes considered it the privilege of his lifetime that he had been allowed to take part in that battle. It is from feelings of contemporaries, as we cannot help but insist over

and over again, that the spirit in which a man of a particular time does a certain action must be judged, not from the point of view which strikes men of far distant generations, of very different temper of mind and widely diverse environment and education.

What constitutes one of the main difficulties in the acceptance of the story of Vesalius' pilgrimage to the Holy Land and subsequent death that is told by the best authority, is undoubtedly the fact that modern scientific biographers find it difficult to give credence to the thought that Vesalius when ill should have made a vow to go on a pilgrimage to the Holy Land if he recovered from his illness. With modern views as to the efficacy of prayer, this seems unworthy of a great scientist and original thinker. A moment's consideration, however, with regard to great men of Vesalius' time will make it appear that this spirit of belief in simple humility was very common among them. Any one, for instance, who knows the life of Columbus would not be surprised to find such an event in his career. Men quite as distinguished as Vesalius did not hesitate openly to express religious views that would seem quite as obnoxious or perhaps incredible to the modern materialistic scientist. The great genius, Leonardo da Vinci, one of the most original thinkers of all time, dying when Vesalius was five years old, left money for Masses to be said for his soul and for candles to be burned before the altar of the Blessed Virgin. Linacre, the great founder of the Royal Society in England, gave up the lucrative position of physician to the king and distributed his fortune between the two universities and the Royal Society and became himself a clergyman during the years when Vesalius was a student at the University of Louvain. Copernicus, the great astronomical genius, who gave the world a new universe, physician as well as astronomer, always faithfully occupying his post as canon of the Cathedral of Frauenberg, died with all the rites of religion, and after special declarations of his entire submission of all of his writings to the censorship of the Church. Erasmus, the distinguished Renaissance scholar, died at Basle not long before the time when Vesalius made his first visit to that city, and though it is often claimed that Erasmus was in sympathy with the reformers, it must not be forgotten that within two years before his death he had been offered and refused a cardinal's hat and had asked for the special blessing of the Pope for his dying hours.

The most natural explanation then of Vesalius' pilgrimage to the Holy Land was that it was in fact an accomplishment of the vow

made while he was ill on condition that he should recover. This supreme expression of his religious faith is what might be expected from the man who had been so long in the counsels of Charles V, and later in those of his son Philip II. If there had been any suspicion of the orthodoxy of Vesalius, Charles on his retirement to a monastery would not be likely to recommend him to Philip, while as a matter of fact there is a tradition which we have already mentioned, that though Vesalius did not care to remain longer in Spain, Philip could not be brought to consent to his departure.

In a word, we have in Vesalius' life a type of the great original thinkers of the Renaissance time, men who were too broad to harbor the petty materialism of later scientists and who remained faithful adherents of the form of Christianity with which they had been brought intimately in contact and to which their devotion had not been disturbed by the religious revolt in Germany, falsely called a reformation. Vesalius' life is only another example of the fact that a man's acts must be judged in the light of what he and his contemporaries accepted and not in the false prejudice of more distant times through men's minds who have been educated by very different methods. Vesalius was and always remained what so many of the greatest medical scientists have been, a sincere son of the Church.

JAMES J. WALSH, M.D., PH.D., LL.D.

RUSSIAN ICONS OF OUR LADY.

THE word *Icon* is always used in referring to the most conspicuous development of ecclesiastical art in the Eastern Church. In the Greek Church there is no use made of statues or sculpture in the interior of sacred edifices, except perhaps the crucifix, which is used by the clergy. On the other hand, Greek churches, whether Orthodox or Catholic, make a lavish use of paintings. They are to be found chiefly on the *iconostas,* and are occasionally upon the walls and pillars of the most famous churches.

The altar of primitive times has been severely left alone by the Greeks without adornment. Where the Western Church has added to the altar with its magnificent reredos, altar pieces and sanctuary windows of stained glass, the Oriental Church has beautified the chancel screen or railing which stands in front of the altar, and separates the sanctuary from the main body of the church. This is called the *iconostas,* and in the churches of Greece and Turkey it is of moderate height, but in Russia it is often built nearly to the top of the church and is of colossal dimensions. It has pierced in it three doors; two small ones at either side of the altar, and a very large double door directly in front of the altar, called the Royal doors or Royal Gates (1). Through this largest central door the whole altar and its surroundings may be seen, and all solemn acts of the Mass, in which any of the clergy go to and from the altar, take place through these Royal Doors. The whole of the *iconostas* screen or wall is adorned with pictures (*ikoni*) of our Lord, our Lady and the saints. Sometimes they stretch clear across the *iconostas* in tiers or stories, reaching clear to the top. The cathedral of St. Isaac in St. Petersburg has five tiers of these pictures, and that of our Lady of Kazan has four tiers of *icons.*

The Greek Church in the eighth century (725) passed through a period of aggressive puritanism. The use of paintings and images in the churches was denounced as idolatrous. Then the Church party or faction of the iconoclasts proceeded to smash and tear down the pictures and images in the churches of Constantinople

(1) The word "door" or "gate" is plural in Slavonic (*vrata*) and Russian (*vorota*).

ORIGINAL ICON OF KAZAN.

ICON OF KAZAN IN THE CATHEDRALS.

IBERIAN ICON.

ICON OF VLADIMIR.

the Greek Church has never made any marked advances, but remains to-day almost where it was over a thousand years ago. In fact, the whole attitude of the Greek Church is to resist changes of style in any ceremony, form or outward expression of faith and worship. This is intensified by the attitude of the Russian people and government, which seems to abhor any change whatever. Hence, nearly all the icons or paintings in the Greek churches are still patterned on the severe Byzantine model of the eighth and ninth centuries. A few of the later painters have shown a tendency to break away from the traditional forms. These paintings were usually made upon wood or metal, rarely on canvas, and were sometimes executed in mosaic. In the Greek and Russian churches there are practically no windows, and hence stained glass never was used among them, as in the Gothic cathedrals. The chief ornament of their dimly lit churches were the magnificent icons lit up by the hundreds of blazing tapers before them, and particular chapels gloried in the possession of some historic icon. In fact, to-day many very fine icons, lighted by hundreds of brilliant candles, are even to be found in the Russian railway station waiting-rooms, and they fairly rival those in the churches.

But the Russian Church was not content to leave the Greek icon just as they received it. The Greeks generally painted the picture upon a background of dull gold with a halo and an inscription. The Russians loved to adorn it, but they hesitated to change it, so they covered it with a thin plate of precious metal (1), mostly silver, but sometimes gold, made in relief showing the turn of the body, the folds of the garments, the halo and the crown on head; but they left the face and hands bare. In other words, they clothed the picture in a sheet of silver, embossed or chased in low relief, but, like the clothing of the picture, leaving the hands and face uncovered. Oftentimes the clothing is outlined or completely represented by thousands of fine pearls in beautiful embroidery. Meanwhile the original painting existed beneath this sheet of silver untouched and uninjured. In this silver sheet, in the case of the most revered icons, are set diamonds, rubies, emeralds and jewels of all kinds, so that oftentimes the crowns on the heads of our

(1) It must not be assumed that all the icons in Russian churches are so covered. It is mostly in the richer and older churches,—the show places which the traveller usually sees,—that this is done. In minor churches and many modern temples, like the Temple of Our Saviour in Moscow and the Cathedral of St. Nicholas in New York City, the icons are fine specimens of painting without this species of adornment.

Lady and the Infant Jesus are more resplendent with jewels than some of the crowns of temporal monarchs, while the robes are far more brilliant. This adornment of the original Greek picture is a primarily Russian trait, and there is no other word than *icon* by which to describe such a religious painting.

The painting and the adornment of icons in Russia is for the most part a labor of love. They do not make their holy pictures for indiscriminate sale, and, indeed, will not sell them to known unbelievers in Christianity. They are made for religious use either in churches or for private devotion, and are not intended for general articles of merchandise.

Every Russian has in his home, his shop and his room, some particular icon; they are found on the street in nooks set in between the houses, in railway stations, and in restaurants and business places. Consequently very popular icons of our Lord, Lady, or some particular saint are much in demand. They are made on various materials; precious metals, wood, paper and the like, so as to suit both the purse and the taste of the owner, and no one in Russia is too poor to have holy pictures of some kind.

Accompanying this article are some examples of the more celebrated Russian icons of the Mother of God (*Bogomater*), which are published copies of the originals without the mass of silver, gold and jewels with which they are usually covered in the great churches. They were each accompanied by the title and an explanatory note in Russian, which is translated.

It will be noticed that each one of these icons has at the top of the picture(1) the Greek letters MP and ΘΥ, which are the initial and final letters of Μήτερ Θεοῦ, the Mother of God. Just over the Infant Jesus are the letters IHC. XPC. that is Ἰησοῦς Χριστός (Jesus Christ), while in the cross of His halo are the Slavonic-Greek letters ΟωΗ meaning ὁ ὤν (the Existing) "I AM," which is the definition of God given in Exodus iii, 14, and St. John viii, 58.

The particular examples which are given here have also imprinted on them the Slavonic words, *Podobie ikony Presviatiya Bogoroditzy* (the likness of the icon of the most holy Mother of God), as well as the individual name of the icon, usually derived from some particular locality or some attribute of our Lady.

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(1) According to the Greek usage the names of icons are placed at the top, and not at the bottom, as in our pictures.

The commemoration of our Lady as represented in the most celebrated of the icons is observed in Russia by a feast day, which may be likened to the celebration of the feasts of our Lady of Carmel, Our Lady of the Snows, Our Lady of Ransom and the like in the Latin Church. When an icon has a record of cures or relief wrought by intercession, it is called "miraculous" (1).

The devotion of the Greek Church to the Blessed Virgin is so well known that I have made no special mention of it. The liturgy is full of prayers to her, and several of her numerous titles are mentioned in the various names of the icons.

The originals of some of these icons I have seen, and I have a slight acquaintance with the history of several of them. I therefore give the translation of the Russian title and the explanatory note about the icon, and have added to that such further knowledge as I have concerning the icon itself.

The Titles of the Icons.

1 and 2. The Icon of the Mother of God, of Kazan.

Russian Note.—This miraculous icon is situated at Kazan in the Convent (2) of the Mother of God; at Moscow, in the Kazan Cathedral; at St. Petersburg, in the Kazan Cathedral; also at Tamboff, Kursk, Irkutsk, Tobolsk, etc. Feast days July 8 and October 22.

The original of this icon is said to have been found at Kazan (about 710 miles from Moscow) in the year 1500 when digging for the foundation of a church. It is of Greek origin, and is supposed to have been buried by missionaries to save it from desecration by the Mahometan Tartar hordes at the time of their invasion and conquest in 1250. A convent was built at the spot where it was found, but the icon itself was afterwards removed to Moscow in 1612, and then to St. Petersburg in 1710. It now reposes in the Cathedral of the Mother of God, of Kazan, on the Nevsky Prospect in St. Petersburg. The churches which formerly possessed it and the other churches mentioned in the note are provided with copies.

The icon marked 1 gives the picture substantially as painted by the unknown Greek artist, while the one marked 2 shows the

(1) *chudotvorny*, literally, wonder-working.

(2) I use the word "convent" as a monastic institution for women, and "monastery" for men.

"QUEEN OF HEAVEN," OR
"REFUGE OF SINNERS."

MOTHER OF GOD, THE
"UNEXPECTED JOY."

"THE HEALER."
ICON AT ST. ALEXIS', MOSCOW.

ICON OF TIKHVIN.

"JOY OF THE AFFLICTED."

"RECOVERY OF THE LOST."

MOTHER OF GOD, "SWIFT TO HEAR."

"COMFORTER OF MY SORROWS."

icon as it really appears in the Cathedral *iconostas* covered with its sheath of silver and gold and studded with gems.

3. The Iberian icon of the Mother of God.

Russian Note.—This miraculous icon is situated at Mt. Athos in the Iberian monastery; in Moscow in the chapel at the Gate of the Resurrection; in the Iberian Monastery at Vadlai; the Hermitage of Sophronias, etc. Feast days March 31 and Tuesday after Easter.

The original of this icon is in the monastery of Iberia on Mt. Athos in Greece. The principal copy is in the small chapel at the Gate of the Resurrection at the western end of the Red Square in Moscow, and is one of the most venerated icons in all Russia. This copy was brought from Mt. Athos on October 13, 1647, by the Archimandrite Pachomius, in the reign of Czar Alexis Mikhailovitch. It is frequently carried in processions around Moscow, and is often carried to the bedside of sick persons. On the right cheek of the Blessed Virgin there is a scar made by a lance which one of the Tartar invaders threw at the icon.

4. The icon of the Mother of God, of Vladimir.

Russian Note.—This miraculous icon is situated in the Cathedral of the Assumption at Moscow, the Oransky Monastery, the Rostoff Monastery of the Nativity, the Red Mount Monastery on the Pineg, etc. Feast days, May 21, June 23 and August 26.

The original of this icon stands on the left of the Royal Doors of the *iconostas* of the Cathedral of the Assumption in the Kremlin (1) at Moscow. It is very ancient, and is said to have been painted by St. Luke, or to be a copy made from his actual work. It is painted on a composition of wax. It was brought from the East to Constantinople about the middle of the fifth century; from thence it was taken to Kieff in the beginning of the twelfth century, and in 1158 it was transferred to the city of Vladimir (from which it takes its name) at the time the Russian princes changed their capital from Kieff to that city. In 1358 it was brought to Moscow and placed in the Kremlin at the time that that city was threatened by Timur the Tartar conqueror, and has remained there ever since, except during Napoleon's invasion, when it was removed to Vladimir for a short time. The jewels surrounding this icon are said to be worth 350,000 rubles.

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(1) Kremlin (*Kreml*) the citadel. Every Russian city which began as a fortified place on an elevation has its Kremlin.

5. The icon of the Mother of God, of Jerusalem.

Russian Note.—The most ancient icon of this name was in the Cathedral of the Assumption in Moscow. The other icons are in the Krivoezersky Hermitage in the diocese of Kostroma, in the new monastery of Our Saviour at Moscow, in the Russian Monastery of St. Pantalemon on Mt. Athos, in the Convent of the Exaltation of the Cross near Moscow, etc. Feast days, October 12, July 2, August 31, November 13, and the fifth Saturday in Lent.

The original of this icon disappeared or was destroyed during the French invasion of Moscow, and is replaced by one of the several copies made of it. The original is said by tradition to have been painted for the Apostles, and was brought from Jerusalem to Constantinople in 453, and was sent from there to the Chersonesus in 988 at the time of the conversion of Prince Vladimir to Christianity. It was afterwards brought from there to Kieff and thence to Moscow. It is in the same cathedral where the previous icon is preserved.

6. The icon of the Mother of God, of Chernigoff.

Russian Note.—This icon is situated in the cave chapel of the Gethsemane Hermitage near the Sergievo Monastery of the Holy Trinity.

This icon is said to commemorate the apparition of the Mother of God to the Venerable Sergius, the founder of the monastery, whose relics are still venerated in the cave or catacomb where he first took up his abode in 1300. Sergievo is about fifty miles from Moscow. Recluses or hermits still inhabit these caves or catacombs, living a severer life than the monks in the monastery. This icon was taken to the wars by Czar Alexis Mikhailovitch in 1654. While it was with his army he took the city of Chernigoff from the Poles, and annexed a large portion of Polish Little Russian territory.

7. The icon of the Mother of God, of Smolensk.

Russian Note.—This miraculous icon is situated in Smolensk in the Sergievo Monastery, in the city of Shuya, in Kostroma, in the Monastery of St. Cyril on the White Lake, etc. Feast day, July 28.

This icon is said to be a copy of one by St. Luke, and was brought to Russia by Anna, daughter of the Emperor Constantine IX., of Byzantium, who married Vsevolod, Prince of Kieff and Chernigoff, in 1078. It was removed from the Cathedral of the

Assumption at Smolensk in 1812 on the approach of the French Army, and remained for three months in the Russian camp.

8. The icon of the Mother of God, "the apparition."

Russian Note.—This miraculous icon is situated at the city of Novgorod, in the Hermitage of Koren, in Pskoff, in Vladimir, etc. Feast day, November 27.

This icon, "the Apparition of the Mother of God," is held in great veneration, and was originally found in the year 1295 in the Hermitage of Koren, about 300 miles from Moscow. This icon, as given here, is taken from the one in the Cathedral of St. George in Novgorod, about 80 miles from St. Petersburg. That city, although called Novgorod (the new city), is about the oldest city in Russia. This icon, unlike other icons, represents our Lady with outstretched arms and Our Lord as a medallion on her breast.

9. The icon of the Mother of God, "refuge of sinners." (1)

Russian Note.—This miraculous icon is situated in the Odrina Monastery in the diocese of Orloff, in Moscow in the Church of St. Nicholas, etc. Feast days, March 7 and May 29.

This icon was formerly known as the "Queen of Heaven" (on account of the crowns and the liturgical allusion to our Lady), but during the cholera outbreak in 1844 near Odrina the cures resulting from the veneration of this icon of our Lady gave rise to the latter name, which is shown in the Slavonic inscriptions. These four inscriptions read as follows: "I am surety for sinners to my Son," "He has given me the right to lift up my hands for them and to hear me always," "That those who always have recourse to me with joy," "May ask through me for eternal joy."

10. The icon of the Mother of God, "unexpected joy."

Russian Note.—This miraculous icon is situated in Moscow, in the Church of the Annunciation in the Kremlin near the Corn-market. Feast day, December 9.

The votive inscription on this icon is "A certain unrighteous man made it a daily rule to pray to the most holy Mother of God, 'Hail, full of grace.'"

11. The icon of the Mother of God, "the Healer."

Russian Note.—This miraculous icon is situated in the Convent of St. Alexis at Moscow. Feast day, September 18.

The votive inscription in the corner of this icon is, "A certain

(1) Sporuchnitza, literally, surety or guardian.

ICON OF BALIKINO.

ICON OF KOZELSHCHEN.

"THE UNBURNED BUSH."

"THE JOY OF THREE." ICON IN TRINITY CHURCH, MOSCOW.

ICON OF MODENA.

"THE BLESSING OF HEAVEN." (MOSCOW CATHEDRAL.)

BIBLICAL INSPIRATION.

Is it beauty of expression, or sublimity of thought, or antiquity, or inerrancy, or power of edification, or revelation that gives the Bible its place apart in the field of literature? The spade of the archeologist has unearthed many documents which are older than the Book of Genesis; classical Greece has produced literary works which surpass in beauty of form most of the books of Sacred Scripture; the works of our great poets and orators present thoughts far more sublime than we find in the genealogical tables or the historical portions of the Bible; the teaching of the conciliar decrees is as infallibly true as the Gospel of St. John; the Imitation of Christ furnishes more edifying reading than the Canticle of Canticles; the Baltimore catechism contains revelation as abundantly as the Book of the Apocalypse; and still, the Bible ranks above any and all of these works. Other works may *contain* the word of God; the Bible is the word of God. Other books may be inspired by human genius or human passion, the Bible is inspired by God. If we could hear the living voice of Sacred Scripture, it would tell us almost in the words of the great Apostle, "I am what I am by Inspiration."

Thus far, no dissentient voice is lifted up. But then we ask, what is Biblical Inspiration? There is a way of answering this question, which is as fashionable as it is comfortable. The Bishop of Gloucester adopts it when he writes: "We heartily concur with the majority of our opponents in rejecting all theories of Inspiration" (Aids to Faith, p. 404). Bishop Thirlwall endeavors to put this principle on a more solid basis: "Our Church has never attempted to determine the nature of the Inspiration of Sacred Scripture" (Charge for 1863). Bishop Cotton, of Calcutta, appears to look at the question from a more personal point of view: "If you ask me for a precise theory of Inspiration, I confess I can only urge you to repudiate all theories, to apply to theology the maxim which guided Newton in philosophy, *hypotheses non fingo.*" The Bishop of Winchester goes a step farther: "It seems pretty generally agreed that definite theories of Inspiration are doubtful and dangerous" (Aids to Faith, p. 303). More recent Anglican writers have made no change in their ancestors' way of treating the subject. Canon Driver still relies on the Westminster Confession, and professes to recognize the

inspired parts of the Bible by the "heavenliness of the matter" (Sermons on the Old Testament, p. 147). Dr. Sanday words the principle a little differently: an inspired writing must be "such a product as is worthy to have come from God" (Inspiration, p. 183). The Bishop of Ripon says of Inspiration: "We can neither define nor ignore it. We cannot define it, because it transcends the materials of that definition; we cannot ignore it, because it fills us with rapture" (Introduction to the Study of the Scriptures, p. 91).

Truly, Biblical agnosticism is very comfortable to the flesh, but it is most unsatisfactory to the spirit, and quite intolerable to the theological inquirer. And what will the reader gain by following the wearisome journey of the theological inquirer? Will he come to know how many animals there were in Noe's ark, and whether it was "eight or ten days" that Festus stayed in Jerusalem (Cf. Act. xxv. 6)? Suppose an insight into the nature of Inspiration should teach all this, and teach much more; suppose it were to prove a key to all the mysteries of the Sacred Scriptures; what real profit would it bring to the utilitarian inquirer? Will he gain more by knowing the real meaning of the Seven Churches of the Apocalypse than by grasping the essential constituents of the complex idea of Inspiration? From this point of view the study of Inspiration is an end in itself. At the same time, however, it will prove to be a most important aid to the interpreter of the Bible. For the interpreter must draw out of the Bible the truth deposited in it by the Holy Ghost. Now the Holy Ghost effected this deposition by means of Inspiration. An insight into the nature of Inspiration is therefore to the interpreter what a knowledge of the combination of the lock is to the banker who wishes to open his safe. Hence, we are warranted in repeating the question, What is Biblical Inspiration?

We cannot arrive at a satisfactory answer by a mere analysis of the term Inspiration. The meaning of the word is far too vague to be defined according to this method. Moreover, in our present inquiry Inspiration signifies a free action of God. Such actions cannot be known by mere *a priori* methods; they must be studied in their effects, or God Himself must reveal their nature. It cannot be maintained that the definition of Biblical Inspiration has been directly and formally revealed; at the same time, certain effects of Inspiration have been unmistakably pointed out in both our written and unwritten sources of revelation. We are not going to weary the reader by a list of citations from Holy Scripture, or from the

Fathers and the Councils of the Church. But it is agreed by all Catholic writers that there are two formulas which are employed more frequently and more directly than all others where the sources of revelation express the effect of Biblical Inspiration. The Bible is called the *word* of God, and God is called the *author* of the Bible. Inspiration, therefore, must be such a divine influence on the inspired writer that his book not merely *contains* the word of God, but *is* the word of God. Again, Inspiration must be such a divine influence on the inspired writer that God Himself is at least the principal author of the literary product.

In our inquiry we might study either formula or both; since both formulas are infallibly true, the result must be the same, no matter which way we proceed. It must be confessed, however, that the expression, "the word of God," is more vague than the word "author." The former is often used of the sermons delivered in our churches, of the catechism taught in our Sunday Schools, of the tenets of revelation handed down to us by tradition or the conciliar decrees of the Church. There is not, and cannot be, any question of employing the formula "God is author" in any of these cases. Furthermore, the Vatican, the Tridentine, the Florentine, and the fourth Carthaginian Councils explain the idea of inspiration by means of God's authorship of the Bible rather than by the fact that Sacred Scripture is the word of God. We cannot go wrong, even in a subject of theological reasoning, when we follow in the wake of such illustrious bodies of learned men as were represented in the four Councils named.

In order to be perfectly frank with our reader, we must here draw his attention to an exception taken to the method of inquiry we have selected. It is the method that was first fully developed by the late Cardinal Franzelin in his classical treatise on Tradition and Sacred Scripture. Among its opponents we may therefore single out Father Prat as being not only a learned writer on matters Biblical but also a member of the Cardinal's own religious family (Cf. Études, May 20, 1903). We need not say that Father Prat advocates an inquiry into the nature of Biblical Inspiration by means of the formula "the Bible is the word of God." But what has he to say against Franzelin's method? It is quite plain that the Cardinal's choice is preferable, if indeed the formula "God is the author of Sacred Scripture" is consecrated and almost defined by the use of the Councils. But this Father Prat denies. The Latin term *auctor* employed in the conciliar

decrees is said by the learned controversialist to mean *author* only in a figurative sense. The real meaning of the conciliar expression is supposed to be more vague than the expression "word of God." But the champions of Franzelin's method have pointed out that the Latin word *auctor* signifies *author* even in the writings of classical Latin authorities, of Cicero, *e.g.,* Suetonius, and Tacitus. Again, it has been shown that in its conciliar context the word must mean "author," though it may admit of more vague meanings in other passages.

But to return to our subject: Biblical Inspiration signifies such an influence of God on the inspired writer as will make God the author of the inspired book. Now, if there were only one way in which one might be the author of a book, our work would be easy. But fortunately or unfortunately, we may select either expression according to different points of view, there are several ways in which a writer may be the author of a book. He may have thought out and put in writing the whole work without the assistance of any other created being. Again, he may have employed a secretary, dictating to him the whole book word for word. Thirdly, he may have indicated to his secretary the subject on which to write, and given him the thoughts he wished to have written in his own name.

If we look merely at what God might have done in order to become the author of the Bible, without regard to facts otherwise known, there is no way of deciding which of the three foregoing methods He followed. He might have written all the books of the Bible just as He wrote the two tables of the Sinaitic law. But in point of fact, this method is ruled out of court, because it would do away with Inspiration. Again, absolutely speaking, God might have chosen His human instrument, and dictated to him the several books of the Bible word for word. We know that this kind of verbal dictation was defended by several Protestant scholars during the first centuries after the reformation. But it is not in keeping with what the inspired writers tell us of themselves. If each and every word were dictated by God, there would be no need of personal exertion on the part of the inspired writer, such as the authors of the second Book of Machabees and of the third Gospel were obliged to undergo. By way of elimination, therefore, we infer that God in some way communicated the subject matter to the inspired authors, and made them write it in His name.

Thus far we have come to know that God is indeed the author

of the Bible, but not its sole and exclusive author, nor its author by way of verbal dictation. God's authorship must resemble that of a man who gives his secretary the subject matter to be written in his name. But how did God communicate this subject matter to the inspired writers of Sacred Scripture? An incautious inquirer may be tempted to suggest the method of divine revelation. Revelation in the strict sense of the word implies an authoritative teaching on the part of God, so as to furnish the created mind with new knowledge by either outward or internal means. Revelation differs therefore from mere infused knowledge, because the latter is always given by an internal process and is not authoritative, so as to oblige the recipient to believe it on God's authority. Revelation differs too from mere internal illumination, by means of which man perceives a known subject more clearly. It must be remembered that there are various ways of enlightening the mind, just as there are various methods of influencing the eye by the material light. The operator of a magic lantern, for instance, may first show his audience slide after slide; then, he may keep on the same slide, and merely change the focus of the lens; again, he may keep the same slide and focus, but use various illuminants, oil, calcium, electricity. A new view is shown only in the first way, and in this respect the first way resembles revelation. The supernatural phenomena corresponding to the other processes are not revelation in the strict sense of the word.

Is it true then that God communicates the subject matter to the inspired writer by means of revelation? We do not ask whether the inspired writer may deal with revealed truth. The teaching of our Lord was an outward revelation to his hearers, and the evangelists have written part of it. Similarly, the inspired writings of the prophets exhibit part of the revelations, whether outward or inward, granted them by the Holy Ghost. Revelation then may precede Inspiration, it may even accompany Inspiration, in case the inspired author needs new information; but this does not answer our question. To state it again, is it by means of revelation strictly so-called that God makes known to the inspired writer the thoughts He desires him to write in God's name? Is revelation in the strict sense of the term an essential part of Inspiration? The reader will remember that essences do not change; that if we can point out a single instance of Inspiration without revelation, the latter cannot be an essential part of Inspiration, and God does not communicate by way of revelation the truths to be written by the inspired author.

Now, the inspired writers themselves indicate the source of their knowledge in numerous instances. Thus St. John appeals to what "we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled" (1 Jn. i. 1). Here the inspired author appeals to personal experience as his source of information. The historical writers of the Bible frequently refer to written sources of information. Thus the author of 2 Mach. ii. 24 states expressly: "And all such things as have been comprised in five books by Jason of Cyrene, we have attempted to abridge in one book." There is no reference to divine revelation as a source of information. Again, St. Luke refers us to revelation indeed, but revelation granted to the apostles, not to the evangelist. It is quite evident then that an inspired book needs not to be immediately revealed to the inspired author; in other words, revelation is no essential part of Inspiration.

Our question remains still unsolved: How does God communicate the thoughts to be expressed in the sacred books to the inspired writer? Antagonists of Cardinal Franzelin sometimes represent him as teaching that God in some untold way placed a set of ready-made thoughts in the inspired writers' minds, and then impelled them to express these thoughts in writing. Common fairness obliges us to deny this imputation as unfounded. A lengthy refutation out of Franzelin's own writings would only distract the reader without contributing to the solution of our problem. Taken in itself, the theory seems to regard the inspired mind as a magic lantern with a number of slides stowed up for exhibition. The will then impels the intellect to throw on the screen now one, now another view, and the succession of these various views constitutes the inspired book. Thus the inspired writer is made to be a mere intellectual machine, producing not its own vital acts, but transmitting the intellectual work of another mind. Such a view of Inspiration is not in keeping with the teaching of the Sacred Scriptures. In 2 Mach. ii. 27 we read: "And as to ourselves indeed, in taking this work of abridging, we have taken in hand no easy task, yea rather a business full of watching and sweat." This language does not suggest any ready-made views or thoughts infused into the mind of the writer. And as if this were not enough, the same writer emphasizing the vital part he has taken in the production of his book almost closes his work with the words: "Which if I have done well, and as it becometh the history, it is what I de-

sired; but if not so perfectly, it must be pardoned" (2 Mach. xv. 39).

Inspiration then implies such a divine influence on the faculties of the inspired writers as indeed to secure God's authorship of the inspired books, but at the same time to safeguard the vital activity of the inspired writer. In other words, while it is true that God is the author of the inspired books, it is also true that the inspired writers are their real authors. How then explain God's influence on the will and the intellect of His inspired agents? As to the impulse on the will, Inspiration appears to offer no greater and no less difficulties than any supernatural salutary act. And every theologian knows that these difficulties are weighty enough. But there is no especial need for our settling this question for the case of Inspiration, since the masters in Israel have not as yet fully settled it with regard to our everyday supernatural life. And still, we live and trust we merit in spite of the mystery. Let us then leave our answer as far as the impulse of the will is concerned where we find it in case of the supernatural salutary act: the will acts vitally and, at least, connaturally under the guiding light of the intellect.

Here then we are again for the third or fourth time thrown back on the question, how does God enlighten the intellect of the inspired writers with regard to the thoughts God wishes to be expressed in His name? We have excluded revelation in the strict sense of the word, we have also excluded ready-made intellectual slides, and we have required vital activity on the part of the intellectual agent. Before proceeding further, we shall have to recur once more to the picture of our mental life as set forth in the activity of the eye. The custodian of a museum may display before you the various curiosities in his keeping. As they pass your eye one by one, they may remind you of what has been said about revelation. New things are seen, and new knowledge is gained. But then the custodian invites you to consider some of his favorite treasures more carefully; he places them in more favorable light, and even hands you a microscope in order to get a better view. Now, if the article you have read on Inspiration is still present to your mind, you remember that these processes of throwing more light on the subject have their corresponding phenomena in the supernatural intellectual world. But thus far, we only understand that God can illumine the mind of the inspired writer with regard

to the thoughts to be expressed in the sacred book without resorting to revelation or intellectual slides.

Let us suppose then that in the case of Inspiration we really have such a supernatural intellectual enlightenment of the inspired writer as has been described. Even then, the end is not yet. We know that the intellect produces both theoretic judgments concerning the objects it sees, and also practical ones. The former contain a clearer insight into their objects in themselves; the latter refer these objects to our practical side of life. Returning now to our subject, we must face this question: does the special supernatural light of the inspired writer tend to make him see the truths he is to express, more clearly and perfectly from a theoretical point of view, or does it place those same truths in a nearer practical relation to his life as an inspired author? Is he able to judge clearly where before he judged obscurely, to see distinctly where he saw confusedly? Or does he not rather break forth into the practical judgment, "This must be written," so that the will can follow with its determination, "I will write it"? The nature of our faculties demands such a practical judgment anyhow, whether we admit the theoretical pronouncement of the judgment or reject it. But *a priori* there is no need for the theoretical judgment, unless it can be shown to be needed on other grounds.

Mind well that we inquire here into the essence of Inspiration, and that essences are unchangeable. The absence of such a theoretical judgment as described above from the mind of the inspired writer in one single case, shows conclusively that the essence of Inspiration does not demand it. Let us turn now to the Book of Acts, to the description of St. Paul's voyage to Jerusalem, as set forth in Chapter xxi. 1 ff.: "And when it came to pass that being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara. And when we had found a ship sailing over to Phenice, we went aboard and set forth." Is there any likelihood that the inspired writer either needed or received any special enlightened theoretical judgment on these facts? He had been an eye-witness; as far as we can judge, he had even taken notes on the several occurrences. And the narrative is not more accurate than that resulting from these conditions of the writer. Hence, unless we are prepared to multiply miracles without necessity, we must say that the essence of Inspiration must consist in a supernaturally enlightened practical judgment of the inspired writer, "This must be written," fol-

lowed by a supernatural determination of his will, "I will write it."

If Sacred Scripture had merely a human writer for its author, we might here close our chapter. But the Inspiration of which we speak must effect three other results: 1. It must safeguard God's authorship of the Bible; 2. it must secure inerrancy throughout the Sacred Scriptures; 3. it must bear some relation to the end for which the Bible was intended.

To begin with the last-named subject, the nature of Inspiration does not demand that a book be actually given into the custody of the Church in order to become an approved source of revelation; but it seems to belong to the essence of Inspiration that an inspired book should be intended by God to serve that purpose. If God were to inspire a book without such an end in view, or for the private use of a person or of a class of persons, it seems that such an Inspiration would differ essentially from Biblical Inspiration.

Again, the Bible must be free from error; the idea of a book with God for its author and still teaching error, is self-contradictory. On the other hand, inerrancy is not obtained by the two elements thus far shown to belong to the essence of Inspiration. It is true that the practical judgment, "I must write this," is necessarily connected with the truth. But neither this judgment nor the subsequent act of the will secures the verbal expression to be such as to retain God's own truth. To obtain this end, and to obtain it infallibly, a supernatural assistance must be granted to the inspired writer, which will enable him to write precisely what he has perceived to be true, without addition, omission, or change of any kind.

Finally, the inspired writer's practical judgment, "I must write this," and the subsequent act of his will, "I will write this," must be of such a nature as to make him an instrument in the hands of God. It would carry us too far in the present paper to inquire how far this subjection must be a freely deliberate act on the part of the inspired writer, and how far the *charisma* of Inspiration will effect this result. It may suffice for our present purpose to point out that the result of our inquiry is in keeping with the teaching of the Encyclical *Providentissimus Deus:* "For by His supernatural power He has so incited and moved them to write, and He has so assisted them in writing, that they correctly conceived in their mind, and faithfully wished to express, and fitly expressed with infallible truth, all He commanded, and that alone."

A. J. MAAS, S.J.

THE ARGUMENTS OF DE VRIES AND WASMANN IN FAVOR OF EVOLUTION.

THE theory of *evolution* must be well distinguished from Darwin's theory of *natural selection*. The theory of evolution maintains merely that the *systematic species* of the present day are genetically related to each other and to the systematic species of bygone geological periods. In other words, they have not existed from the first days of creation as they are now, but they are descendent from a more or less limited number of other systematic species which originally were produced by the creative word of God. Darwin's theory, of natural selection, on the other hand, says *more* than this. It pretends to offer an explanation of how and by what means systematic species were differentiated in the course of ages. It introduces "natural selection" and the "survival of the fittest" as the primary agent for the development of the animal and plant kingdom.

Darwin's natural selection is *insufficient in principle* and *directly contradicted by evident facts.* It cannot account for the origin and increase of useful characteristics and supposes a chaos of variations in nature which, as a matter of fact, does not exist. Hence, it has been practically abandoned by a number (1) of the most eminent scientists of the present day. Even Weismann, who has spoken so much about the "omnipotence of natural selection," has begun to acknowledge its "impotence," and seems inclined to accept an intrinsic principle of development. The theory of evolution, however, as opposed to the theory of constancy, is gaining more and more ground, and *is well nigh universally acknowledged at least* as an excellent working hypothesis by scientists of repute. Not opposed to the doctrines of Faith, and in perfect harmony with the principles of philosophy, it is a theory whose final verification will depend on the verdict of the natural sciences.

Nor must we forget that the theory of evolution supposes and implies, first, that the first origin of all things is to be referred to a Creator; second, that an intrinsic principle of development is demanded as its prime constituent, and, third, that the origin of man (2) does not come into consideration, as man is endowed with

(1) Cf. E. Dennert, Ph.D., At the Deathbed of Darwinism (authorized translation by E. V. O'Hara and John H. Peschges).

(2) Even the *body* of man is not involved in the present question, cf. our paper on "Zoology and the Origin of Man" (MESSENGER, Sept., 1904, p. 261-279.)

a spiritual soul. Insisting upon these restrictions, let us face the theory without fear, as we are fully convinced of the saying of our (own) great geologist Dana, that "there can be no real conflict between the two books of the Great Author. Both are revelations made by Him to man, the *earlier* telling of God-made harmonies coming up from the deep past, and rising to their height when man appeared, the latter teaching man's relation to his Maker, and speaking of loftier harmonies in the eternal future." (1). In fact the theory of evolution in its restricted sense is not a religious or philosophical question at all, but belongs exclusively to the domain of the natural sciences, as it merely aims at settling a *question of fact;* the actual causal relation of organic forms, past and present.

But is the theory of evolution really supported by facts? Have scientists succeeded in observing the development of new systematic species?

This is a question which some ten years ago could *not* be answered in the affirmative. It is true, some years previous, the scientific world had been furnished by a number of facts, especially by paleontological research, (2) which suggested the probability of evolution. But, to our knowledge, no *direct* proof had been forthcoming to establish evolution as a reality.

They had spoken of mutations in nature, of changes brought about by skillful breeders in the development of domestic animals. But none of these mutations, none of these changes was of a truly *qualitative* and of a *permanent nature.* It was merely a *quantitative increase of present characteristics and properties,* which had its *definite* limits and *reverted* and *disappeared again,* as soon as the domestic races were left to themselves. *Qualitative mutations of a permanent character were not observed either in nature or among domestic races.*

This is different to-day. *Hugo de Vries* (3) and *Eric Wasmann, S. J.,* (4) scientific men of international reputation, each in his special branch, have succeeded in showing that *new systematic species* are being formed under our own eyes. They claim to

(1) James D. Dana, "Manual of Geology," Ed. 3, p. 850.

(2) A well-known example is, for instance, the genealogy of the horse (O. Ch. Marsh, Dinocerata, Misc. Doc. 49, Congr. Wash. 1886).

(3) Die Mutationstheorie, Leipzig, 1901; moreover, Biologisches Centralblatt, Vol. XI., 1901, No. 9-10 (esp. p. 297-303); Vol. XXII., 1902, No 16-19, Vol XXIV, 1904, No. 5-7.

(4) Die moderne Biologie und die Entwicklungstheorie, Ed. 2, Herder, 1904 (esp. p. 208-217); moreover, Biologisches Centralbl., Vol. XXI., 1901, No. 22-23 (esp. p. 692-711).

have observed a few species of plants and animals which deviate from the general rule of constancy in present systematic species, and *exhibit qualitative mutations with constant results.* . . . . . .

Let us give the principal outlines of the arguments of de Vries and Wasmann.

1. In the year 1886 de Vries observed a plant called *Oenothera Lamarckiana,* of American origin and possessing great powers of fertility. At once he conceived the idea that precisely this fertility might possibly inaugurate a period of mutation, if the plant were put into foreign soil. Two deviating forms were discovered on the same field with the *Oenothera Lamarckiana.* They manifested the constancy of true species, but were unknown to the systematists of the day. This discovery rendered de Vries' supposition highly plausible. Encouraged and confirmed in his belief de Vries took nine well developed specimens of the Oenothera Lamarckiana and transplanted them from Hilversum, a town situated between Amsterdam and Utrecht, to his garden in Amsterdam. And what was the result? Within seven generations he produced from these nine single specimens about 50,000 *plants* and among their number about 800 *specimens* that had *unmistakably deviated* from the original type. This interesting and marvellous result is more clearly expressed in the figures of the following table: (1)

GENETIC TREE OF ŒNOTHERA LAMARCKIANA.
(The numbers designate individuals.)

Generation.	Gigas.	Albida.	Oblonga.	Rubri-nervis	Lamarcki-ana.	Nanella.	Lata.	Scin-tillans.
1. 1886-87.....	—	—	—	—	9	—	—	—
2. 1888-89.....	—	—	—	—	15,000	5	5	—
3. 1890-91.....	—	—	—	1	10,000	3	3	—
4. 1895.....	1	15	176	8	14,000	60	73	1
5. 1896	—	25	135	20	8,000	49	142	6
6. 1897.....	—	11	29	3	1,800	9	5	1
7. 1898..	—	—	9	—	3,000	11	—	—
8. 1899.....	—	5	1	—	1,700	21	1	—

It is understood that all specimens were derived from the Œnothera Lamarckiana in all generations enumerated.

(1) Biologisches Centralbl., XXI., p. 298.

Now the various forms of mutation enumerated in the table are *by no means variations* or races commonly so-called, but exhibit and possess all the characteristic traits of *systematic species.*

For, (1) the newly originated forms differ from their parent-stock not merely in a few details, as variations generally do, but in *all parts* and in *all stages of development* as well.

(2) The new forms are *not connected* with each other by means of *transitional forms.* They can be recognized already as young plants, but are, of course, more readily distinguished by the points of difference coming into prominence as the plants approach their full-grown state. Furthermore, transitional forms that might give rise to doubts concerning the species to which they belong, are hardly ever to be found. So true is this that the systematic position of dead and dried specimens can promptly be determined to exactness.

(3) The new forms, moreover, possess *perfect constancy and transmit the features peculiar to their nature unchanged to their offspring.* Nor is any sign of an *atavistic* return to the *Lamarckiana* type to be noticed. Thus, to mention only one example, the 450 seeds produced by the one specimen of the *Oenothera gigas* in 1895 were sown in 1897, and sent forth 450 specimens of the *O. gigas,* whilst only one of them betrayed at the same time some characteristics of the *O. nanella* and not a single one those of the *O. Lamarckiana.*

Consequently it appears to be highly probable that the *O. Lamarckiana has in fact produced a number of true systematic species.* It is, moreover, plain that only an *intrinsic principle* can fully account for the sudden and saltatory changes wrought in the evolutionary process we have just described.

II. More intricate and in many ways different is the argument advanced by Wasmann, which we shall now proceed to consider at least in its broadest outlines. It is a well-known fact that in the nests of certain ants a number of insects, called guests, are wont to dwell, and as the case may be maintain a more or less friendly (mutual) or indifferent relation to the ants themselves. These insects, in the main, are members of the beetle order and belong *especially to the family of the Staphilinidæ* or rove-beetles. Remembering this simple fact we shall be enabled more easily to understand the statement that follows representing the "major" of Wasmann's argument.

Protracted observations and many experiments showed that the four ant guests: *Dinarda dentata* Grav., *D. Maerkelii* Ksw., *D. Hagensi* Wasm., and *D. pygmaea* Wasm. *were seen to manifest themselves as four different forms of adaptation* (Anpassungsformen) of one and the same generic type to the four different species of ants in whose nests they dwelt (to the four ants: *Formica sanguinea* Latr., *F. rufa* L., *F. exsecta* Nyl., and *F. fusca-rufibarbis* For.). The adaptation refers primarily to size and color. Its purpose is to protect the Dinarda, which belongs to the so-called indifferent guests.

Now these various adaptations of one and the same generic type clearly point to the *actual differentiation of the type with results of a lasting nature,*—in other words to a *real specific evolution.*

For, as *comparative zoogeography* attests, the *deviation* of the four forms from the original type of the Dinarda and their specific development has not yet reached the stage of completion, but only *different stations of perfection.*

1. The progress in specific development to which the four forms of the Dinarda are subject, is *greatest* in those parts of the European continent, where the final retreat of ice and ocean in the last glacial period was first accomplished, as in the northern valley of the Rhine, in lower Austria, Silesia, Bohemia, etc. "It was near Linz on the Rhine, says Wasmann, that I observed a great number of the four forms of the Dinarda together with their respective hosts. But all of them clearly revealed the characteristics of well-defined species. No transitional forms could be discovered; the points of difference between the four were unvarying." (1)

2. The progress is *least* in those tracts that were longest buried under ice and water, as it happened to the Central Alps and the regions along the northern and north-western coasts of middle Europe. Here the differentiation has scarcely begun.

3. Between these two extremities a *wide region of transition* intervenes where the differentiation of the generic type of the Dinarda is still in a state of progressive development. Though this latter statement, as restricted by Wasmann himself, is still somewhat hypothetical in its generalization, still the fact remains that especially the *Dinarda pygmaea* offers a *striking example of specific evolution going on before our very eyes. By way of varieties and races it has attained different stations of perfection at different points of its geographical distribution.*

(1) Biologisches Centralbl., XXI., p. 703.

The factors that were and are still active in this evolution are, next of all, an *intrinsic* principle of development acting in harmony with an *external directive* which, in the case under consideration, can easily be detected in the difference of the ants that harbor the Dinardas in their nests.

Moreover, by the same process of evolution, we can easily explain the differentiation within the *systematic genus* to which they belong. For no other agents are required for this generic differentiation, than those that actually account in our own day for the development of the Dinarda pygmaea.

The objection that the four Dinarda are not to be regarded as four different species, does not weaken the force of our argument. For, granted they be only races, *they are by no means equivalent races*, but such as have reached *different stations on the way of specific development and differentiation.*

Consequently, far from being surprised, we find it very reasonable, that at the end of his learned treatise and substantial explanation, Wasmann comes to the conclusion: "If one could prove that all these facts (Wasmann mentions many more, the argumentative value of which is of an indirect character) can be accounted for equally well or even better without accepting the theory of evolution, then I admit that this theory in the present case at least is not sufficiently upheld by facts. If not, no one can blame me, for acknowledging that theory as the best explanation of facts otherwise inexplicable." (1)

These are the arguments proposed by Hugo de Vries and E. Wasmann. What are we to think of them? They evidently *deny the absolute constancy of specific characters* and maintain that the idea of a *saltatory* evolution proceeding from an *intrinsic principle* and under the guidance of an *external* directive is no longer a mere hypothesis, but a fact supported by *direct* arguments of considerable weight and probability. How far this probability goes, is difficult to state. As far as Wasmann's argument, at least, is concerned, an *unusual* and *very minute* knowledge of the structure and habits of tiny insects is required for the full appreciation of the facts.

This much, however, is certain that *no one can object to the arguments of the two scientists on the ground of religion or philosophy, unless he mistakes the meaning of evolution, nor on the ground of the natural sciences, unless he is able to disprove the facts or to show that the acceptance of evolution is unnecessary to understand and explain them.*

H. MUCKERMANN, S.J.

(1) Biol. Centralbl., XXI., p. 750.

A QUESTION OF TIME.

(*Concluded.*)

III.

MR. MAITLAND had rallied surprisingly. Every day for a fortnight a generous supply of milk and provisions had been delivered at the cottage, and with the nourishment and stimulant which he had so greatly needed he seemed to receive a new lease of life and energy. His doctor was greatly pleased with the improvement; he had met Father Louis in the lane, on the day of the priest's first visit to Redland Cottage, and they had had a long consultation about the case.

"I will give you a free hand with him, Father," the Doctor had said after their professional talk, "and I am only too thankful to have your co-operation; he has been a real anxiety to me, for he has been half starved when he should have been having the most abundant nourishment and unlimited stimulants, and as he is as proud as Lucifer, I have not seen my way to helping him at all. I am surprised that you have been able to do so much with him; or rather I should say, now I have had the pleasure of meeting you, Father, that I am not surprised; but it is a wonder he consented to see you, for he is a red-hot agnostic, and he seemed to me to be perfectly fanatical in his hatred of clergymen. I suggested one day that he should see the vicar—it has really been a case for charitable relief, you know—and he looked like murdering me there and then."

"He did not exactly receive me with rapture," said Father Louis, dryly, "but I am not very easily scared away, and I mean to do all I can for him for the sake of the children."

"Ah, yes; poor little souls," said the Doctor, thoughtfully. "Well, you may be able to save him, in the bodily sense, there is a chance for him, if you can get that old wine into him you were speaking about, but as for his soul"—the Doctor gathered up his horse's reins, and put his foot in the stirrup; then as he settled himself on his saddle he added rather mischievously, "that would be a very bright jewel in your crown, Father," and they both laughed, as they said good-bye with great friendliness.

It had been a trying fortnight for Father Louis, and although he

had the satisfaction of seeing his patient getting daily stronger, and of seeing also how his visits had become a source of interest and pleasure to him in his lonely confinement, he was obliged to confess that as far as the man's soul was concerned he had so far done nothing; he had failed to evoke even the faintest sign of life from behind that thick, dark wall of atheism against which he daily flung himself with all the strength of his powerful will.

As for the sick man, himself, these daily visits, the companionship of a finely trained mind, and the long and close arguments they often held together, were not only a real pleasure to him, but they acted as a mental stimulus as well, so that, as the stagnation of his mind passed off, his old mental habit immediately reasserted itself, and the passive and indifferent unbeliever whom Father Louis had found on his first visit, had roused up once more into the fierce and aggressive agnostic. The priest had met him fairly on his own ground, and he had obliged him many times to lay down his controversial arms, overcome by a greater mind and wider knowledge; but in spite of these occasional triumphs, Father Louis, in his own heart, had to admit himself defeated. All his eloquence, all his patient argument, had failed to enkindle even the tiniest spark of faith in that darkened and perverted mind.

"He is like a limpet on a rock," he said to himself one day, as he took his way, rather slowly, towards Redland Cottage, "he has shut himself down so tightly under a close, hard shell of materialism, neither the light of God, nor the ocean of His grace can penetrate it." If he talked to him of God, the God he himself knew and loved, he was listened to with amused tolerance, or with scornful impatience. But now, he reflected, they had spoken enough of a 'First Cause,' and an 'Origin of Matter,' he would talk no more of it, he would come now to the revelation of God, to the gospel of Christ, to the folly of the Cross; he would deliver the message of his Divine Master in spite of unwilling ears, and pray that some echo of the word of Life Eternal might find its way "through the deep cares of thought," and wake the deadened soul.

When he reached the cottage he found Mr. Maitland sitting up in bed—writing; he had a blotting pad on his knee, and an ink-stand on a table beside him; his face was flushed, his eyes unnaturally bright, and he seemed elated and excited.

"Is this wise?" asked Father Louis, as he entered. "I am sure

you are not strong enough for such exertion; won't you let me write for you?"

"You should ask what I am writing before making such an offer," said the invalid, with a rather malicious smile. "I felt so much better last evening that I thought I would begin a series of articles for the journal I used to write for; the editor will be glad to hear from me again, I know, and I shall be glad of his cheque."

"And the subject of your articles?" asked Father Louis, with a sudden sinking of the heart.

"Popular Fallacies of Religion, and Their Effect on the Development of the Human Mind. Article one will deal with the evolution of the idea of God."

The old evil light had flared up again in his light-blue eyes, it was the signal for fight, and a fighting light as strong and keen leaped suddenly into Father Louis' dark-grey ones.

"Mr. Maitland," he said, sternly, "you are putting your new-found strength to a base and unworthy use, to an evil use; you are returning evil for good with an ingratitude one would not find in the lower animals—even in wild beasts. You know I have come to you as the servant of that God whom you insult; you know that it is in His name that I have succored you and yours, and you dare to dishonor that name which has availed you so much good—oh shame upon you! At least let me finish my mission and begone before you begin your work again for the enemy of humanity, let the devil wait until I have done with you. I came to you because of your trouble and affliction, I have remained with you hoping to deliver your soul from the bondage of agnosticism and to bring you to the knowledge of your Creator and your God, your first beginning and your last end. In any case you are not strong enough for work; when you are I shall leave you."

"If I remember rightly," said Mr. Maitland, "I told you very plainly in the beginning that you would be wasting your time in attempting to convert me to your worn-out creed; I am sure you have meant well in the matter, and I thank you, and you must not think me ungrateful for all you have done for me, for indeed, I am not ungrateful; you must remember, however, that you came here of your own free will, in fact, you took advantage of my weakness and helplessness to force your presence upon me; that I have come to regard you with a certain amount of what you call friendship is not to be mistaken for any tolerance of your religion or your calling."

"You say I came here of my own free will," said Father Louis. "I am not so sure of that. What do you make of this?" He pulled a crumpled paper from his pocket, and handed it to Mr. Maitland. He watched him while he unfolded it, and read his children's message to the God he had decreed they should never know.

He knew Hubert's writing, he could not doubt the genuineness of the document; he looked at it for a long time in silence, then he handed it back without a word—there was an irony in the whole circumstance, so obvious, there was nothing to be said; he tasted the bitterness of it in every part of his being.

"That message," said the priest, "was tossed to my feet by the wind; the children had fastened it, not very securely, to the top of a pole behind your house, that it might go to God by wireless telegraphy, a brilliant idea of Reggie's, I believe, and it was blown into my fields. I came straight to your house as soon as I read it, and I found little Elsie, full of faith, waiting for me by the pole. 'Did God send you?' she asked, 'and have you brought the brandy and milk for Daddy?'"

A spasm of pain passed over the invalid's face, and he turned his head away, but not before Father Louis had noticed the moisture which suddenly dimmed the hard glitter of his eyes.

"So you see," he went on gently, "I was not quite so free in the matter as you think; no man worthy of the name would leave unanswered the cry of the little ones in their trouble, and I swear to you, Mr. Maitland, that I and my community would have starved rather than let your children's prayer for help pass unheeded. The children believe that God sent me, and so He did, and you will never be able to shake their faith in Him, for they have known Him, and have called upon His name."

The invalid did not speak.

"Believe me," the priest went on, "you have nothing better to give your children than their faith in God, their Maker; leave them, therefore, in the sunlight of His presence, leave them to thrive and grow in the pure, clear air of Christian belief. And you, man," he went on fiercely, "come out of your dungeon of infidel darkness, come out of your black hole of unbelief; you may deny everything that can be denied, but all the denial in the world will not account for one single fact in human experience, nor explain a single law in the order of creation. Look out, man, come into the light, light up your eyes and look on the world around you—leave your abstractions and

see things as they really are. Love and Mercy you have denied, and they have sought you out and ministered to you, and the God you would forbid your little ones to know has been proclaimed aloud to you from their very lips. God does exist, and man has a soul, destined for a nobler and a higher life, where it shall be filled with all good things, and all its desires shall be satisfied; where it shall taste of knowledge at its source, and drink in beauty at its fountain head. Where pain will be no more, nor sorrow, nor suffering; and God shall wipe away every tear. This is, this *must* be the only answer to the riddle of the Universe, and unless a man's soul is dead within him, it must cry out that this is truth. Your soul has been long a prisoner; it has atrophied for want of air and light. Come out, I entreat you, into the wide spaces and the green pastures of God's Truth, for I long to see it revive and grow strong once more, and fight the good fight for that life eternal which belongs to it by inheritance, that kingdom of everlasting bliss prepared for it from the beginning of the world."

Like a breath from a furnace, the priest's burning words swept over the man's heart, and for a moment it melted, and glowed with a more generous impulse—a new light shone in his eyes, a new expression flickered over his features, but both were gone as soon as noticed, and a grey look of hopelessness and misery swallowed them up. His wasted hand groped for a moment among the scattered manuscripts on his bed—it gathered them together and crushed them.

"Burn these," he said dully, thrusting them into the priest's hand.

"May I look at them first?"

"If you like," he said, wearily, and he lay still, staring before him with unseeing eyes, while Father Louis read through the sheets of manuscript. "Just what I expected," he murmured, as he reached the end and folded up the papers. "Mr. Maitland, this is sheer nonsense; absolute rubbish. You say your editor will be glad to hear from you, but I hardly think he would have accepted this."

"It has a certain value; it is a marketable article, I believe," said Mr. Maitland.

"In the devil's market perhaps," said Father Louis, as he rose and put the papers in the fire, "and even there it would be stale goods—but the writing"—

"Well, what about the writing?" asked the invalid, as Father Louis paused.

"You say I came her[illegible] May, man, you can write better
"I am not so sure of th[illegible] your imagination out of its
a crumpled paper from [illegible] that poets are made of, you
He watched him w[illegible] of dry arguments or obscure
message to the God h[illegible] seems as if fancy cannot be
He knew Hubert's [illegible] tempted to forget what you were
the document; he lo[illegible] it. If you will take my
handed it back with[illegible] window and write about the beau-
circumstance, so obv[illegible] is a fair scene, and an ever
bitterness of it in ev[illegible] or frown upon it. There
"That message," [illegible] at your window, a tomtit, I
wind; the children [illegible] people would rather read about
a pole behind your [illegible] their brains over wild theo-
raphy, a brilliant [illegible] and let her teach you; she has many
my fields. I came [illegible] and your scientific knowledge will
found little Elsie [illegible] as she dictates, and I will take it
God send you?'
milk for Daddy?'

A spasm of pa[illegible] the first real laugh Father Louis
head away, but [illegible] and he was glad to hear it.
which suddenly [illegible] he said, "roses do not appeal to me, and
[illegible] a sparrow-hawk."

"So you see, [illegible] Father Louis went on, quite seriously, "and
matter as you [illegible] out of the earth, and looked a little
answered the [illegible] some the beauty of that feathered mite,
you, Mr. Mait[illegible] will help to bring home to your mind the
rather than le[illegible] and fragrance and music, the golden
children belie[illegible] the pale mystery of the starshine, all these
never be able [illegible] them, are not to be accounted for
and have call[illegible] of atoms; your idea of a First Cause
The invali[illegible] shown forth in the plan of the Uni-
"Believe [illegible] it; you may conceive a world run on
your childr[illegible] but it would never be as the world around
therefore, i[illegible] of God's love is shown forth everywhere,
grow in the [illegible] things well. Seek the Creator in His own
went on fie[illegible] to me when I speak of Him; find
come out [illegible] works."
that can be [illegible] Father," said the sick man, quite humbly,
one single [illegible] it seems to me I have listened
order of e[illegible] but you know you are pouring new
eyes and h[illegible] the bottle must go to pieces—the new

vintage is not for me; let me die as I have lived, leave me to darkness and annihilation."

"God forbid," said the priest, solemnly, "you shall not die till I have taught you a fairer science; to-morrow I shall begin."

And as he walked home he said to himself, "A fortnight ago it was a question of time, but he is better, there is no doubt about that, and now it is a question of eternity."

IV.

Mr. Maitland spent a wakeful night after his rather exciting interview with Father Louis, his mind busy with many new thoughts. He had not seen his children for a couple of days, and he reflected that when he saw them again, he would be aware he was a new factor in their minds with which he would have to reckon. The thought troubled him; this knowledge of God which had come to them, seemed to give them an advantage over him; he felt like a burglar who had been caught in the act; they had detected him in an act of misappropriation of their goods, as it were, and they had a right to reproach him. He was conscious also of the fact that the arguments with which, "but yesterday," he could have refuted such charges with a stout heart, had somehow resolved themselves into thin air, and become vexatiously nebulous. Troubled and disturbed, he fell asleep at last and when he awoke a couple of hours later, Hubert was standing by his bedside.

"Priscilla sent me up to shut your window," said the boy, when he had wished his father good-morning; "it has been a heavy storm of rain, but it was only a storm, so I thought I would wait till it passed so as to open it again, as you don't like it closed. May I stay with you a little? Priscilla is getting your breakfast ready—coffee and toast and lovely fresh fish. You must be much better to be able to eat a good breakfast like that."

"I am much better, Hubert," said his father, "if I can only keep it up."

"Oh, I think you will; you see things are different now, aren't they?"

"What do you mean, how are they different?"

"Well, you see we have a friend now, a new friend, who can do anything we ask, and who has been awfully, *awfully* good to us; we are asking him every day to make you better and we are quite sure he will."

"The ... says he is only His servant (but oh, stuff tha... about God, and we are awfully strait-ja... wanting to tell you about Him for should b... if you would approve of our asking theories ... you, father?"
kept at ... apprehension in the boy's clear, stating, ... answer directly; there was a advice y... At last he said faintly:
tiful thi... before I can tell you that."
varying ... him," said the child, simply, "but if is a tiny ... everything about God. It was believe; ... you better, so we all ask Him. beautiful ... making you better, isn't He?"
ries of e... while."
secrets ... are quite better again, father," help you ... long walks with you and for long upon my ... is calm. And Father Louis says
Mr. M... school again any more, that it is had hear... that there will be better work
"But ... well."
I don't k... very nicely amongst you," he
"You ... his lips.
when you... seriously. "Now isn't God into the w... does so much more than we the fragra... much and thank Him every idea of cr... father? Father Louis will tell glory of ... we can't see Him, though superfluiti... not true at all, of course, but by any for... that, and takes her on his will never ... fond of little children, and verse, nor ... such toffy! He says he has your own s... that. Now here's your break- you where ... sole. I bought it; I bought it where God ... said I was to get three for fair Creation ... two, but they were big ones, Him for yo... dirt cheap at eighteen pence.
"I will lis... was a liar, and that she never putting his ha... She is rather down on the to a good dea... he likes them awfully, and wine into an ...

spends no end of time amongst them, and I rather like them myself."

"Run away now, little son," said Mr. Maitland, gently, "you have been long enough in the sick-room." His soul was in a tumult and he wished to be alone.

It was afternoon when Father Louis arrived, flushed and a little breathless, after a walk from the Manor, in a storm of wind and rain, looking more like a grizzly bear than ever, with his thick iron grey hair all blown about and disordered. He had thought out a course of instruction for the Atheist, to meet his particular case, and he had all his "heads" in order. After their greeting, when he had satisfied himself as to the physical condition of his patient, he sat down and took a book from his pocket.

"There is something here," he said, "I want to read to you."

"Shut your book, Father," said Mr. Maitland, in a low, quiet voice, putting his hand over the page; "I cannot hear you now, you are too late."

"But indeed, and indeed, you must hear me," said the priest, affectionately covering the small, white hand with his own, "and I am not too late, you must not think so."

"Yes, you are too late; nearly three hours too late," and he smiled.

"What *do* you mean, Mr. Maitland?"

"I mean someone has been here before you; someone to me more eloquent and convincing than you can ever be."

A pained look came into the kind grey eyes. "You promised to listen to me," said the priest, quietly, "who has forestalled me?"

"Hubert."

"Your little son?" Father Louis gave a great sigh of relief.

"Yes, Hubert has been here as both prophet and apostle, he brought the good news of God, as to one who had never heard of Him; his God is to be my God, of that he has no doubt; his God is a good God, worthy of love and thanks, therefore I must love and thank Him. Yes," he went on after a pause, "Hubert has forestalled you; Hubert has been here as a resurrection of my own dead self; in him I saw myself a boy once more, with a child's heart and a child's faith. I have said there is no God, and it has been true in my regard; there has been no God for me since these far off days of boyhood, and I must go back and become a boy again in spirit, if I would find my lost faith. I could not tell my own to-day that there was no God; truly the heart has its reasons which reason

knows not,' and I remember your words that I had nothing better to give him than his faith in God, and I felt their truth. If, then, I have nothing better to give him, then certainly I have nothing better for myself, for it is against the very instinct of fatherhood not to desire to share one's best with one's own son. Here then is a parting of the mental ways, and I cannot stay to listen now to any learned treatises—you understand, don't you, Father? I was taught at my mother's knee to say 'Our Father, Who art in Heaven'—When I can say that again I shall be ready for you; at present I feel I must be alone, I have a long way to go."

"Not so far as you think," said Father Louis, taking the hand that was stretched out towards him in mute appeal, "or rather I may say you have already gone two-thirds of the way; I will leave you as you wish, and when you send for me I will come and begin your instruction, not as an Atheist, but as a Christian."

"But, Father, the remaining third may be the hardest part of the way."

"You are reckoning without God, you remember what we are told of the return of the Prodigal Son? When he was yet a long way off his father saw him and ran to meet him—he called for the best robe for him, for shoes for his feet and a ring for his finger; did not that loving father understand how hard that last part of his journey would be, as he came amongst his own people in his confusion and shame, in his poverty and nakedness? Oh, my son, when the way gets hardest for you, God will be nearest, and you will feel His loving arms close around you to bear you into your home. I leave you now, in His keeping, and the old professor will put his book in his pocket and go home, he is not wanted; with all his years and experience he might have been expected to know better the ways of God, how He ever uses the weak things of the world to confound the strong—how to the ministry of the little ones he has confided His perfected praise that the psalm of life may be learned from the lips of childhood."

. . . . . .

Two days passed and in the quiet of his sickroom Mr. Maitland travelled far back through the memories of life. Along the dusty highway of manhood, down the green lanes of youth and innocence, he sought for the lost threads that would lead him back to childhood and to faith. He found them where he dropped them, and he found also the old allurements of evil knowledge, waiting and

beckoning, and drawing mind and heart to the quest of some invisible and unknown good. Touched by memory, old temptations quickened into life and activity, they drew him after him as of yore, or laughed him to scorn as he passed them by. His intellectual pride, that sharpest weapon in satan's armory, goaded his troubled spirit, and drove him back to his old mental lair. But his heart would not be convinced, his soul was waking up and demanding more than his reason could offer. One by one he summoned up his scientific facts, which had done duty as a "vade vecum" for half a lifetime, and he tried them at the tribunal of his reason. Had he ever done so before? He reflected; had he not rather taken them on trust, on the authority of those who delivered them, and was it not after all a matter of faith? It would seem so. It was then a question of this faith against the faith of Christ, and now when he had to try them both on the touchstone of death, the one proved itself vain, unsatisfying, barren—declaring its impotence in the face of the mystery of life and death; while the other cried aloud, "I know! This is the revelation of the sons of God; He is our beginning and our end, our life and resurrection; death is swallowed up in life, and time merges into eternity!" This was truly the fairer faith, and the one that could alone satisfy the human heart, with its inborn hope of immortality. And yet, again, was not this hope of immortality but a trick of Nature's, to support man's spirit under the burden of his suffering, toiling life? So, the cold waves of incredulity ebbed and flowed through his soul—he remembered how time after time he had seen all the old religious beliefs routed and put to flight before the reasoning of his masters in agnosticism, he remembered the conviction he used to feel within himself. Had he that conviction now? He had not; he was racked with conflicting thoughts; Father Louis could also make out a strong case, and he knew both sides; he felt somehow that in his hands was the brief for his higher and nobler self. Would he ever be able to send for him? Could he ever really decide to adopt the Christian creed? He thought not, and yet, somehow, he desired to do so. He had prided himself on his knowledge—not without pains and study had he built up his temple of reason, and now when he should seek shelter there, and find therein a calm haven of thought, it seemed to be too slight and frail to protect him, and he was moved to turn his back upon it forever, and make himself a laughing-stock to all his fellow workers! Had he not already left it now? And if he were not a champion

of Atheism, he was nothing, and worse than nothing in the Kingdom of God; he was a rebel and an outcast, there was no place for him there. He groaned in his mental stress and anguish, and turned restlessly in his bed; at length his physical weakness asserted itself and demanded sleep, for his thoughts had kept him awake until long after midnight. Outside, the wind was sighing eerily, and there was a muffled sound of moaning in the noise of the sea, like the first complainings of a soul in pain; it would shriek and howl presently in the frenzy of its anguish. While the invalid slept the veering wind stole round the house; with a light breath it stirred the curtain of his window and lifted the hair from his forehead; it passed, only to return again in a moment, with the icy breath of the northeast in its touch, blighting and harmful as the malice of an evil heart; the sleeper felt it and shivered, but it was gone directly, and then with a fixed purpose it settled into the southwest and began to bring up its heavy artillery for a storm. In another hour a furious gale was blowing, and the sea was a roaring, seething waste of foam; it was a real sou'wester; it was that " visitation of the winds that take the ruffian billows by the top, curling their monstrous heads," and great clouds of spray were blowing over the land, mixed with rain and hail. The noise of the storm penetrated the senses of the sleeping man, and an oversensitive nervous system already overstrung by suffering and mental effort, responded to the disturbance of the elements and jarred and jangled harshly through his whole being. The roar of the wind, " the scream of the surf dragged down by the maddening wave " mixed themselves up in his inmost consciousness, and took him out, in the terrible reality of a vivid dream, into the turmoil and the struggle of the elements. A dream; a nightmare; winds seized and buffeted him, and he lay exhausted and breathless at their mercy, while the waves hissed and swirled, now black as yawning caverns, now mountains of yeasty white. It was a revelation of the powers of Nature, of man's littleness and weakness in the face of her dreadful forces. A great fork of lightning split the darkness, and then a crash of thunder woke the sleeper with a start of terror. He sprang up in bed, his heart gave a sickening bound against his side, and then seemed to stop beating; he was trembling with excitement, chilled, frightened and distressed. Again a dreadful heart throb, and then the long pause before the next beat, with an accompanying sense of suffocation, something seemed to grip his throat,

and he struggled and gasped for breath. He tried to cry for help, but only a faint, hoarse sound came forth, a mere whisper compared to the roar of the storm. He felt quite confused in his mind, and though he tried hard to think what he ought to do, it was only after a severe mental effort, which brought the sweat to his brow, that he remembered the little hand-bell beside him, and rang it. It was a mere tinkle, in the noisy house. The struggle for breath grew harder, sweat poured down his face, and the anxiety of his mind increased momentarily. Fear seized upon him, the awful fear of death; here was the end, come suddenly upon him; and he would die, unattended and alone. Would no one come to him in his dire distress? He rang the bell with desperate vehemence. Priscilla, good, faithful soul, had never neglected the summons before, but to-night she could not hear. He flung out his arms despairingly, and from the depth of his misery and helplessness there went forth a loud cry for mercy and succor to the God he had so long denied and resisted, the soul broke loose from its swaddling clothes, and laid hold of the strength of God, its true and rightful support. And already help was on its way to the sufferer. Hubert, awake and frightened, had heard the bell ring in his father's room; he waited, expecting to hear Priscilla open the door, but although he strained his ears he could not hear her. He grew anxious; suppose his father wanted something and Priscilla had not heard his bell? He jumped out of bed, and groped his way to his father's room; as he turned the handle of the door, it banged noisily open, caught by the wind, and in the faint light of the lamp he caught sight of his father's white face, with its agonized expression. With a cry of fear he rushed to his side, "O Father, what's the matter?" he sobbed.

"Hubert," he gasped, "O Hubert, thank God you have come! I think I am dying, boy."

"No, no," cried the child, passionately, "God won't let you die, I know He won't. Oh, have some medicine, father, or some brandy," and he began looking wildly round for something to give him.

"Don't child," said his father, "but go and call Priscilla for me, and oh, Hubert, I want *him*."

"Who, Father Louis?"

"Yes, but it is too late; tell him, boy, I would have sent for him if there had been time."

Hubert did not hear the latter part of the sentence, he had already darted away to call Priscilla. Then to fetch Father Louis; if his

father wanted him, he must have him at once, he would give him something, he was sure, to make him better. But could he find his way to Redland in the dark, and could he get along in such a storm? He lifted the blind, and looked anxiously out. It was not so dark as he had imagined; a waning moon had just risen, and it was showing white and ghostly through the driving clouds; he would venture, God would take care of him, and he would try and not be frightened. He dressed hurriedly. He let himself out at the back door, and began to make his way up the grassy slope behind the house; but here the wind caught him, when he had gone a few yards, and nearly blew him away. No, that would not do, he must take the long way round by the road, to the Manor, where he would be more sheltered. He made his way down into the deep lane by the side of the house, and there, comparatively sheltered, he ran along, now stumbling in the deep ruts, now blown against the green banks that rose high on each side. His only fear was in taking a wrong turning and losing his way; at length, however, he found the main road, and then it was a straight walk to the Manor gates. With the dawn the wind abated a little, and the first grey streaks of light showed up a shadowy little form trudging bravely, but wearily, along the deserted highway. At last the Manor gates came in sight, and as he passed up the long avenue, he saw the welcome gleam of lighted windows, long rows of light, for the Community were all astir; it was the hour for holy Mass. It was Brother Stephen, an Englishman, who heard the faint peal of the door bell; he had just served Mass, and he was folding vestments in the sacristy. Now, who could be abroad in such a storm he wondered, and what could they want at the Manor. He unbarred the heavy door, and a little figure nearly tumbled into his arms, as he opened it, for Hubert had crept up close against the friendly portal.

"Bless my soul, it's a little boy," cried the Brother, and he picked him up in one arm and shut the door, then he set him down in a high oak settle, and waited while he recovered breath to speak.

"I want Father Louis," he said at last; "I want him now, this very minute; will you please go and fetch him and tell him father is very ill, and he is asking for him?"

"Who are you, child?"

"I'm Hubert Maitland, of Redland Cottage—oh, there he is," and before the Brother could stop him he darted across the hall, for he

had caught sight of Father Louis passing along a corridor beyond, coming from the chapel.

"Oh, Father, I've come to fetch you," he cried, flinging his arms round the priest, "Daddy says he's dying. Oh, *do* come at once, he wants you!"

"Hubert; you here in this storm? How did you come, child?"

"Oh, I just walked, I *had* to fetch you if father wanted you; he said it was too late; oh, do come along."

He pulled the priest's gown impatiently, with hot, trembling hands; he was feverish with fatigue and excitement. Father Louis picked him up in his arms and carried him into a room where there was a fire.

"I will come with you directly," he said, "and it won't be too late. Suppose we have some coffee first, I think we should get along much faster then, don't you?"

Brother Stephen brought some coffee and bread for the child, and Father Louis left them together while he went to prepare for his journey. By the time Hubert had finished his repast, he rejoined them.

"Will you stay here, Hubert, till I come back?" he asked, examining a small leather case he had in his hand before putting it away carefully in his pocket. He doubted whether the child could walk any further just then; but the boy sprang to his feet, eager to be off, and together they set out for Redland Cottage. Priscilla was upstairs with her master, when they arrived, and Father Louis went straight to the sick-room.

"Go and attend to Hubert at once," he said to the woman, as he entered, "he is wet through. I will call you if I want you."

Then he went over to Mr. Maitland, who was lying back, white and faint and only half conscious, on his pillows, and closed strong, warm fingers on the almost pulseless wrist. At the well-known touch the sick man opened his eyes.

"Bad heart attack," said Father Louis, answering his look; "just what I expected. I am going to give you a hypodermic injection, which I think will relieve you; the storm upset you, I expect; it has been terrific."

As he talked Father Louis was busy with his little leather case, and in a few minutes he had filled a tiny syringe with a clear solution, which he injected into his patient's arm. Then he laid him comfortably down, and gently sponged his face and hands, which

were clammy with sweat; he gave him a double dose of medicine from a bottle on the table, and then called to Priscilla, to get his breakfast ready. Presently Mr. Maitland gave a great sigh of relief, and the drawn, suffering look passed from his face; he looked up gratefully at Father Louis and smiled.

"Ah, you're better. That's right."

"I should have died if you had not come. Why are you here? How did you know I wanted you?"

"Hubert came for me at daybreak."

"Hubert? In that storm?"

"Yes, through the storm and the darkness. God bless him for a brave, loving little son. He heard you ask for me, and he never hesitated a moment. He said you were afraid I should be too late; too late for what, my friend?"

"To admit me into the company of the sons of God," said the sick man, in slow, solemn voice. "Father, I cannot go forth a feeble, disconnected unit into the vast beyond; by the strong cry of my soul in its anguish I know the truth, that we came from God and return to God; I know there is One above us all, poor sons of men, strong, merciful, good, Who knows all, and fathers all to Himself at last, in peace and security. Father, do not let me die until I have known Him, and called upon His name, until I have made my claim in a share of that universal Fatherhood, and received the adoption of the sons of God, which you have told me I may do, through Christ my Savior. I have been abroad on the storm to-night; in spirit, I have been tossed a helpless atom through tempestuous space, a lost, isolated soul," he shuddered, "with consciousness of a calm shelter beyond, which I should never reach. But I shall reach it now. God is my Father and He will pardon and receive me—you who are so good, who have shown me so much goodness; my little son, who has revealed to me such love and devotion in his child's heart, have made me strong and secure in my trust of a Love and Goodness flowing from a Source Divine, so great, so wide, so deep, that it seems to me that as long as life lasts I shall never be able to think of anything besides. Now, Father, what must I do?"

"You must go to sleep;" the priest's eyes were dim, and his voice tremulous. "I will come again soon, but you must rest now; sleep soundly, in all security, for you are better, this was only an attack due to your weakness, and nervous disturbance, and I do not think it will recur; go to sleep with a thankful heart. Say to yourself, in

the words of the holy Psalmist, 'I shall not die, but live, and shall declare the works of the Lord.'"

The doctor rode up to the cottage just as Father Louis was leaving it. Priscilla had sent for him as soon as she could find a messenger.

"What's wrong, Father?" he asked, as he dismounted.

"Heart attack," said the priest, "the storm affected him; I have injected strychnine, and he is all right now; he is really much better, on the whole."

"If his nervous system could only be braced up; he has had so much worry all through his illness; he is quite worn out. If he could have three months on the Mediterranean now, with perfect rest"—

"He can have six months there, if you like," said Father Louis, "a friend of mine, who has been ordered to loaf about on his yacht for that period, will be glad to have him as a companion secretary. I was going to suggest the matter to you."

"You meant you were going to pack him off as soon as he was fit to travel, Father; you may as well confess it," laughed the doctor. "Talk about poverty," he said, "I shall begin to look around Redland for El Dorado, I believe you have found it."

"I found it long ago, Doctor—in the hearts of my friends. God has been good to me, and given me many kind friends—so kind indeed, that I do not allow them to give me anything unless I ask for it, otherwise I should have to complain of superfluity."

"Ah well, you're a wonderful man!" and the doctor sighed. "If you can only get Maitland off, as you propose, he will be perfectly well in a few months; you will have saved him then, Father, at least bodily, but"—he shrugged his shoulders.

"Well, we'll see," said the priest, with a quiet smile.

. . . . . .

Mr. Maitland was wont afterwards to allude to his attack that night of the storm as the "crisis" of his illness, and he always wondered why Father Louis and the doctor smiled broadly when he made the remark; anyway, from that time his convalescence, if slow, was very sure. When the first violets were opening their dewy eyes to weave their purple embroideries on the robes of returning Spring, the invalid exchanged his bedroom for a little sitting-room opening on the garden, where the children could run in and out as they pleased, without any bogie masquerading under the name of "germs" to scare them away. And these were happy days,

brightened by frequent visits from his new friends, the priest and the doctor. He was out once more upon the green downs, before the daffodils had faded, or the great constellation of the primroses had set amongst the growing verdure of the year. New life had come to him, as well as to the earth, new hopes were springing and blossoming in his heart; his mind set free from deadening influences, soared into realms of thought, unknown before, where noble and lovely fancies filled him with inspiration and delight; where great ideas, nebulous as yet, and vague, floated before his imagination, which he knew he would one day weld and fashion in his mind and give forth to the world. "You can write better stuff than this," Father Louis had said; yes, indeed he could, and he thrilled with the knowledge, and longed for the hour when he might give his soul expression; but work was forbidden him for several months.

One day, just after an early Easter, there was a touching ceremony in the Community Chapel at Redland, when Philip Maitland and his three children were received into the One True Fold.

"You are the first fruits of our ministry in exile," said Father Louis, as he walked home with them that happy day, "and you will always be dear and precious to us. When you come back again"—

"Ah, when I come back again, Father, we are going to begin to build the church then—you and I."

Father Louis laughed—"Yes, you and I, and the doctor"—

"Oh! Is the doctor going to be a Catholic also, Father?"

"I don't know anything about that," said Father Louis, "but he says he is going to help me build my church, and he is as keen on it as I am myself."

I hate the thought of going away, Father, and leaving you all—must I go?" said Mr. Maitland.

"Yes, indeed; I was just going to tell you; Lord Hinsley's yacht is at Cowes, and you sail next week."

It was under the blue skies of Italy, on the shining waters of the Mediterranean, that Philip Maitland entered into his literary heritage. The book he published on his return to England was a notable success, and fame was busy with his name before he had well dipped into the pile of manuscript which he put by in the sweet leisure of his Summer cruise. But it is as a writer on Nature that he is best known and most loved. In one of the great London dailies there is a now familiar half column written by him, which many of its readers have come to look for with delight. It is headed,

"The Country Day by Day," and the words would seem to be written by a magic pen, such power they have to conjure up to mind the green, quiet beauty of rural England, with her bewitching variety of wood and stream, hill and dale, soft pasture and breezy downs. He shows their homely flora in its ever changing robe, and he notes the music of their song birds, from the first note of the throstle to the last little lilt of the robin's Winter song. They feel the fresh, clear air of the sea blowing in over the land and they hear the murmur of the waves that break all round her shores. Tired hearts of city toilers feel a refreshing breath from the pure country, and they send a grateful thought to the writer who can thus delight them with the beauty of his imagery and his knowledge of Nature, as she lies about their doors.

He signs these articles, "Louis Redland," which Father Louis says spoils the whole thing!

"I don't think it *spoils* the whole thing, Father," said Hubert to him one day, as they talked together, "but it sounds rather funny to us. We have asked father ever so many times why he uses that name, and he always answers the same thing, which is not very sensible, I think."

"And what is that, Hubert?"

"Lest we forget."

JESSIE READER.

EDITORIAL.

THE MARQUETTE LEAGUE AND THE INDIAN.

THE Marquette League has done an inestimable service by publishing in pamphlet form a review of the controversy in Congress and in the press on the Indian appropriation bill, which ratified President Roosevelt's application of the Indian tribal and trust funds for the support of the schools which the Indians preferred for the education of their children. This League has not been a year in existence, and it has already achieved results which warrant the belief that if branches of it are formed in all our large cities, it will do more than any other agency to solve the Indian problem so far as Catholics are concerned. The object of this League is to preserve the Catholic Indians in the United States in their faith, and to bring its consolations to the thousands still living in paganism:

(*a*). By co-operating with the authorities of the Church, especially those entrusted with the work, in every endeavor to uplift the Indian spiritually, educationally and industrially, and bring him to Christianity and citizenship.

(*b*). By advancing and giving the widest extension to the Society for the Preservation of the Faith among Indian Children; which is done, not only by becoming promoters in the Society, but also by making the support of our Catholic Indian schools (for which purpose the Society has been established) the chief object of the League's existence and mission.

(c). By bringing to the attention of the Catholic public, through the medium of the press, lectures and leaflets, and above all by zealous personal agitation, the needs of our Catholic Missions and missionaries; by aiding the latter in the establishment of new chapels, the appointment of regular catechists, and by making use of all efforts to increase the efficiency, deepen the influence and widen the scope of their labors in order to bring the Indians to a knowledge of our Holy Faith.

(*d*). By sending, if possible or practicable, at least once a year, preferably during the month of October, clothing, shoes, underwear, and useful wearing apparel for men, women and children, to those tribes whose extreme poverty and helplessness preclude all means of self-support and where climatic influences subject them to suffering and privation.

(*e*). By keeping in close touch with all national or state legislation affecting the rights and welfare of the Indian, and promoting every movement to safeguard his interests and ameliorate his condition.

(*f*). By offering Holy Communion and prayers as a national act of reparation to our Lord, for the cruelty and injustice which has made the Indian a pauper and exile, and also imploring His benediction on the labors of our schools and missionaries and on the efforts of the League to assist them.

Already everyone of these means has been used very effectively. When the public mind was bewildered by the newspaper misrepresentations about the application of the Indians' own money for purposes of the Indians' own choice, the members of this League lost no time answering manifest misstatements, but, along with other associations, notably the American Federation of Catholic Societies, the New York County Federation and the Alumni Sodality of Boston, they expressed their sentiments immediately to their representatives in Washington, and so convincingly that the appropriation was not withdrawn. When they had succeeded in upholding the action of President Roosevelt and maintaining the rights of the Catholic Indians, they determined to publish this pamphlet which contains not only a complete refutation of the stories circulated by the *Outlook,* and the *Evening Post,* but extracts from the speeches of certain Senators and Congressmen who are thus put on record in this matter, some greatly to their credit. This agitation was started by the Indian Rights Association, and it is the first time that this body has received a check in its efforts to impose upon Congress its views in regard to legislation for the Indians. The testimony of Mr. Brosius, agent for the Association, is proved to be unreliable in every particular, for the pamphlet contains the signatures of the Indians who asked for the applications of the funds for the support of the schools, and testimony to the effect that these signatures were obtained fairly, not, as the signatures to the opposing petitions, by misrepresentations. In the light of this pamphlet, the statements of the Indian Rights Association remind us of certain statements about the Philippines which the defeated candidate for the presidency was induced to adopt, so much to his cost last October, by men who are prominent in the control of this Association. We recommend the pamphlet of the Marquette League to our readers, and we urge them, though they will not need urging after reading this pamphlet, to become members of the League, and to help establishing it in their respective cities. For information about this League, apply to the Secretary, United Charities Building, New York City, N. Y.

THE CATHOLIC ENCYCLOPEDIA.

The announcement of the publication of a Catholic Encyclopedia in the near future has been received everywhere with enthusiasm.

No one questions the need of a work in the English language containing complete and accurate information about every subject

connected with the doctrine, history, discipline of the Catholic Church, and the lives of its prominent members. The field is a vast one and some perhaps might deem it rash on the part of the editors to assume the task of treating adequately every subject that comes within its compass. It would indeed be rash, if they had not enlisted the cooperation of the best Catholic scholars in this country and in every part of the world, so that this treasury of knowledge may bear not only the stamp of approbation which has been already accorded to it by ecclesiastical superiors but also the authority of the scholarship of the distinguished men who will contribute its articles. With a staff of editors and contributors well organized, and a publishing company so formed that the editors will have absolute freedom in their work, there can be no misgiving about the scholarly and thoroughly Catholic character of this Encyclopedia. The importance of this work is manifest. At present we have no complete book of reference to offer either to Catholics or inquiring non-Catholics. We are constantly in need of information about our religion, and we cannot blame others for making misstatements about it. What we often impute to prejudice on their part, we excuse too easily as lack of knowledge on our own. We complain that they misrepresent us, when we ourselves for want of sources of correct information cannot set them right or state our position clearly. We engage in controversy, and indulge the bitter feelings it invariably creates, when a work like this would make an end of all unreasonable disputation. We are silent when obvious errors are circulated, because we cannot at the moment recall a fact or doctrine, or verify our memory of it. Year after year some new general encyclopedia appears, and although lately the editors avoid everything offensive or erroneous from our point of view, and add new articles on Catholic subjects, they can never be authoritative, and they must always be hopelessly deficient, giving at most a few hundred titles of the thousands which ought to find place in a Catholic Encyclopedia. The Catholic purchaser soon discovers that they were made to catch his subscription, and he becomes painfully aware that for one article on Catholic subjects they contain ten which are not to his taste, nor, for that matter, to the taste of any reasonable inquirer, as the writers are incompetent and often unprincipled. The editors take no pains to select topics from any of the numerous departments enumerated in the prospectus of the Catholic Encyclopedia, and they overlook entirely the vast field of biography of prom-

inent Catholics, lay and clerical, as if Catholics had no part in the life and activity of the nation. The fact is that these Encyclopedias are compiled not by the men whose names appear as editors, but by men who hack and hew Encyclopedias already on the market, and by a staff of unknown assistants who do their work more or less conscientiously, like the ordinary newspaper writer, who must fill so many columns daily. The editors of the Catholic Encyclopedia have determined to devote themselves unreservedly to the task of selecting, classifying and assigning the various topics, revising the articles contributed, supervising the press work and illustrations; in fact, they are to be personally responsible for all that appears in its pages. This personal attention to the work, together with the determination to have as contributors only the leading authorities on every subject within the scope of this Encyclopedia, is the best assurance to all who cooperate with them, that the Encyclopedia will satisfy the needs of Catholics in English-speaking countries and give a new impulse to Catholic zeal.

THE SEPARATION OF CHURCH AND STATE IN FRANCE.

M. Combes feels pained that the "religious policy" of his ministry "bewildered a considerable section of Liberal opinion in England and was not appreciated with all the equity which might be desired." To justify his persecution of the Religious Orders and his hostility to the Concordat, he has communicated to the British public his apologia for this policy in the March number of the *National Review*. He resents bitterly "the contemptible insults and calumnies of certain English religious newspapers." To judge from the comments in the English press, secular as well as religious, his attempt at self-justification has neither convinced nor conciliated British public opinion. It was not very flattering to English intelligence to pretend to give them a narrative of his suppression of the Religious Orders, and of his opposition to the Concordat, while in reality he was concealing the facts in both these events, and yet arguing like a special pleader to prove that his course had been strictly legal and constitutional. At first glance neither his assertions nor his arguments seem to contain anything new, nor even a variation of the old charges that in France "the Catholic Church is in open revolt against the Government, and wages ceaseless war upon every legislative effort to escape from the toils of the theocratic theory." Her clergy from the Pope to the curé violate the Con-

cordat constantly and deliberately, and these transgressions have become progressively audacious. The Church fosters clericalism, controls every sphere of public activity, invades the public schools. Still it is new to direct these charges against the entire Church. Waldeck Rousseau, it will be remembered, pleaded for the emancipation of the Church, as well as of civil society, from the domination of the Religious Orders, by regulating, not by suppressing them. M. Combes, though professing himself a disciple of Waldeck Rousseau, insists that a system of social defense was needed against the entire Church, and the law suppressing the Orders was only a weapon for this defense. A startling disclosure of the ex-Premier, and one which sheds much light on the Bill for the Separation of Church and State in France, is contained in the statement: "On examining the text of the Concordat, it was borne in upon me that the rights of the State were incompatible with the Catholic dogma as solemnly promulgated in the Papal encyclicals—hence the perpetual wrangling between the Papacy and the Republic." And again: "the separation has been rendered inevitable by the fundamental conflict between the dogmatic teaching of the Catholic Church as expounded in the syllabus and the governing principle of the French Republic." If these words mean anything it is that there must be a necessary hostility not only between the Papacy and the Republic, but between the Catholic body in France and the Government. Such hostility implies either treason on the part of the Church or persecution on the part of the State. As M. Combes believes in the State, he must necessarily believe that the Church in France is by its very nature hostile to the Republic. Though he speaks of the separation of Church and State as a mutual emancipation, he cannot consistently intend to allow any liberty to an organization whose very dogma is incompatible and fundamentally opposed to the rights of the State. Read in this light, the Bill of M. Bienvenu-Martin for the Separation of Church and State now before the Chamber of Deputies, though not so hostile to the Church as that of M. Briand under the Combes' Ministry, is still designed gradually to deprive the Church of her cathedrals and other places of worship, and of all her charitable institutions; to submit the clergy and laity to the Law of Associations which has been such an instrument of tyranny against the Religious Orders; to isolate and localize the action of Catholics, so as to destroy the unity of the Church in France, and impede if not destroy its unity with the Holy See.

Though not in power M. Combes can embarrass the present Ministry as, he admits, he embarrassed the Vatican with a view to hastening separation, and force them to push this odious measure, which, like the Law of Associations, may be applied more drastically than its provisions warrant. The Bienvenu-Martin Bill appears in full in the *Catholic Mind,* No. 6. To appreciate the spirit in which it will be debated, and enforced if the Radicals prevail, it is necessary to read this article of M. Combes. It would be well also to read it, in order to know how sincere a man can be in his hatred and how fallacious in his reasoning. M. Combes has not one word to say about the spy system organized by his Ministry, for which he suffered defeat.

ETHICS WITHOUT RELIGION IN JAPAN.

Most white men contend that religion is necessarily implied in the idea of morality; that a thing is good or bad because it is in conformity with the law of God, which is ultimately based on the divine essence, and not because a man or a State decrees it to be so. But here are these little brown men in Japan who are astounding the world at the present time by their exploits on the field of battle who seem to give this theory a flat denial. According to them the basis of all morality is the State, which in their case is not represented by the aggregate will of the individuals which comprise it, but by the single personality of their Emperor. What adds to the mystery is that this system of ethics has been only recently grafted on the minds of the people, with the result that almost every individual in the nation appears eager to sacrifice himself for the material progress of the State to an extent that has no parallel in history. It was only in 1890 that the Emperor, in order to do away with the many conflicting ethical systems which were being taught in Japan, issued a special injunction to the nation, which is in reality a code of morals and is commonly called the Educational Imperial Rescript. Thus, after referring to the national traditions left by the Imperial ancestors, he says:

"It is *our desire* that you, our subjects, be filial to your parents, and well-disposed to your brothers and sisters. Let husband and wife dwell harmoniously together. Let friends be mutually trustworthy. Impose on yourselves self restraint and rectitude of behavior. Extend to the multitude philanthropy. Advance learning

and regulate your pursuits, developing the intellectual faculties and perfecting the virtuous and useful elements. Further seek to enhance the public good and enlighten the world by deeds of social benefit. Treasure always the fundamental constitution and respect the national laws. In any emergency exert yourselves in the public service and exhibit voluntarily your bravery in the cause of order. *And by every means assist and promote the prosperity of the Imperial regime, which is lasting as the heavens and the earth.* Thus you will not only be our loyal subjects and good citizens, but will manifest the highest and best traditions of your ancestors."

"Throughout all grades of the educational system in Japan," says Baron Suyematsu, writing in the *Nineteenth Century* for February, 1905, "this precept forms the fundamental basis of the ethical teachings." The name of God is not even mentioned in this document.

The teaching is more explicit when there is question of forming the soldiers. Speaking to them the Rescript says: "Know ye that we are the Grand Marshal of you, the warriors. We rely on you as the arms and legs and you should regard your Sovereign as your head and neck. Whether or not We shall be able to protect Our State, thereby responding to the blessings of supreme heaven and deserve and repay the deep benefactions conferred by Our illustrious ancestors, depends upon whether or not, you, the warriors, discharge your mission. Should the prestige of Our Empire decay you shall share the pain with us. Should the martial spirit of the Empire be raised We would share the fame with you, etc."

Officers and the rank and file have to know this by heart, and one of the duties of the officers is to imbue the soldiers with its spirit. The first thing the recruits have to do is to study it along with their technical training.

The atheistical politician will consider this as his ideal. Here is a perfect working out of the famous independent morality which teaches all the natural virtues, and advances an entire people with astonishing rapidity to the highest degree of civilization and inspires them with the sublimest heroism on the field of battle, and all without any reference to supernatural religion or the need of any spiritual sanction. If this is so we have Stateolatry greater than the Cæsars ever dreamed of and a willingness to get under the wheels of a more terrible juggernaut than ever crushed out the life of the Hindoo fanatics, and all of it prompted solely by human and material motives.

Is it prompted solely by human motives? Is the spiritual element really eliminated from this ethical system of Japan? To say so would be to accuse the Japanese of an intellectual condition most discreditable to them and not warranted by facts. Their ethics are apparently based on the will of the Emperor, but the Emperor for the Japanese is the subject of a cult that almost makes him in conjunction with his ancestors a divine personality. He does not hesitate to say that "all the blessings which the country enjoys comes to it from his ancestors," and that the Imperial dynasty is "as imperishable as the heavens." It is absurd, of course, it is grotesque, and it is amazing that a clever race like the Japanese can accept such a pretention, but nevertheless, extravagant as it is, it is an appeal to the supernatural. It is false, but it is religion which is used as the basis of moral teaching.

Not only is this code the will of a quasi supernatural personage, but it invokes a sanction of reward or punishment in after life, which is held up before the minds of the people to ensure the fulfilment of duty. A Japanese professor informs us that "in their dreams, in the eyes of their imagination, the fighting men of Japan to-day see the ghosts of the dead wandering over Port Arthur in company with those of many hundreds of other men who had fallen before Port Arthur in storming it and taking it from the Chinese. These spirits of the dead, in the existence of which we of the Far East believe quite as much as the Christians of the West believe in the immortality of the soul cannot find rest and peace as long as that stronghold is in the possession of the power which humiliated us some ten years ago."

More emphatic still is the utterance of Admiral Togo upon the destruction of the Russian fleet. "Standing before your spirits," he said, "I can hardly express my feelings. Your passing from this world has been in the gallant discharge of your duty. Our combined fleet retains the undisturbed possession of the seas. I trust that this will bring peace and rest to your spirits. I have been called by the Emperor *to report our successes to the spirits of those who sacrificed their earthly existence for the attainment of so great a result.*" To this declaration of the admiral may be added what was said by General Nogi at the memorial service for the dead before Port Arthur. "He desired," he said, "to share the honor of victory with those spirits who died in order to achieve success."

All this effectually disposes of any suspicion that Japanese ethics

have their basis on mere material advantages. The spiritual element enters very largely, distorted of course, but it is there nevertheless. Their civilization and their heroism in war is not the triumph of materialism. Their ethics is not the famous independent morality, and possibly they will rise to higher things. When some of their ancestors were influenced by the motives which Christianity gave them, they died in greater numbers for the faith than the modern Japanese have in this terrible Russian war. There were 200,000 Catholic martyrs in Japan when it shut its doors on Christianity three hundred years ago. The spiritual element has been debased but has not been obliterated from their souls, and perhaps in the Providence of God they will get the proper and only enduring motive again.

THE CHRONICLE.

HOME NEWS.

Religious Statistics.—The Catholic Directory for 1905 gives the present Catholic population of the United States as 12,462,793, with a total attendance at Catholic schools and colleges of 1,031,378. Chicago and New York have each 1,200,000 Catholics, but the former surpasses all other dioceses in the number of children attending parochial schools, viz., 78,177. In the last public census of 1900 no count was taken of religious denominations. Dr. H. K. Carroll has just published approximate statistics of all the denominations in the United States, and for the first time the Catholic population is admitted to exceed 10,000,000.

In the proportion of Catholics to total population, New Mexico stands first with 68 per cent. Catholic; Rhode Island is nearly as Catholic, with 66 per cent.; in Arizona, Massachusetts, Connecticut, New York and Louisiana, Catholics comprise about one-third of the entire population. The smallest proportion of Catholics is in North Carolina, one-fourth of one per cent.

Catholic Federation.—The Executive Committee and Advisory Board of the American Federation of Catholic Societies met in New Orleans, March 4 and 5. They were heartily welcomed by Archbishop Chapelle and the Louisiana State Federation. Resolutions were adopted by the Board touching on recent Indian School legislation, on the protection of the religion of students from the Philippines sent by the Government to American colleges, and on the projected Catholic Encyclopædia. At the suggestion of Cardinal Gibbons a special committee was assigned to look after Catholic interests in the Congo Free State. Archbishop Chapelle was elected a member of the Advisory Board, and it was decided to hold the annual Convention of Delegates from all the Federated Societies in New Orleans, October 10, 11 and 12, the last named day being the 413th anniversary of the discovery of America. Right Rev. Bishop McFaul, Messrs. Thomas B. Minahan, Walter George Smith and Rev. John J. Wynne, S.J., are the Committee of Arrangements. On Sunday evening, March 5, an enthusiastic public meeting was held in the Opera House, N. O. Addresses of welcome were made by Archbishop Chapelle and officers of the Louisiana Federation. Other addresses explaining, advocating and defending Federation were made by Archbishop Messmer, Bishop McFaul and the National President, Thomas B. Minahan.

France's Gift to the Capitol.—On the anniversary of Washington's Birthday, M. Jusserand, the French Ambassador, presented to the

United States on behalf of the citizens of France, notably of the Lafayette, Rochambeau and De Grasse families, a D'Angers bronze bust of General Washington. In his speech of presentation, M. Jusserand eulogized the Father of the Republic and added: "We have in France the same feeling that you have for the great and good citizens of the past, and in this worship is included more than one American, George Washington being foremost among them. . . . With her natural sympathy for those who suffer, for those who are threatened in their just rights, to offer her alliance France chose one of the gloomiest moments in the War of Independence—when Washington and his army were at Valley Forge."

Senator Wetmore, of Rhode Island, who accepted the gift on the part of this country, concluded his speech with the significant words: "May we not invoke the blessings of God on France and on the United States, and under His guidance express the hope that these two great nations, these sister republics, may be exemplars and leaders before the world of moderation, of justice and of peace?"

Freedom of Worship in Wisconsin.—Senators Rogers and Roehr have introduced bills in the State Legislature of Wisconsin providing for the free exercise of religion in the public institutions of that State. The bills are to all intents the same, and direct that "all persons committed to any reform school, prison, industrial school, parental school, institution for the care of neglected or dependent children, or other places of confinement or commitment . . . shall be given the free exercise of their religious belief." Officials are directed to provide a proper place where ministers of the various denominations may conduct religious instruction and services, and perfect freedom is to be granted to inmates to choose their own services. This measure is needed because of recent unjust and arbitrary discrimination practised especially against Catholics in State institutions.

Clergy and Hierarchy.—Several of the Hierarchy have issued pastoral letters to their flocks. Archbishop Chapelle urges the duty of Catholics to contribute to such noble charities as the Indian and Negro Missions of this country; Bishop Van den Ven, of Natchitoches, after paying a tribute to the memory of his predecessor, Bishop Durier, dwells on Catholic education, Christian marriage and practical Catholicity; Bishop McFaul, of Trenton, devotes a lengthy pastoral to a learned and eloquent defence of the Christian home.—Archbishop Glennon last month appeared before the Judiciary Committee of the Missouri Legislature to urge the passage of certain anti-divorce measures by that body. Only one State in the Union, he said, has advanced as far as the Catholic Church in absolutely prohibiting divorce, while in other States there were as many as one divorce for every four marriages.—Bishop Byrne, of Nashville, convened the first Synod of that Diocese at Nashville, February 10, and announced many changes in the diocesan courts and officials.

The following new Monsignori have been created by His Holiness Pius X: Very Rev. Eugene M. O'Callaghan, V. G., Manchester; Revs. Thomas H. Wallace and F. X. Trudel, Portland Diocese; Rev. James J. Dunn, Diocese of Erie; Very Rev. Peter Dauffenbach and Rev. Joseph McNamee, Brooklyn, N. Y. Very Rev. E. F. Hurley, V. G., Diocese of Portland, has been raised to the higher rank of Domestic Prelate.

Archbishop Moeller has appointed Very Rev. John M. Mackey as Rector of the Cincinnati Diocesan Seminary, Mount St. Mary's of the West.

Right Rev. Michael B. Murphy, O.S.B., was recently chosen Abbot of Sacred Heart Mission, Oklahoma, to succeed the late Abbot De Gross.

New Mexican Citizenship.—New Mexico failed to attain Statehood during the last session of Congress. Judge Morrison, of Santa Fé, has published a defence of the people of that Territory as one of the most law-abiding of our whole commonwealth, contrasting them with the population of our great cities, much to the detriment of the latter. In ten years, he said, there had not been a single case of burglary in Santa Fé. A Senator who opposed the Statehood of New Mexico had charged that although the bill proposed to Congress prohibited Mormonism, yet the new State when admitted would nullify the restriction. Judge Morrison shows that while Mormonism is the smallest factor in New Mexican politics and religion, the overwhelming majority of Catholics could be depended upon to remove the danger of future odious laws permitting polygamy and divorce.

The Philippines.—Secretary of War Taft has invited a number of the members of the Senate Philippine Committee and the House Committees on Ways and Means and on Insular Affairs to accompany him to the Islands in July after the present session of Congress. The object of the expedition is to bring those most prominent in legislating for the Islands in contact with actual conditions there, and this with a view to securing for the people free trade and better legislation.—Fathers O'Mahony and McErlain, O.S.A., are in the United States, having spent two years in the Islands, and Brother Edward, F.S.C., has also returned to report the prospect of Catholic school education there by members of his Order. The opportunity seems to be ripe for Catholic teachers and schools. There is by no means the same demand for Government positions as lay teachers, so that examinations for such positions have had to be postponed several times.—The Court of Land Registration, Manila, has turned over to Archbishop Harty considerable church property on which had stood a Catholic church. This church was destroyed by American troops in 1899.—The Filipino Progress Association has been formed in New York, with Jacob C. Schurman, President of Cornell University, as president. His Eminence Cardinal Gibbons is one of the distinguished vice-presidents of

the new association, the object of which is "To procure and disseminate information concerning the industrial, commercial and political conditions in the Philippine Islands, to promote legislation favorable to the Filipino and to promote the fulfillment of the hope expressed by President Roosevelt in his message that the Philippine Islands 'shall stand in some such relation to the United States as Cuba now stands.'"

CANADA.

New Provinces.—Sir Wilfrid Laurier, the Liberal Premier, introduced in Parliament, on February 21, a Government bill constituting two new Provinces in the western part of the Dominion, Alberta, with Calgary as the capital city, and Saskatchewan, with Regina as the capital. Each of these Provinces is about the size of Texas. Considerable discussion has been aroused because the Government wishes to extend to them the separate schools system which has always obtained in all the older Provinces. The Hon. Clifford Sifton, Minister of the Interior in Laurier's Cabinet, resigned because he could not agree to the school clause; but the Premier has ably demonstrated the legality and justice of the act. Even with separate schools, provincial autonomy in education exists in the other Provinces, and the separate schools system has always been maintained in the territories now proposed as Provinces. Sir Wilfrid was elected last November with a good majority of seventy in the Dominion Parliament.

Ontario.—Recent elections in the Province of Ontario resulted in the overthrow of the Ross administration and the victory of the Liberal-Conservatives, with the Hon. James P. Whitney as Premier. The new Premier has a substantial majority in Parliament, and two members of his Cabinet are Catholics, viz., Hon. J. J. Fay, Minister of Crown Lands, and Hon. Doctor Reaume, Minister of Public Works.

New Diocese of Sault Ste. Marie.—Right Rev. D. J. Scollard was consecrated first Bishop of this see in St. Peter's Cathedral, Peterborough, by Archbishop Gauthier, of Kingston, assisted by Bishop O'Connor, of Peterborough, and Bishop Lorrain, of Pembroke. Bishop McElray, of London, Ontario, preached the sermon. The new diocese has a Catholic population of 27,000 souls.

Cardinal Richard to the Canadian Hierarchy.—The Cardinal Archbishop of Paris, in a letter addressed to the Archbishop of Quebec, thanks the Hierarchy of Canada in the name of all the Bishops of France for the letter of sympathy written by them in December last, and called forth by the trying persecution of the Church in France. "You happily remind us, Venerable Archbishop, of the ties that bind the Church of Canada to the Church of France. It is a memory that we cherish dearly and we thank God for having chosen from amongst us the first missionaries who preached the Gospel in your beautiful country. In these days we envy the fidelity with which your Church has

held to the Christian Faith and civilization. With you we hope that our own dear France, delivered from the oppression she now suffers, may continue under God's providence her mission as Eldest Daughter of the Church. We ask the help of your prayers in order to restore all things in Jesus Christ—to use the words of the Venerable Pontiff, Our Holy Father, Pius X, who never ceases to give proof of his paternal love for France and to encourage us in our trials. And we ask you to extend our heartfelt thanks to our beloved brethren in Canada for the generous hospitality they have shown to our religious men and women who have been driven into exile. It is sweet to think they have found among you a second fatherland."

Material Growth.—Sir E. Borden, Minister of Militia, announces that the Canadian Government will soon assume the military defence of the Dominion. Since 1871 the Imperial British troops have been garrisoned only at the naval bases of Halifax and Esquimault, and their withdrawal will be the last step to the completion of Canadian autonomy. The system of home defence will largely increase the military expenses and the tax; but the greater measure of autonomy thus secured will be considered ample compensation. The building of steel ships is about to be undertaken at Halifax. Material prosperity has been enhanced by the enormous wheat crops, which have reduced U. S. exports of wheat to Great Britain from eighty-one to twelve million bushels since 1902. Sir William McDonald has offered to endow an Agricultural College at St. Anne de Bellevue, near Montreal, and devote to this purpose if necessary $4,000,000. Only last month vast wells or lakes of oil were discovered in the territory of Alberta, north of Montana, in the Canadian Northwest.

ROME.

Pope Pius and the Teaching of Catechism.—The zeal of Pope Pius has had a further illustration in his recent letter to the Cardinal Vicar on the teaching of Catechism. His Holiness insists that, in each parish of Rome, a special day be appointed for the First Communion of the children. The children must be prepared and examined, and three days before Holy Communion must be devoted to a special preparation. Exhorting the parish priests to imitate the lately beatified Curé of Ars and Canon Bellesini, the Pope allows them to employ in the instruction of the children both lay and clerical assistants. By this care of the children, the pastors will become intimately acquainted with the families of their parishes; they will be able to follow up the young people and prevent later disorders. Thus the First Communion will not be the last of their lives. The soul of the child, adds the Pontiff, is the most august of sanctuaries; let the priests light the fire in this living temple lest incendiaries do it; the Catechism and First Communion are the best way of doing so. One of the greatest and saddest evils of the day, wrote Pope Pius later, is the almost incredible ignorance of religious truth.

THE MISSIONS

[redacted]—Cardinal Respighi, Vicar of Rome [redacted] Archbishop Tedeschi, vice-president [redacted] president of the permanent [redacted] the Holy Father's approval for their arrangements [redacted] will meet in the feast of the Ascension [redacted] by the Pope. On Sunday, [redacted] a grand procession of the [redacted] the same morning the [redacted] Communion at Mass in St. Peter's. [redacted] closing of the Congress in the same basilica. [redacted] grand session, namely, at the opening; all [redacted] the church of the Twelve Apostles. [redacted] there will be a solemn Triduum in honor of the [redacted] during which the Table of the [redacted] enclosing this most precious [redacted] gold, silver and precious stones will be [redacted] throughout the world. The entire Church is [redacted] at the same time a similar Eucharistic

[redacted] by a Bishop—Last October the governments [redacted] Peru submitted the matter to Pope Pius XI for the [redacted] Archbishop Pietro Fumasoni Biondi, Papal Nuncio to Brazil, as president of [redacted] between the two countries regarding a question [redacted] to be submitted to representatives of each [redacted] in the beginning of February. Brazil [redacted] similar matter regarding a similar case of dispute—[redacted] territorial rights over a border land at the [redacted] Peru. The arbitration will sit at [redacted]

[redacted] Work of the Church in St. Paul—The [redacted] is composed of [redacted] numbering 1,100 legal [redacted] inscribed [redacted] the *Work of* [redacted] opened 38 [redacted] *Religious* [redacted] explanation of [redacted] emigrants; the [redacted] number to the [redacted] large amount of clothing [redacted] the city, gave out [redacted] as; the Dor- [redacted] young men assisted [redacted] as a father

Belgian Journalists to Build a Roman Church.—One of the remarkable annual pilgrimages to Rome is that of the Belgian journalists, who never fail to make a generous offering for the needs of the Holy See. This year their contribution is for the erection of a parish church in one of the formerly deserted quarters of the city but at present thickly populated by the poor. This church will be dedicated in honor of the Immaculate Conception and the young Belgian Jesuit, Saint John Berchmans, who studied and died in Rome. Pope Pius blessed the corner stone of the proposed edifice in presence of Cardinal Goossens, Archbishop of Malines, Baron d'Erp, Belgian Minister Plenipotentiary to the Holy See, and the entire assembly of Belgian pilgrims.

ITALY.

Proposed Spoliation of the Church.—Spoliation of the Church has been one of the most notable features of the Italian Government since the usurpation of the States of the Church, and, indeed, before. By one legislative measure after another, whatever funds were left to ecclesiastical corporations have been successively reduced by the forced acceptance of government bonds, by direct confiscation under one pretence or another, by extraordinary taxation, by mortmain legislation. Another reduction is now contemplated, as unjust as grievous. The Bishops and other representatives of ecclesiastical corporations have appealed to the individual honesty of the members of parliament against the contemplated violation "of the most elementary principles of justice and public faith."

Communal Elections.—At Genoa and Bologna, in the middle of January, the revolutionary party was completely defeated in the communal elections by the union of the Catholics and Moderates. At Milan, on January 29, the victory was not so complete on account of the deceptive tactics employed by the radicals in order to divide the electors. There was especially a pretence to form a new party between the extreme sections on either side, and thus deprive the Moderates of a working majority. Of the 80 councillors chosen, 28 were radicals. The Socialists were completely routed. They had only about 1,500 votes, and the intellectual head of these reformers, Signor Turati himself, was rejected. The total number of voters was 36,000, about 62 per cent. of all who were registered.

Calumniators Rebuked.—The radical press of Italy—a flourishing section—not infrequently deepens its tone by charges the crudity of which cannot very well be described. Such was the case lately with regard to a flourishing Catholic college at Pallanza. One of the Religious teachers was accused of nameless enormities. The yellow journals proclaimed that the Religious had been expelled from France because they had degraded it, that Catholic colleges were asylums of corruption, and that "Catholic morality leads by an iron law to such excesses." The

[illegible] came before him, declared [illegible] charges, and that a little pru- [illegible] scandalous denunciations of [illegible] Chamber of Deputies, [illegible] government to save Italian [illegible] they are subjected by priests and [illegible] vigorously. But justice had [illegible] declared to be entirely innocent

[illegible] under Mt. Simplon, the longest [illegible] seven years, by the labor of 4,000 [illegible] connecting Valais in Switzerland from [illegible] and was traversed, half way up, [illegible] Napoleon. The neighborhood is [illegible] many a battle. The tunnel is about [illegible] 00,000. The work was frequently im- [illegible] met with in the mountain. The rock, [illegible] difficult. Hence the work at times [illegible] many men lost their lives during the [illegible] Alfred Brandt. Another engineer, [illegible] on the day of the opening of the [illegible] and the countries to the north [illegible] France, whose railroad lines lea[illegible]

GERMANY.

Bamberg.—Scarcely two [illegible] bishop of Bamberg (Se[illegible] regent of Bavaria named [illegible] Bishop Abert, Professor [illegible] burg. The Archbishop [illegible] was ordained priest by [illegible] completing his higher [illegible] Würzburg. He [illegible] after [illegible] his teach[illegible] to all [illegible] Professor Hett[illegible] Würzburg. [illegible] Theology at [illegible] of the [illegible] vote, elec[illegible] holds [illegible] several [illegible] preacher. [illegible] a teache[illegible] character, [illegible] yet of w[illegible] cause, his [illegible] the Church [illegible] Bavaria, [illegible] the Holy [illegible] member [illegible] as his

nomination became known, the twenty-six Students' Clubs, Catholic as well as non-Catholic, to the number of 500, gave Dr. Abert an ovation, consisting in a torchlight parade, serenade and addresses.

Death of Father Joseph Spillmann, S.J.—Father Spillmann died on February 24, in the Jesuit College of Writers, at Luxemburg. He was born at Zug, Switzerland, and after completing his college studies at Feldkirch, entered the Society of Jesus in 1862. During the Franco-German war he labored in the military hospitals, and after the expulsion of the Society from Germany, soon after the war, he lived successively in England, Belgium, Holland and Luxemburg. For many years he was editor of the excellent periodical: *Katholische Missionen.* Father Spillmann was the author of many volumes of stories, novelettes and historical novels. One of his best historical novels, "The Wonderful Flower of Woxindon," has been translated into English. He was also very successful in giving retreats to young men. R. I. P.

The Emperor's Letter to a Lazarist.—An interesting letter of Emperor William has recently been made public. Last fall a group of South-German Catholics made a pilgrimage to Jerusalem and held a religious service on Mount Sion, where a Basilica is being built on ground given by the emperor. The pilgrims sent a telegram of loyalty to the emperor and the superior of the German hospice in Jerusalem, Father Schmidt, C.M., wrote a detailed report of the proceedings to the emperor. His Majesty sent the following answer:

My Dear Father Schmidt,—I have read your letter of September 5 with heartfelt pleasure and warmly thank you for your most interesting information. It has given me particular satisfaction to read the account of the beautiful service which the pilgrims from South Germany held on Mount Sion. That I was remembered so kindly has given me as much pleasure as your report of the patriotic sentiments of the pilgrims. That is as it ought to be, for faith and loyalty to God go hand in hand with loyalty and love for country. With best wishes for the further growth and efficiency of the German Catholic shrines in the Holy city,

I remain,
Your gracious and grateful,
Wilhelm, I. R.

This cordial letter to Father Schmidt is interesting from another point of view. Father Schmidt is a Lazarist and the Lazarists as being "affiliated!" to the Jesuits are to this day excluded from the German Empire. Only a few weeks ago a Lazarist Mission was forbidden in a Prussian town. Yet the Lazarists would have preached loyalty to God, which, according to the emperor's noble words, goes hand in hand with loyalty and love for country.

An Anti-Catholic Utterance of Prince Henry of Prussia.—A supposed utterance of Prince Henry of Prussia, made to a Protestant Minister of Darmstadt, is making the round of the press. This is what

he is reported to have said: "We [i.e., the emperor and myself] desire to see an Anti-Ultramontane movement started in the South and West of the empire which should be pushed on into Prussia." The *Germania* has repeatedly printed the sentence with the object of provoking a denial, if the words were not spoken. No denial has come. This silence seems to indicate that the words are authentic. In that case, says another prominent Catholic paper, let the Catholics be united and on their guard!

The Toleration Bill.—The readers of the Chronicle will remember that three years ago the Centre-party brought before the *Reichstag* a bill to establish religious toleration throughout the empire. The first part of the bill, dealing with personal freedom of religion, was passed by the *Reichstag* by a large majority, after a thorough discussion in committee. Now the Centre-party has once more brought in the bill in the hope of passing also the second part, namely corporate religious toleration. Dr. Bachem and Herr Gröber, two of the foremost debaters in the House, had charge of the bill, and in several splendid speeches demonstrated the intolerable condition of the Catholics in several of the Protestant States in North Germany. They showed that the laws of these States are an anachronism, nay, a disgrace, in the twentieth century, and illustrated their statements by examples of recent occurrence that ought to bring the blush of shame to every liberal-minded man. The temper of the House, owing to the recent fanatical excitement in connection with the partial repeal of the Jesuit law, was not as favorable as it had been three years ago. Nevertheless, the House by a considerable majority, voted for the motion of sending the whole bill into committee. A committee of twenty-eight members has accordingly been appointed, its chairman being Dr. Spahn, the leader of the Centre-party.

The War Against the Catholic University Students' Clubs.—One of the finest flowers of contemporary Catholic life in Germany are the university students' associations. They exist in all the universities where Catholic young men are studying. Their common motto is: Religion, science, friendship. They are clubs with some of the features of sodalities. These bright and merry youths are the darlings of the Catholic people. Many parents who would let their sons go to the university in fear and trembling, or not at all, let them go with a feeling of security owing to the existence of the Catholic Clubs. For university life in Germany is surrounded by not a few dangers by reason of the almost absolute liberty which the young men enjoy. Many of the professors not only are infidels but teach infidel doctrines, and most of the non-Catholic clubs enjoin compulsory drinking and duelling. And there are other and worse dangers. The Catholic clubs, owing to the encouragement which they receive from their elders, are in a most flourishing condition, so as to arouse the jealousy and envy of the drinking and duelling clubs, and the hatred which everything distinctly Catholic

excites in Germany. As some of these clubs have been in existence for over fifty years, and as most of the men remain members of their respective clubs in after years, the total membership of the Catholic university associations has at present reached the enormous figure of 15,000. In their number are counted many bishops and distinguished priests, great noblemen, university professors, lawyers, judges, physicians, and members of parliament. These ex-students are called in student jargon "old gentlemen" or "philister." The number of club members actually pursuing their studies is nearly 5,000. And against this magnificent organization a war of extermination has been inaugurated. The agitation was begun by the "Technical Institutes," scientific schools which but lately have been raised to the rank of universities, Hanover, Braunschweig, Charlottenburg and Karlsruhe being the leaders. They tried to induce the universities to make common cause with them in this war against the Catholic clubs, but the vast majority have kept entirely aloof from the agitation. They were egged on by the fanatical *Evangelische Bund,* under the leadership of the renegade Count Hoensbroech. At one time the agitation threatened to assume alarming proportions, and the authorities were at their wits' end. In Hanover the students, with the exception of course of the Catholics, actually went on strike and lectures had to be suspended. The excited students defied the Minister of Public Instruction, and presumed to dictate terms to him. And, in fact, he was compelled to enter into negotiations with the representatives of the students, and to yield to them on several points. Punishments decreed against several leaders had to be remitted. And on what principle was the suppression of the Catholic clubs demanded? *In the name of academic liberty!* The affair was brought into the Prussian legislature, where nearly all the speakers, of all political parties, emphatically declared that if the students inscribed "academic liberty" on their banner they could not possibly attempt to deprive the Catholics of the liberty to form Catholic clubs. The Minister of Public Instruction said: "The charge has been made against me that I am encouraging the Catholic students' clubs merely to please the Centre-party. I answer: There is no doubt in my mind that the existence of denominational university clubs is to be regretted; but in view of the fact that Catholic clubs have been in existence for fifty years, an interference, which is desired by certain parties, leading to the suppression of the Catholic clubs, would be the worst possible offence against academic liberty."

The White Fathers in Germany.—The White Fathers founded by Cardinal Lavigerie for evangelizing the Dark Continent have three flourishing establishments in Germany. They have now been constituted into a separate German province with the mother-house in Trier. This province furnishes the missionaries for the three Vicariates-Apostolic of the White Fathers in German East Africa. They have 34 stations, 117 missions and 181 schools.

Catholic and Protestant Students of Theology.—In the year 1887-88 there were 4,581 students of Protestant theology at the German universities, in the present year the number has fallen to 2,136. Yet the profession of a Protestant minister in Germany is highly honorable, and by no means calls for the self-denial and self-renunciation that the Catholic priesthood demands. In this present year there are 1,701 Catholic students of theology at the universities; besides these there are 552 studying theology at the six Bavarian lyceums, which gives the number of 2,253 Catholic theologians. If we add to these the seminarians at Pelplin, Posen, Paderborn, Fulda, Trier and Mainz, we shall arrive at a figure approaching 3,000 Catholic students of theology, which far exceeds the Protestant figure, though the Catholic population of the empire reaches only a little over one-third as compared with the Protestant.

Infidelity Among Protestant Ministers.—Pastor Fischer of the Church of St. Mark in Berlin, in one of his sermons, had openly denied the divinity of Christ and all supernatural revelation. He was mildly rebuked for it by the Consistory. This displeased some of his partisans, and they complained in the Prussian legislature against this interference with evangelical liberty. It was, they said, contrary to the Protestant principle of private interpretation to gag a minister by warnings and threats, and could only lead to hypocrisy. Besides, they added, Pastor Fischer is a very eloquent man and very popular in his parish. Upon this an orthodox (Protestant) paper remarks: "Yes, Pastor Fischer must be very popular and very eloquent, for in a parish of 40,000 souls, we usually count listening to him of a Sunday between twenty-five and forty persons!" Pastor Mauritz, of Bremen, surpasses, if possible, Pastor Fischer, of Berlin. Here is a passage from a sermon recently delivered by him in the Dom of Bremen: "Away with Christianity, which for us is a thing of the past! Away with this religion of the beyond and the hereafter! We have turned our backs upon Christianity, we have our own religion—life! We have carried away with us from Christianity some good things, delicate feeling and love of enemies, but we have carried away with us also many old paper-hangings, such as the 'Our Father.' We know that it is no longer our prayer. Its author is the ideal man, but for us it is only a beautiful poem. We are now going to recite it, but each one may think what he chooses while saying it." Is it a wonder that young men are unwilling to study Protestant theology in preparation for the ministry?

FRANCE.

The Separation of Church and State.—Four of the Ministers—Rouvier, Chaumié, Delcassé, and Etienne—are certainly opposed to separation. Probably, also, M. Thomson is. Three or four others are indifferent. Two, MM. Dubief and Martin, appear to be decidedly in favor of it. By a vote of 338 to 185, the Chambers accepted the Sarrien-Briand order

of the day, throwing the blame on the Holy See. M. Ribot characterized this as "a historic falsehood." The Chambers voted for the project of separation—the twentieth, it is said—by 375 to 103. The actual separation bill is that of the Minister of Worship, M. Bienvenu-Martin. It differs little from that of Combes. It suppresses (for the moment) the Department of Worship, allows mayors to authorize processions, and puts some little limit to the State robbery of churches. The Briand project allowed a national association of religious associations; Combes forbade all but diocesan; Martin allows the association throughout ten departments; but the Commission again allows a national organization—for the time being. The Commission will not allow the Catholics even to lease the Bishops' residences or the seminaries. A minority of this radical Commission have protested against its scandalous haste; but the radical press is angered at the idea of the contemplated religious associations being left free to acknowledge the Pope, who, they say, will ignore the secular clergy and put over them members of the Religious Orders—which no longer exist. A great movement of protest has begun against this farcical separation, which is neither liberal, nor honorable, nor honest.

Some Further Feats.—A commission has been appointed to see to the carrying out of the Associations Law in the French colonies; some rebellious Jesuits, it is said, ignore its sapient provisions in far-away places. The administration of this law has been transferred, for greater surety, from the Minister of the Interior, M. Etienne, to the more radical Minister of Worship, M. Bienvenu-Martin. There are now eleven dioceses in France without any Bishops. The see of Agen has been left vacant by the recent death of Mgr. Cœuret-Varin.

Protestants and the Separation of Church and State.—The Central Council of the French Protestant Church admits that the separation has not been sought, but demands liberty of worship if the separation comes. The Protestants demand the right to build churches and hold services on simple notification made to the local municipality; the right to retain their actual property and to receive subscriptions and bequests; the right also to form a national union with legal rights. They ask, moreover, life pensions for teachers in seminaries, preachers, etc., varying according to age and service; and exemption of their public edifices from certain taxes. The Abbé Gayraud has pointed out how readily Catholics can unite with them in making these demands and in similar demands for themselves.

Churches and Chapels Sold and Very Cheap.—The friends of the Ministry are making a fortune. Amongst the pieces of Church property *liquidated*, the chapel of the expelled Dominican nuns at Nancy, which cost 200,000 francs, and was built in 1865 by the contributions of the people, was sold for 1,250 francs to a man who agreed to demolish it. In the same city the chapel of the Sacred Heart of Mary was sold

to the same person for the same sum; it had cost 100,000 francs. A good deal of interest has been aroused by the announcement that the Church of the English Passionists on the Avenue Hoche is to be sold at public auction. This church was built by the contributions of English and American people. It was the church frequented by them when in Paris. After the Passionists had been expelled, and the church first offered for sale, an English and American syndicate bought it, in order that public worship might be continued. The syndicate is now declared illegal by French law, and the church will be sold again. The action of the French Government violates international courtesy and law; but the English Government made no objections. Will the American?

The Government and the Navy.—The injury done to the French navy by the present Jacobin government proves how efficiently it can betray its country. In its socialistic senselessness it has imitated its predecessors in the days of the Revolution. Then, in less than eight years, the dominant Jacobins completely undermined the naval system of France, when, in the war between England and America, it had been powerful enough to cooperate most effectively. The theory was that the seamen and naval workingmen were employed by their superiors for the destruction of liberty, and thus were instigated to revolt. The same doctrine was taught and followed by the late Minister of Marine, M. Pelletan. The Russian revolutionists are of the same school; they have chosen the hour of their country's need to prevent the fitting out of a fleet.

The Effect of Religious Persecution.—Some months ago we gave the testimony of an American Protestant minister concerning the renewal of the religious spirit in France through persecution. The corroborative testimony of an English Catholic, Mr. Sheppard, is given in the *Tablet* of February 25. He says that at Orleans, which is not one of the most Catholic cities in France, he found the men in a majority at Mass—men of all classes and conditions, many of whom, including soldiers in uniform, received Holy Communion. On a week-day, at the close of Exposition of the Blessed Sacrament, men went to Communion "by hundreds and hundreds." The best portions of choir and nave were reserved for the men, and they formed the special guard of honor in the procession. At the end of Mass, the *Magnificat* was sung by the entire congregation. At the midnight Mass of New Year only men were allowed to be present, and special confessors heard confessions for two hours before the service began. Hundreds of men are seen leaving the Madeleine at Paris after watching during the night before the Blessed Sacrament, and crowds of men and women go to Holy Communion. Fearless sermons are preached in crowded churches, and a deepening religious spirit is perceived everywhere.

Congress of the Sillon. –The *Sillon*, as our readers know, is an organization formed, to a great extent, of the younger generation in France by M. Marc Sangnier, with the avowed purpose of seizing on the democracy

of the country by training public speakers, by the formation of circles of study, which are equivalent to popular universities, by associations of specially chosen young men, and by the multiplication of all manner of social works amongst the masses of the people, notably the workingmen. The success is really marvellous and argues well for the future of Catholic France, all the more because similar organizations and works are springing up in various places, so that one of the pressing questions now is that of coordination and federation. While the *Sillon* was holding its Congress in Paris, there was a similar one held by the Catholics of Rodez, which studied in particular the question of coordination of Catholic works, the manner of defence of religious positions, and the development of the press. One thousand five hundred delegates opened the Congress of the *Sillon* on February 26, with the discussion of the most grave and practical matters—the amelioration of the lot of workingmen, the creation and extension of economic and philanthropic works, particularly of a cooperative movement between employers and employed to prevent the "cornering" of the necessaries of life by trusts, and of the completer federation of popular institutes and kindred organizations. These institutes, of which nine have been formed in a year, are now more closely blended with the general organization of the *Sillon*. The older ones had been constantly developing, the audiences gathered had become very large, journals and libraries had been established, courses of lectures—all with a purpose—had been greatly developed. All were welcome at these lectures, and the most radical opponents were invited to propose their views. In fact the luminous report of the Popular Institutes was received with an ovation by the vast audience. The fruits of the *Sillon's* efforts were in truth, as the report asserted, incomparable. A social movement had been produced where there had been none; associations of all kinds had been formed; bureaus of social work had been multiplied; the great cooperative scheme enormously advanced. The *Sillon* itself had been modified vastly by its own growth, and now national congresses had become necessary. Its *Circles* had multiplied rapidly and continually. The *Sillon de l'Est* had grown from 60 to 123 in 1904, *Gironde* from 9 to 38, *Maine* from 4 to 14, Aisne from 10 to 25, etc. The *Federation of the Southwest* had increased its 160 groups to 228. A feature of the second day was the Communion of the Young Guards in the Church of St. Thomas of Aquin. Notwithstanding age and infirmity, Cardinal Richard was present at the Solemn Mass at the close. As many as 5,000 persons were present at the final public session amidst a joy and enthusiasm so great that strong men shed tears. No wonder that M. Marc Sangnier said that the Congress would give matter for reflection to the hereditary foes of religious principle and individual liberty; that they would transform the socialism of the masses; and that already they were bringing home to French Democracy the evangelizing social power of the Catholic Church.

The Lady Catechists of Paris.—These ladies form an archconfraternity founded by Mgr. d'Hulst, with ramifications now throughout France. At the present moment their services are peculiarly important. Eight hundred of them assembled at their annual reunion in the chapel of Our Lady of the City in the middle of February. Cardinal Richard was present, and Mgr. Delamaire addressed them. He spoke of their "immense services" during the past years, especially in the faubourgs. Great changes had followed their labors; children who had been taught to mock at the priests had come to follow them affectionately—he saw it; the Catechists had proved themselves to be "a great social power." Cardinal Richard said that ignorance of religion was probably more fatal to a country than the open hatred of sectaries. The annual report showed that 19,885 children had been taught by the Catechists in Paris, and 13,035 in the suburbs. In the city, 2,063 ladies had taught; 868 in the suburbs. At the last exercises reported, there was an increase of 2,171 children and 206 teachers.

The Vicars General of Dijon.—The *Matin* and other papers made the statement that the former Bishop of Dijon, Mgr. Le Nordez had, apparently in excess of his authority, revoked the appointment of the two Vicars General of the diocese through spite for the Holy See. The French Ministry hastened to approve of the Bishop's act, as might have been expected. Whereupon the *Osservatore Romano,* of February 7, said it was authorized to state that Bishop Le Nordez had scrupulously observed all the regulations laid down for him by Rome, and that he had been exactly faithful to his promises. Later on, the Bishop wrote to the Minister of Worship that the Holy See would approve of the appointment of a new Vicar General, whose name he submitted. This is one of the most venerable priests of the diocese of Dijon, and he was nominated by the former Bishop after an understanding with the Holy See.

ENGLAND.

Reorganization of the Army.—Mr. Arnold-Forster, answering questions in the Commons, said, on behalf of the government, that, while the army had not yet reached its contemplated development, yet an army council had been formed, an inspector general appointed, the finance department reorganized, the intelligence department doubled; 35,000 men had been added to the ranks; the reserve had gone up from 75,000 to 77,673; 30,000 men will be added to the infantry by an enlistment rule of nine years instead of three. The army is being supplied with a gun superior to any other in Europe. There are nearly 126 guns with almost all the wagons; and soon there will be 1,000 guns with eighteen wagons per battery, and 1,000 rounds of ammunition per gun. In order to have peace, he concluded, we must contemplate war. And, of course, when everything is ready, we shall have a fight.

Marriages, Deaths, and Decreasing Births.—According to official statistics, the birthrate in 1903 was the lowest on record. Decrease is a settled tendency: the birthrate has been continuously going down since 1876. The population at present is, according to the *Chronicle*, 33,378,338; and the birthrate, 28.4 per thousand. Of 1,000 marriages, 651 took place in churches, but the religious marriages are steadily decreasing, while the marriage of divorced persons is steadily increasing. Deaths are fewer; consumption, pneumonia, and bronchitis being the chief foes of life. In 1903 there were 3,511 suicides.

The Catholic Union Brands the French Persecution.—The Catholic Union of great Britain, whose president is the Duke of Norfolk and which numbers among its members the leading English Catholics, unanimously condemned the French de-Christianizers. The Union "has viewed with grief and indignation the measures adopted for some years in France and still persisted in, which tend to root out the Christian religion from that country; and desires to express heartfelt sympathy with the devoted men and women upon whom the brunt of the persecution has fallen." There is neither decency nor justice, said Lord Llandaff, amidst cheers, in the proposed manner of separation of Church and State. The pretence for the violation of the Concordat is ludicrous; the conditions of disestablishment, iniquitous. There seems to be, he continued, almost a conspiracy among the English newspapers to hide from the public the truth on this subject. The proposed legislation is not only anti-Catholic, but anti-Christian. There is an English protest in behalf of Bulgarians, Armenians, and Cretans; but not, of French Catholics. Mr. Wilfrid Ward added that the Catholic religion was now more free in England than in France.

Conversion and Death of Sir Martin Gosselin.—This distinguished diplomatist died rather suddenly, at the beginning of March, at Buscaco, in Portugal, to which country he had been appointed British Minister since 1902. His long diplomatic career began and ended in Portugal, but he had meanwhile done distinguished service in many parts of the globe. Berlin, St. Petersburg, Rome, Rio Janeiro, Brussels, Paris, were scenes of his successful labor. He took a prominent part in the work of various important international commissions, and was for a time Assistant Undersecretary of State for Foreign Affairs at London. A short time before he died he was received into the Catholic Church, having been preparing for this step for some time.

IRELAND.

Resignation of Mr. Wyndham.—The resignation is a sop to Cerberus, Cerberus being Orangedom. When Mr. Wyndham proposed his Land Act, so masterly was it that he was spoken of as a future Prime Minister. Had he made it a little more efficient, and completed it with an equally

efficient Laborers' Act and a Catholic University, his name would have been immortal, and he would have done much towards closing the Anglo-Irish abyss. All these things he intended to do, it seems, with the concurrence of Mr. Balfour; and hence the popular Catholic Home-Ruler, Sir Anthony MacDonnell, was appointed as his chief adjutant. But anything like justice to Catholic Ireland was more than the Orangemen could stand, and before the glitter of their lilies the Ministerial webs were dissipated. The debate in parliament—long and lively—brought out the fact that Sir Anthony's dealings with Lord Dunraven to consummate a policy of conciliation had the approval of his superiors, that Sir Anthony was amongst the most loyal of men as he was amongst the most efficient. Yet Mr. Wyndham repudiated his policy in a letter to the *Times*, and the Ministry thought it indefensible. They had backed down; and when this was clearly proved, Mr. Wyndham resigned his Chief-Secretaryship for Ireland. The debate was clinched by Mr. Redmond's proposed, but of course rejected, amendment to the King's Speech, declaring that the present Irish Government is opposed to the will of the people; that it is inefficient and provokes universal discontent; and that no public office of value in Ireland is open to an Irishman unless he renounce all sense of patriotism and oppose his fellow-countrymen.

The Orangemen and Sir Anthony MacDonnell.—The Imperial Protestant Federation of Ireland (high-sounding name!), with the red-hot Colonel Sandys at its head, has petitioned the Prime Minister to remove Sir Anthony MacDonnell, because, they say, he is "the moutfipiece and zealous supporter of the Irish hierarchy and priesthood," and forsooth, "a very strong and widespread feeling exists" against him, notwithstanding that Mr. Wyndham declared recently in parliament that it is impossible to find a man more "honest and loyal" than he, and the Marquis of Ripon added that it is impossible for him to be anything else. The Orangemen proceed to say, nevertheless, that the policy (of conciliation) inaugurated by him and the Bishops—instead of Bishops they mean Lord Dunraven and his friends—"is disloyal to the British Crown, and directly responsible for sectarian hatred" in Ireland. To make matters worse, certain restless Irish Catholic organizations "are strenuously endeavoring to deprive the Protestant subjects of the King of their civil and religious liberties," and in fact of their daily bread!

Mr. Healy on the Ulster Unionists.—Referring in the Commons to the Orangemen's avowed hatred of Sir Anthony MacDonnell's plan of conciliation in Ireland, Mr. Healy told the loyal Ulstermen that in their blind and selfish hate they were willing to betray the government. What chance was there for justice or peace in Ireland as long as this Orange faction was allowed to tread on the necks of the people? He proved by figures that this dominant and intolerant band held everything worth holding in a predominantly Catholic country. They were determined

to keep up national discontent in order to pose themselves as the sole representatives of loyalty and order. They never proposed a program for the sane government of the country; but they had opposed everyone of any value that had been adopted. The Liberal party could not legislate, and the Conservatives would not; and therefore the country which needed legislation most must remain deprived of her rights.

No Irish University Education.—The Orangemen have frightened Mr. Balfour out of all idea of an Irish University. He has given it up with Mr. Wyndham. He had intended it, and apparently empowered Sir Anthony MacDonnell to proceed in the matter. In answer to a question in the House, he said the government had no intention of introducing an Irish university measure. He thought, furthermore, that it could not be made a matter of legislation by the present or any succeeding Ministry. He hinted, however, that it could be dealt with by otfier means.

Venerable John Duns Scotus.—Notwithstanding the name and epitaph of the illustrious Franciscan, the great "Subtle Doctor," he was often put down as an Englishman or Scot. Scot he was; but Scot meant Irish in his day. The epitaph on his grave in Cologne states that Scotia gave him birth: in the age in which he lived Erin was still called Scotia, and modern Scotia is so called because of its Irish colonists, the ubiquitous Gaels. A recently discovered Franciscan document, it seems, sets at rest the disputed question of Duns Scotus's nationality. In a catalogue of the Franciscan library of Assisi, made in 1381—not many years after his death—it is stated that the great defender of the Immaculate Conception belonged to the Irish province of the Franciscan Order. Although he was little more than forty years of age at his death, his works fill twelve folio volumes. He taught first at Oxford, and with extraordinary fame at Paris. He is called the Marian Doctor because of his defence of the Immaculate Conception. It is said that when his tomb was opened in 1619, the remains were found incorrupt. It is said, also, that his beatification may be expected soon.

THE READER.

Chronicle of Jocelin of Brakelond. Burns & Oates, London.

Jocelin was an English monk of the thirteenth century, and chronicled all the sayings and doings of the Abbot Samson, pretty much as Boswell told all about Dr. Johnson at a later day. This is the charm of the book, but possibly the interest in it is quickened by the singular desire manifested nowadays to know all that can be known about how the old monks of the Middle Ages used to spend their time.

Samson was a strong man who did not pull down, but built up his falling monastery of St. Edmund's. It was not in moral decay, though there were some things he found fault with in that respect, but his predecessor was an easy-going soul, who had let the finances of the great establishment get into such a tangle that all the great buildings were tumbling down and the debt was piling up. The Jews had lent money to the monks, and the strangest part of it is that every official, even to the cellarer, had the power of borrowing money as he listed. Each of them had a seal which made any contract valid. Samson called in the seals, every one of them—there were twenty or thirty of them at least—got himself and his monks out of the hands of the Jews, who used to swarm over the monastery, lounge about the great church and even around the altars when Mass was going on, bringing their numerous families to gaze on the possessions which were soon to be theirs, and he finally succeeded in starting a little anti-Semitic persecution by driving them all out of the town of St. Edmunds, of which he was lord. It was not a cruel eviction, however, for they took all their property with them.

What mystifies the modern reader is the enormous power which these old mediæval abbots wielded. Samson is continually visiting his outlying manors, which he does in great state sometimes, with a retinue of thirteen mounted men, some of them knights and nobles, entertaining most royally in the abbey's great banquetting halls, where sometimes a thousand guests sat down to table and were entertained as long as they chose to stay, the king himself being a visitor at times. Even bishops appear as subject to him. The conditions are so unlike what obtains at present that it is no wonder that modern curiosity is awakened, and all sorts of people are beginning to tell us about those wonderful old monks, who did so much for the civilization of Europe, who have been so often maligned and misunderstood, and who unfortunately nowadays have no longer the opportunity of repeating their achievements of the past.

Gasquet tells us in his *English Monastic Life* that "Monachism was introduced into Western Europe from Egypt by way of Rome, and that the first monks who settled in the Eternal City were known as 'Egyptians.'" "There is no doubt," he thinks, that "Irish monasticism was Egyptian, to which it bore a remarkable resemblance, chiefly in the austerities practised. It is mostly in the Celtic monasteries that we come on the subordination of bishops to the abbot. Thus St. Columba went from Iona to a synod at Drumcheatt accompanied by as many as twenty bishops. In some of the Irish ecclesiastical meetings these subordinate bishops, as in some of the African synods, could

be counted by hundreds." The fact was that the old religious communities were little else than spiritual clans, of which the abbot was considered to be the chief, to whom the bishops like others were subject.

This Celtic monastic system was apparently in vogue among the remnants of the British Church on the coming of St. Augustine. It had spread to the continent and its rigors were gradually mitigated by its close contact with Latin monasticism. The Columban code finally went out of use at the synod of Macon in A. D. 625.

The Gentle Shakespeare. By J. Pym Yeatman. The Shakespeare Press, New York.

The distinguished author whose handsome face forms the frontispiece of this large, well edited, well printed and very erudite volume vindicates "the gentle Shakespeare" from the aspersions of his enemies, chiefly Baconians, in a fashion quite the reverse of what the adjective applied to the great dramatist would imply. He has no patience whatever with those who assail him in any fashion, and lashes them all without mercy. The work is dedicated to Appleton Morgan, of Columbia, with whom, however, he at times takes issue, "in gratitude for the very kind manner in which Mr. Morgan acknowledged the value of the author's endeavors to clear the memory of our greatest writer from unmerited reproach and calumny." According to the Baconians "the gentle Shakespeare" is made out to be an intellectual incompetent and a moral reprobate, from both of which charges his learned and enthusiastic advocate undoubtedly exculpates him. The second reason for the author's gratitude—and one that is perhaps of more special interest, besides calling for our own gratitude to Mr. Morgan—is that he was the only one in America, as far as known, who has discovered the truth about Shakespeare's religion and proclaimed it fearlessly, notwithstanding that this view would be even more unpopular in America than it is in England. This part of the author's theme is boldly set forth on the title page by a quotation from one who was by no means well disposed to things Catholic:

"Catholicism gave us Shakespeare."—Thomas Carlyle.

Besides the discussion of these two points, which is the main object intended by this new contribution to Shakespearian literature, the book teems with interesting matter. For instance, under the caption "The Shakespeares a Family of Lawyers," the questions are proposed: (1) How did the poet become acquainted with the technicalities of the law? (2) Is there not substantial proof that the family were attorneys or noverints? As Mr. Yeatman is a member of the English bar and the author of many learned works on English law, the subject is naturally discussed with great technical detail.

"The question whether Shakespeare took any part in the Gunpowder Plot" will for many be extremely novel and, as the author very truly says, "is very interesting and very perplexing. Several of Shakespeare's kindred and natives even of the village of Snitterfield were involved, and the house in London in which the plot was proposed to be carried out was owned by the landlord of the poet's family, and a number of concurrent accidents show with some probability that he must have been concerned in it," but in the main no very definite conclusion is arrived at, except that Shakespeare "might have been" implicated. Mr. Yeatman adopts the conclusion that in reality there was no plot at all, but that it was an affair trumped up by Cecil to better oppress the Catholics.

One of the principal arguments adduced to favor the view that the poet retained the old faith is that he never appeared to contest any matter before the courts. He refrained from doing so for the reason that Catholics could, in those ugly times, never hope for justice. The Catholic tone of many of the plays is, of course, adduced in support of the theory, and chiefly that of Henry VIII., in which the curious fact is brought out that the most brilliant passage in it, namely, Griffith's or Griffen's description of Wolsey is borrowed almost literally from the writings of the martyr Edmund Campion. Yeatman goes so far as to say that Shakespeare and Campion were the joint writers of the play, which was published only after Shakespeare's death. This Griffen, he informs us, was a cousin of Shakespeare's. Campion's relations with Queen Elizabeth, Leicester, and the Amy Robsart affair are naturally brought out in this connection.

The proofs on the whole, it may be said with all due deference, are rather negative than positive, and tend to show that if Shakespeare was a Catholic, he was not shouting about it. But that, according to the author, seems to have been the fashion in those days, and he discovers many "sincere" Catholics who conformed to the new religion,—a mode of procedure which most people will find it hard to make square with sincerity. Most of the State clergy, he tells us, were Catholics at heart, which only goes to show they were the worst kind of hypocrites and apostates. Possibly the gentle Shakespeare took his cue from them and, like Brer Rabbit, kept on saying nothing.

The book is up to date, and Ignatius Donnelly, Marie Corelli and even Bernard Shaw figure in its pages. It will be news to many that General Booth of the Salvation Army, is a Jew, who, like the Catholics of Reformation days, says nothing about religion. The General, however, has had better results than they in getting people together. On the whole, whatever be the judgment about the learned barrister's success in proving his case, this fact may be said to have been brought out by the book, viz., that whether or not we admit that Shakespeare was a Catholic, Carlyle's dictum remains true that "Catholicism gave us Shakespeare."

Ivanhoe. Gateway Series. American Book Co.

This excellent edition of one of the most skilfully composed tales of the Wizard of the North is edited with careful and interesting notes by Professor Stoddard, of New York University. The introduction gives the young reader the needed information about Scott, his Waverley novels, and in particular about Ivanhoe.

Books Received.

La Crise du Libéralism. Par G. Sortais. Lethielleux, Paris.

Précis de Philosophie Scientifique. Par G. Sortais. Lethielleux, Paris.

Excursions Artistiques et Litéraires. Par G. Sortais. Lethielleux, Paris.

The Ridingdale Boys. By David Bearne, S.J. Burns & Oates, London. $1.85.

The House of God. By the Very Rev. Thomas J. Shahan, D.D. Cathedral Library Association, New York.

Life of Sir Thomas More. By William Roper. Burns & Oates, London.

LITERARY NOTES.

Baroness Bertouch has written a 600-page Life of Father Ignatius, O.S.B., the High Church Anglican who calls himself a Benedictine. Father Ignatius is credited with visions, revelations, etc., and we are informed that once when a workman was "crushed out of all human semblance," Father Ignatius sprinkled some Lourdes water on the body, which thereupon after "one single and mighty thrill arose unscarred and walked home." That is very refreshing. Father Ignatius tried to convert Professor Jowett, whom he abominated, for translating Plato. He also took a hand at Dr. Rainsforth (sic), Heber Newton and Philipps Brooks. He was not as successful as with the crushed workman.

Commenting on Mr. Hoyt's translation of Montalembert's *Life of St. Elizabeth,* the New York *Evening Post* informs its readers that "there are those who contend that St. Elizabeth does not belong to the Romanists alone." To which one may meekly answer that "there are those who will contend for almost anything." The authority of Charles Kingsley, which is addueed, surely need not be quoted for what is Catholic or not. There can be little doubt what St. Elizabeth herself would think.

Thomas Wentworth Higginson, writing in the *Atlantic* for March, says of Aubrey de Vere, that "he recognized the abolition of slavery as the one great need of our nation. As a poet many of his minor verses have in them what amounts almost to genius, and perhaps no great national sorrow was ever more nobly preserved in song than was done by the *Hymn in Time of Famine.* These verses appeared first in a magazine and were attributed to Tennyson. Nor could Tennyson have surpassed them. Of themselves they are sufficient to make a poetic reputation. He had all the charm of the Irish temperament combined with a sweetness and gentleness not always identified with that heroic island, while all its sorrow and pathos were incarnated in him." It will be a useful bit of information that Sir Leslie Stephen, who wrote a *Dictionary of National Biography,* tells his readers that "de Vere was one of the most delightful of men, yet he had never read a line of his charming friend's poetry," which goes to show how much trust we can put in certain Dictionaries of Biographies and Encyclopædias.

The *Edinburgh Review,* speaking of the "Legends" and "Inisfail" of Aubrey de Vere, thinks that the day will come when they will be regarded as works of great if not the greatest poetic art.

Miss Guiney's *Life of Hurrell Froude* is attracting a great deal of attention. Froude, the eldest brother of the unpleasant James Anthony, was the associate of Newman, Keble and others in the Oxford movement, but died before entering the Church. Newman appears to have been very much under his influence, not because Froude was his intellectual superior, but because he was more active and aggressive, and a good deal of an iconoclast. "I am glad to know something of the Puritans," Froude used to say, "as it gives me a better right to hate Milton and accounts for many things which disgusted me in his not in my sense of the word poetry." A sentence of Newman's is quoted in the book which will be healthful in these days of omnivorous reading: "I never read a word of Coleridge; I never read a word of Kant." And yet Newman did not suffer for this abstention. A reviewer in the New York *Evening Post* is somewhat scandalized at Miss Guiney's en-

thusiastic endorsement of Froude's fierceness, and calls her "an ardent convert." The daughter of Colonel Patrick Guiney, of the Ninth Massachusetts, the heroic soldier and devout Catholic who is said to have died in the snow on his way to Mass, is not a "convert," "ardent" or otherwise. Historical critics should not indulge in romance.

EDUCATION.

The *New Ireland Review* for March says that if we take the whole of Prussia into account, we find for every million Catholic males 16.9 are ordinary professors; the corresponding numbers for the Protestants being 33.6 and *for the Jews* 65.5.

In the United States Report of Industrial Education in Germany, an outline of primary education in that country is given:

At the base of the German educational edifice lie the Volksschulen or common schools. Attendance is compulsory from six or seven to fourteen. Through social and financial distinctions these schools are divided into three classes, viz.: for the poor, middle and rich class of people. All are, however, taught by well qualified teachers. At the age of ten a decision must be made upon what kind of education is to follow, determined of course by the parents' means; either to continue in the Volksschule or to pass to the Höhere-Schule or the Hochschule, namely, common, secondary or higher education.

The Volksschule is completed at fourteen, but the law usually, though not invariably, compels the graduates from them to attend evening schools. The continuation schools are either a repetition of some of the most necessary studies of the Volksschule or an industrial school, or finally a commercial school. It is noteworthy that the child gets training in matters of industry only after leaving the common schools. This continuation school ends at fifteen, sixteen or seventeen years of age.

The secondary grades are called *höhere Schule.* Six years successful work in them entitles to one year volutary military service instead of two, or even of three years regular service, and in addition affords an opportunity to become an officer in the army. These secondary schools are classical, semi-classical or non-classical. They have six or more years' courses. The six-year schools are called Progymnasien, Real-Progymnasien, and Realschulen. The nine-year schools are styled Gymnasien, Realgymnasien, and Ober-Real-schulen. The Realschulen are contemporaneous with Germany's great commercial movement. The average age of the student who begins work in the higher institutions of learning is nineteen or twenty.

Sir Wilfrid Laurier, the Premier of Canada, says: "I thank heaven that in our schools young children are taught Christian morals and Christian doctrine. Either the Canadian system is right or the American system is right. I know we are right," he added with emphasis. This notable utterance was made in full parliament at Ottawa, when Sir Wilfrid was introducing the bill for the two new Canadian provinces, in which he proposes to have separate schools supported out of government money.

Father Burnichon writes in the *Etudes* of February 20, 1905: "In all the abominable line of informers who have passed before the horrified gaze of the nation, there is not one whom the Jesuits or other religious prepared for there epaulettes; none for whom they need blush. This does not mean to say that

the Christian imprint which they have received guaranteed them against every fall, but they had at least acquired a delicate sense of honor which saved them from that villainy. The University has to admit that the informers belong to it; all were its pupils, and owe to it their moral and intellectual training. We do not wish to say that it is responsible for their wrong doing, or that it fashioned these informers, though the world would have said that of the religious schools if this brood came from them; we only perform an act of justice in ascribing to each one its own.

At the reception given by Cornell University to its former President, Andrew D. White, the singular claim to glory was made that a member of Mr. White's class of '53, Dr. Whiton by name, had so translated a certain Greek word as to demonstrate that "*eternal punishment is not endless.*" "To have abolished death and hell," said the speaker, "is quite enough for any class." It certainly is when it could be done by a Greek word.

DRAMA.

The Music Master, which has been enjoying such a long run in New York the present season, is as far from a problem play as possible. It is most simple and even elemental, a straight plain story of the emotional kind. It has held public interest phenomenally, and has deserved its success. It is the story of a father, an old musician, in search of his wife and daughter in America. The wife is dead, but he finds the child. He finds her in affluence and luxury, and he would make the sacrifice of foregoing the supreme felicity of making himself known to his own flesh and blood to save her happiness, which he imagines would be wrecked by revealing her paternity in an old and poor musician. But she herself learns the secret and comes to her father. We have here paternal and filial love and heroism. The play is romantic in type. It is sane and wholesome, and the auditor is better for hearing it. It has no hint of a problem, because its lines are normally human; no fetid atmosphere exhaling from the hospital wards of insanity and eroticism.

What a difference between *The Music Master* and Ibsen's latest play, *When We Dead Shall Rise,* which was given in several special matinee performances in New York this past month. The theme was in the usual Ibsen vein, a problem arising out of the circumstances of an uncongenial married couple with illicit affinities drawing them apart; the denouement, death or suicide; and the audience departs as if from a visit to the morgue. There could be nothing further from the sincerity of truth on the modern stage than Ibsenism, though indeed it is supposed to be the quintessence of reality. At the bottom of it all lies the buddhistic idea that existence is an evil. But between Ibsenism and Buddhism is this difference: Buddhism believes in a passive resistence and in this way a final extinction of life; Ibsenism inculcates an immediate and violent end by suicide.

Mr. Bernard Shaw is enjoying a vogue in this country through Mr. Daly's successful efforts in staging the Brummagen Ibsen. New York is witnessing quite an extended run of *You Never Can Tell.* What the title means would be difficult to say. One might readily interpret it to signify that you never can tell what Mr. Shaw means, over which Mr. Shaw would no doubt chuckle, for he seems to enjoy nothing better than to be misunderstood. It is

somehow akin to genius to be misunderstood, and Mr. Shaw is not backward in acclaiming himself. *You Never Can Tell* is a clever hodge-podge of the usual Shawisms, good, bad and indifferent. We might venture to surmise that the title applies to Gloria's final acceptance of Valentine. Howbeit, the play is a typical specimen of Mr. Shaw's view of the world in general and humanity in particular. He portrays it as mean, vulgar, foolish and selfish. For those who like this sort of barking, Mr. Shaw's plays are the thing. But those who believe that the cynic is not in possession of the philosopher's stone, and life is not solved in the acidity of Shawisms, will prefer the sobriety and wholesomeness of plays like *The Music Master*, where human nature is not dragged into the gutter as its native habitat.

The Dramatic Society of St. Francis Xavier's College lately gave two representations of *Telemachus*, a miracle play in two acts. The play itself is from the pen of one of the college professors and the parts were taken by the students. Telemachus is first seen as an impetuous youth, whose mother and sister have been slain in the horrible massacre in Thessalonica by the Roman Emperor Theodosius, and whose Christian faith undergoes a severe ordeal in consequence. In the second part he is the Monk Telemachus, who goes to Rome to stop the gladiatorial combats in the arena at the sacrifice of his own life. The play was well rendered, and Mr. Malone as Telemachus showed marked histrionic ability. His description of the massacre of Thessalonica was conceived and rendered with unusual distinction and feeling. Mr. Dore's characterization of Glabrio—a cross between Falstaff and the Svobods of Sienkievitz—was very good, though at times a bit overdone, a fault which perhaps leans to virtue in such a delineation. In the play itself the sustained and intensely dramatic situation of the first act is so vivid and lasting that it somewhat overtops even the acute and critical final scenes. The two intermediate scenes, though making a suitable nexus between the first and last acts, do not, properly speaking, develop the theme in the sense of leading up to it. In this and the intensity of the first act lies a certain structural weakness, which would admit of remedy by proper remodelling. On the whole the play is of singular interest, especially when we consider that it does not possess that usually absorbing topic of interest in the drama, the sex contrast and relation. There is not a female character in it, and its theme is altogether spiritual. It is not a little difficult to construct a drama along such lines and create and sustain interest.

CONDÉ B. PALLEN.

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CANTERBURY PILGRIMS—"GOD-SPEED." G. H. BOUGHTON.

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THE SEPARATE SCHOOL QUESTION IN CANADA.

A CONTEST over the question of separate schools is no new thing in Canadian politics. The present is but one in a series of struggles which the Catholics of Canada have made in defence of the right to educate their children in schools where religious and secular training go hand in hand. But the present controversy is the keenest of all for the reason that both sides appreciate the great interests that are at stake. The two new provinces, Alberta and Saskatchewan, which are now being created out of the great territories that lie between Manitoba and the Rocky Mountains, will, in the near future, be the home of millions of people, amongst whom, through immigration, many nations and tongues will be represented. It is precisely a field in which the ardent admirer of common schools would like to see his system in operation and watch it reducing all religions and tongues into one homogeneous type. Not because of any quarrel with public schools for those who believe them best for themselves, but because of considerations that look beyond temporal to eternal results, the advocates of separate schools are anxious that to the great Catholic population the future will see in those provinces should be preserved one of the chief means of securing religious instruction for their children. It is but natural that these opposing trains of thought should come into collision at the moment when the constitutions, which will endure as long as the provinces themselves are being fashioned and their powers determined. A brief review of the history of separate schools in Canada, combined with a discussion of the constitutional question involved, will materially aid in understanding the motives and objects of the present agitation.

It was in 1840 that the question of separate schools first arose in Canada. The great boon of self-government had just been con-

ferred upon the people, and Upper Canada (Ontario) and Lower Canada (Quebec) were united under a common parliament. Lower Canada was then, as Quebec is to-day, overwhelmingly French in origin and language and Catholic in religion; Upper Canada was then, as Ontario is to-day, largely English in origin and Protestant in religion. There was not in these circumstances much to draw together two colonies, each jealous of its own institutions; but the recent struggle for autonomy by both, their close geographical connection, the common interests in commerce, pressure from the mother country, and the presence in each province of a religious minority that looked to the majority in the other province for protection and support, overcame the centrifugal tendencies and brought into being the union that was the forerunner of the more comprehensive union of 1867. It is to these religious minorities in the earlier and evenly balanced union of the two provinces that we trace the origin of separate schools in Canada.

About this time there was raging in Upper Canada controversy as to whether the Bible should be used in the schools and the uncertainty of its issue led the Catholic minority to demand separate schools. Without any struggle the principle of separate schools was recognized and imbedded in the first school law of Canada, though the details for the working out of the principle were necessarily crude and imperfect. "Any person by merely dissenting from the regulations, arrangements and proceedings of the common school commissioners could establish separate schools." But under the adverse circumstances of the time only a few separate schools were established and their number did not increase in the following decade. Stimulated to greater zeal by the pronouncement of the Council of Baltimore on the subject of Catholic education in 1852, the Catholics bent their energies to secure better terms, and their efforts were rewarded by some very substantial concessions the following year. After that date separate school supporters were exempt from public school rates, their schools shared proportionately in the government grant in aid of primary schools, and separate school trustees became a corporation with power to levy taxes for support of their schools.

These concessions alarmed the advocates of public schools, and induced an agitation for the abolition of separate schools. George Brown, editor of the Toronto *Globe* and a Liberal leader of the time, was the instigator of this movement, which he supported with great vigor in his paper and on the hustings. But his efforts were

unavailing and a few years later marked another advance in separate school legislation. In 1860 R. W. Scott, now Secretary of State for Canada, introduced a separate school bill which met with defeat in three successive years, but finally became law in 1863. The main features of this bill were: Provisions for facilitating the establishment of separate schools in rural districts; permission to Catholics to give notice of their intention to become separate school supporters once for all instead of annually; trustees of separate schools to be relieved from certifying on oath the average attendance of pupils; and provision for inspection of separate schools and their general administration through the council of public instruction. One thing was yet required to make the system complete, namely the right to have separate school taxes collected by municipal officers. For a long time this reasonable request was denied on the ground that it tended to establish a connection between Church and State and was not granted till 1879.

On account of the dissimilarity of conditions in the two provinces, many of the above-mentioned laws applied to Upper Canada only. Meantime a system of Catholic schools had been established by the majority in Lower Canada. Naturally these schools were not acceptable to the Protestant minority, who demanded and were accorded the privilege of establishing separate schools on terms as liberal as those accorded the minority in Upper Canada.

The minorities in the two Canadas had hardly secured these rights, when a new source of anxiety appeared. By the terms of the union of 1840 the two provinces were given an equal number of representatives in Parliament. In time Upper Canada threw its weight into one party and Lower Canada threw its influence into the other party. This condition of affairs induced a deadlock in which government by either party became almost impossible. For relief from such an intolerable situation the party leaders agreed to sink their differences and make an effort to bring about a union of all the British North American colonies. In view of the coming changes the question with the minorities of both Canadas was: "What will be our prospects under the new regime, and how can we best safeguard the privileges already acquired?"

John A. Macdonald was the leader of the union movement. For reasons never divulged, but which were thought due to a desire on his part to bring the peculiar institutions of French Canada under the direct control of an English-speaking majority, Mr. Macdonald

was bent on bringing about a legislative, not a federal, union. To this project the Quebec representatives opposed an invincible resolution. They would not confide the institutions of their province, its language laws and schools to the keeping of a Parliament that would be dominated by an unsympathetic and perhaps a hostile majority. In the end the wishes of Quebec prevailed and a federal union was decided upon. But here a new difficulty arose in the objections the Protestants of Quebec raised against a federal union in which, if education were placed under the exclusive control of the provinces, their minority rights would be at the mercy of a French-Catholic majority. As the minority in Ontario had somewhat similar fears for the future of their schools, the matter was settled by resort to a compromise which is set forth in Section 93 of the British North American Act. It reads as follows:

In and for each province the legislature may exclusively make laws in relation to education, subject and according to the following provisions:

1. Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union.

2. All the powers, privileges, and duties at the union by law conferred and imposed in Upper Canada on the separate schools and school trustees of the Queen's Roman Catholic subjects, shall be and the same are hereby extended to the dissentient schools of the Queens's Protestant and Roman Catholic subjects in Quebec.

3. Where in any province a system of separate or dissentient schools exist by law at the union, or is thereafter established by the legislature of the province, an appeal shall lie to the Governor-General in Council from any act or decision of any provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

4. In case any such provincial law as from time to time seems to the Governor-General in Council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor-General in Council on any appeal under this section is not duly executed by the proper provincial authority on that behalf, then and in every such case, and as far only as the circumstances of each case require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General in Council under this section.

Thus there is under the Canadian constitution a divided sovereignty in the important subject of education, and that this is so is due to the insistence of A. T. Galt who represented the Quebec minority in the negotiations preceding confederation. Such a provision, by allowing a provincial dispute in reference to schools to be carried into the wider arena of Dominion politics, was sure to cause trouble until such time as, in practice and interpretation by the courts, the powers of the provinces and the Dominion should be accurately determined. This section applies to all the provinces of the union except Manitoba, whose charter was varied, owing to the peculiar circumstances of the case, by the insertion of a section intended to conserve minority rights just as effectually. Section 93 has protected separate schools in Ontario and Quebec. In the latter province there has not been the slightest semblance of an agitation to abridge the privileges of the minority, who enjoy not only separate primary schools but separate high and normal schools as well. Ontario has also faithfully observed its obligations under this section, though a portion of the population chafes under these constitutional restrictions and it is not many years since one party sought to cramp and abridge, if not to abolish, minority privileges, and two provincial elections were fought on that issue with disastrous results to the party advocating that policy. Even yet occasional mutterings of discontent are heard whenever the people of a Catholic community, exercising their undoubted rights under the constitution, change a public into a separate school.

There are now in Ontario about 425 separate schools with an attendance of about 55,000 pupils, entailing an annual expenditure of over half a million dollars. In 1880 there were only 196 separate schools in Ontario, 25,311 pupils in attendance and an annual expenditure of $128,463. These figures indicate progress. In French and German districts there are bi-lingual separate schools. All separate schools are inspected by four Catholic inspectors appointed by the provincial government. The course of secular studies, the textbooks, with the exception of readers, and the qualifications of teachers, are under the control of the Minister of Education and are the same as for public schools. Members of religious orders may teach in the separate schools. At confederation it was provided that any person or class of persons then qualified to teach should continue to have that right notwithstanding any law to the contrary afterward passed by the legislature. Heretofore this has been interpreted as

giving Christian Brothers and Nuns the right to teach in separate schools without qualifying as lay teachers are obliged to do. About a year ago the validity of this contention was questioned and submitted to the courts for decision. One court has decided adversely to the religious orders and if this decision is confirmed, as now seems likely, it will be necessary for those religious teachers who have not certificates to secure them as soon as possible.

The first appeal taken under Section 93 of the new constitution was made by the Catholic minority of New Brunswick. This province had no separate schools at confederation, but religious teaching under liberal provisions was allowed in schools established in Catholic communities. In 1871 the legislature passed a law prohibitng this religious instruction and thereupon the minority appealed to the federal government for redress of its grievances under Section 93 of the B. N. A. act. Sir John A. Macdonald, as Minister of Justice, refused to entertain the appeal and gave as his reasons the following: "The act complained of is an act relating to common schools, and the acts repealed by it apply to parish, grammar, superior and common schools. No reference is made in them to separate, dissentient or denominational schools and the undersigned does not find on examination that any statute of the province exists establishing such special schools." The appeal failed because the province had not according to law any separate schools nor had it established any after confederation. A few years later, however, a working arrangement was made by which in cities and towns Catholics build, equip and own their own schools. The public school boards rent these schools and hire and pay the salary of as many Catholic teachers as are required. If the Catholic members of the boards so desire religious teachers having the necessary qualifications may be engaged. In Nova Scotia, where separate schools were abolished before confederation, a system of Catholic schools similar in every way to those of New Brunswick exists to-day to the great advantage of the minority. In actual practice such an amicable arrangement gives results almost as good as a legally established separate school system, though of course it has not the same guarantee of permanence. In rural districts such an arrangement is not possible, but wherever Catholics predominate and the teacher is Catholic, it is possible to use the public schools for giving religious instruction to the Catholic pupils.

The next appeal for federal intervention for redress of minority

grievances came from Manitoba in 1895. In 1870 the Dominion acquired the great territory lying between Lake Superior and the Rocky Mountains and in the same year the Red River Settlement was erected into the Province of Manitoba. At that time a majority of the people there were Catholics, and it was doubtful whether the province would develop as a Catholic or a Protestant province. The Catholics asked that a provision guaranteeing separate schools be inserted in the constitution of the new province. To this the Protestants readily agreed, doubtless because they thought they might remain in a minority. Because the schools that existed in Manitoba before 1870 had no legal status, such schools as were there being supported by the voluntary contributions of the different communions, it was necessary in order to give a guarantee of separate schools to alter slightly the wording of section 93 of the B. N. A. act, which after the alterations and omissions became section 22 of the Manitoba act. This section included the general statement at the beginning of section 93, the first sub-section with the addition of the words "or practice" after the word "law," the latter part of sub-section 3 beginning with the words "an appeal," and sub-section 4. These provisions, especially the insertion of the words "or practice" seemed adequate for the protection of separate school rights, but when the question was submitted to the courts later, it was decided that Manitoba had no separate schools either by law or practice prior to the union. In 1871 the legislature passed a school law in which the principle of separate schools was clearly recognized and by which Catholics were accorded full freedom in school matters. This freedom they enjoyed down to 1890.

The latter eighties and early nineties were a time of exceptional tension over racial and religious issues in Canada. It was in those days the Protestant Protective Association, the twin brother of the American Protective Association, showed its ugly visage and a wave of bigotry and intolerance swept over the country. The political leader of the movement was Dalton McCarthy, one of the ablest Canadian lawyers of the time and a politician high in the councils of the Conservative party. Breaking away from his political associates, he directed his energies to the abolition of separate schools and the official use of the French language. Probably it was his keen eye that first discovered the flaw in the Manitoba act, and resolved to put it to the test. Going to Manitoba, which by that time had become overwhelmingly Protestant, he preached the new doctrine and was

warmly applauded. After demonstrating that the new issue was popular, he suggested to the soon-believing Liberal government of the province that it would be a good political move to abolish separate schools. Under the specious plea that they were inefficient, an act abolishing separate schools was passed in 1890. The validity of this act was at once contested in the courts. The Supreme Court of Canada declared it to be beyond the power of the province. The Judicial Committee of the Privy Council reversed this decision and declared the act to be constitutional inasmuch as the only right the minority had under section 22 of the Manitoba act was the right to establish voluntary schools. A second appeal was then taken to decide whether under section 22 the minority had the right to appeal to the federal government for redress. The Supreme Court decided that no right of interference was vested in the federal government, and mainly because it should be presumed that no grievance could be created by an act which the Judicial Committee of the Privy Council had declared to be within the power of the province. The Judicial Committee, however, reversed this decision, and declared that the federal government might interfere for the restoration of the rights of the minority and added that the particular course to be pursued must be determined by the authorities to whom it has been committed by the statute.

After some delay the federal government decided to act and called upon Manitoba to restore the rights of the minority. This demand was met with a firm refusal which showed that Manitoba was determined to resist. After considerable delay caused by dissensions in the ministerial ranks over the question, the government introduced a remedial bill. Meanwhile a vigorous agitation was stirred up throughout the country, and the bill met with strong opposition in parliament. Much interest was manifested in regard to the attitude Mr. Laurier, as leader of the Liberal party, would take. On the second reading of the bill he declared that, though he regretted the action of Manitoba in summarily abolishing separate schools, he did not deem it prudent to coerce a defiant province when the highest court in the empire had declared the objectional legislation to be constitutional. As parliament would soon dissolve itself by the effluxion of time, obstruction was resorted to to prevent the bill becoming law, and make the whole question an issue in the coming election. These tactics were sucessful, and in the dying hours of Parliament Sir Chas. Tupper was obliged to withdraw the

bill. He promised, however, to re-introduce the bill next session if his government was sustained.

The half-hearted way in which the government first took up the remedial bill alienated the support of many Catholics, who, believing that the Manitoba government resisted chiefly to embarrass the Ottawa administration, thought that a Liberal premier would, through conciliatory methods, secure more for the minority than would a remedial bill forced upon a defiant province. The elections resulted in the defeat of the government and Mr. Laurier became premier. In fulfilment of his promise he immediately opened negotiations with the Manitoba government. The agreement arrived at provided that where the average attendance of Catholic children is ten or more in a rural school or twenty-five in a village school religious instruction may be given by a clergyman or his authorized representative between 3.30 and 4 o'clock in the afternoon. This concession is practically worthless. In schools in towns and cities where the attendance of Catholic children is forty or upward the trustees shall, if required, engage a Catholic teacher, who shall give religious instruction to the Catholic pupils after 3.30 in the afternoon, but no separation of pupils according to religion shall be allowed during the hours of secular study.

It is needless to say these trifling concessions did not satisfy the minority. Mr. Laurier confessed that he was disappointed with the result. Since then the Catholics of Winnipeg have made great sacrifices in maintaining parochial schools for their children. They have made several attempts to bring about such a working arrangement with the public school board as prevails in New Brunswick and Nova Scotia, but so far their efforts have been unsuccessful. In the rural districts of the province wherever Catholics predominate, they have been able to use the public schools for imparting religious instruction.

Next comes a consideration of the separate school question in the Northwest Territories. In 1875 the federal government introduced a bill establishing a provisional government in that wide domain. When the bill was introduced there was in it no reference to separate schools; but Hon. Edward Blake, who drafted the bill, explained that he had not thought of the subject of separate schools till it was too late to insert an educational clause. He promised, however, to draft one and insert it on the second reading of the bill. Continuing, Mr. Blake referred to the recent appeal from the

minority in New Brunswick, an appeal which, for constitutional reasons, the government had been unable to entertain. To avoid similar trouble in the Territories, it seemed best to him to lay down a general principle in respect to public instruction, and give the people the kind of schools they desired. Subsequently the following clause was inserted:

"When as soon as any system of taxation shall be adopted in any district or portion of the Northwest Territories, the Lieutenant-Governor or assembly, as the case may be, shall pass all necessary ordinances in respect to education and it shall therein be always provided that a majority of ratepayers in any district may establish such schools therein as they may think fit, and make the necessary assessments and rates therefor; and further, that the minority of ratepayers therein, whether Protestants or Roman Catholics, may establish separate schools therein."

The measure passed the House of Commons unanimously.

In view of the charges of interference in state affairs, which are now being hurled against the Catholic bishops because they wish to see perpetuated the system then inaugurated, some facts in connection with the passing of this bill are worth noting. According to Mr. Blake's testimony the Catholics had not even asked for such legislation. That the bill passed the House of Commons unanimously we must explain on the supposition that the Protestant members recognized that if Catholics should preponderate in the Territories, separate schools would be very convenient for the Protestant minority. One is, therefore, compelled to believe that the most virulent of the present day agitators against separate schools would under other conditions quietly accept separate schools for themselves. Can they blame Catholics for insisting upon a continuance of the system, now that Protestants predominate in the Territories? The victory of 1896 seems to have whetted the appetites of separate school opponents for more conquests. Why did not their victory in 1875 in the case of New Brunswick incite them to oppose the introduction of separate schools in the Northwest? Again, it was, on Mr. Blake's testimony, the intention of the government of 1875 to settle the question then. On that understanding Catholics have taken up their residence in the Territories. With these people separate school privileges have become a vested right, and even if the constitution does not demand it, Parliament is morally obliged to perpetuate the rights of the minority.

In the decade following 1875 a considerable immigration flowed into the Territories and as a result the Protestants became numerous enough to control the assembly. Following the example of Manitoba the majority began to concern itself in separate school matters. Had the Territories provincial status at the time, the separate schools would doubtless have gone the way of those in Manitoba. But what they could they did. They asserted complete control over the text-books, qualifications of teachers, and even went so far as to prohibit religious instruction till after 3.30 in the afternoon. This interference was resented by the minority, who demanded the disallowance of the objectionable ordinances, but the federal cabinet thought it best not to interfere. While the Territories were doing their best to cramp minority rights in their assembly, Dalton McCarthy carried on a strenuous but unsuccessful agitation in the Dominion Parliament to have conferred upon the Territories power to abolish separate schools. It was his belief that if separate schools were continued in the Territories till provincial status was conferred, the Dominion Parliament would then be obliged to perpetuate the system. The same opinion was expressed by George Brown when objecting to the bill of 1875, and to-day Sir Wilfrid Laurier contends that Parliament is bound by the constitution to maintain inviolate the rights of the minority. The opinion of most constitutional lawyers, however, is that according to the constitution, Parlament may do so if it wishes, but is not obliged to take such a course.

The rising tide of immigration that for the last few years has been flowing into the Territories made it imperative for the Dominion Parliament to grant provincial autonomy. Much speculation was indulged in as to what the government would do in regard to separate schools, and when Sir Wilfrid Laurier arose in the afternoon of February 21 to introduce the autonomy bills the House was full and the galleries thronged. In one of the best speeches of his life Sir Wilfrid explained the provisions of the bills, dwelling especially long upon the subject of education, which was dealt with in the following clauses:

"1. The provisions of section 93 of the B. N. A. act, 1867, shall apply to the said province as if, at the date upon which this act comes into force, the territory comprised therein were already a Province, the expression 'the union' in the said section being taken to mean the said date.

"2. Subject to the provisions of the said section 93, and in continuance of the principles heretofore sanctioned under the N. W. Territories act, it is enacted that the legislature of the said province shall pass all necessary laws in respect of education, and that it shall therein always be provided (*a*) that a majority of the ratepayers of any district or portion of the said province, or of any less portion or sub-division thereof, by whatever name it is known, may establish such schools therein as they think fit, and make the necessary assessments and collection of rates therefor, and (*b*) that the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein and make the necessary assessment and collection of rates therefor, and (*c*) that in such case the ratepayers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessment of such rates as they impose upon themselves with respect thereto.

"3. In the appropriation of public moneys by the legislature in aid of education, and in the distribution of any moneys paid to the government of the said province arising from the school fund established by the Dominion Lands act, there shall be no discrimination between the public schools and the separate schools, and such moneys shall be applied to the support of the public and separate schools in equitable shares or proportion."

His speech was throughout a fervent plea for separate schools, religious instruction and the necessity and propriety of guaranteeing minority rights in the new provinces.

Mr. Borden, leader of the opposition, replied briefly. He was chary about committing himself before he had time to study the bills. He contented himself with rallying the premier on his changed attitude since 1896 and ventured the hope that the educational question would be settled in an amicable way without making the question a subject of controversy. His words certainly conveyed the impression that he would not oppose the educational clauses and advocates of separate schools felt relieved in thinking that a dangerous point was safely passed.

But in this they were soon to be undeceived. The Orange Order, the traditional foe of Catholic rights, made the first objection; but as Orangemen object to everything Catholic their opposition was taken as a matter of course. Next came fiery denunciations from the Protestant pulpits of Ontario, and a part of the Toronto press, the most intolerant in the Dominion, tried to set Ontario aflame with

the torch of religious discord. The Catholic bishops, "the Hierarchy," as they were called, were denounced as impudent meddlers, perverters of the constitution and enemies of peace. Laurier was vehemently denounced as a traitor to his past performances and there were mutterings against 'French dominations" and "a solid Quebec." But Catholics are used to these outbreaks in Ontario and yet wondered why Ontario should be the first to object since the proposed legislation did not directly concern her people. No great uneasiness was felt till disunion broke out in the Liberal party and even in the Cabinet itself.

When the bills were introduced to Parliament Mr. Fielding, Minister of Finance, and Mr. Sifton, Minister of the Interior, were absent. The latter was a member of the Manitoba government that abolished separate schools, and as he had then denounced the principle of separate schools, his resignation was not unexpected when it came a few days after his return to Ottawa. Next came rumors that Mr. Fielding would resign, and the Liberal members from the Territories were said to be out against the educational clauses. The objection of the latter was that the proposed clauses would create a "clerical controlled system of separate schools" such as had been abolished in 1891, and to which they were unalterably opposed. They expressed themselves as willing to see perpetuated the present system, and this indicated the way to a compromise. After two or three weeks of negotiations, the government withdrew the original clauses and substituted therefor the following:

Section 93 of the B. N. A. act, 1867, shall apply to the said province, with a substitution for sub-section 1 of said section 93 of the following sub-section:

"1. Nothing in any such law shall prejudicially affect any right or privilege with respect to separate schools which any class of persons have at the date of the passing of this act, under the terms of chapters 29 and 30 of the ordinances of the Northwest Territories, passed in the year 1901.

"2. In the appropriation by the legislature or distribution by the government of the province of any money for the support of schools organized and carried on in accordance with said chapter 29 or any act passed in amendment thereof or in substitution therefor, there shall be no discrimination against schools of any class described in the said chapter 29.

"3. Where the expression "by law" is employed in sub-section 3

of the said section 93, it shall be held to mean the law as set out in the said chapters 29 and 30, and where the expression " at the union " is employed in said sub-section 3 it shall be held to mean the date at which this act comes into force.

To these amended clauses the advocates of separate schools found no great objection. In them every essential of a separate school system is preserved and many believe they will have the same effect as the original clauses would have had. Premier Haultian, of the Territories, has declared that the restrictions upon separate schools which the amended clauses are supposed to embody were largely the result of regulations made by the Educational Council and which can be repealed by the same authority. He professes to see no radical difference between the two clauses.

The amendment was, however, declared acceptable to the Liberal members of Parliament and it will be supported by all the recalcitrants including Mr. Sifton himself. In announcing his support of the bill, Mr. Sifton declared he had resigned because he believed the original bill, which gave to separate schools the right to share in funds arising from the sale of public lands set apart for the support of schools, would empower the Catholics to claim a proportionate share, if, at some future time the provincial legislatures should decide to endow provincial universities out of these lands. As the debate progressed several Conservative members announced their intention of supporting the bill, and it is now believed it will pass the House by a majority of eighty.

Meanwhile, Mr. Borden's hand was forced by the great agitation in Ontario, from which province about two-thirds of his following come, and he announced himself as opposed to the educational clauses even as amended, on the ground that the whole matter should be left to be dealt with by the provinces, and that the proposed legislation was an invasion of provincial rights. Such a disposition of the matter would be practically worthless as far as guaranteeing separate schools is concerned, for it is very likely the courts would decide that " at the union," as used in section 93 of the B. N. A. act, meant 1870, the time the Territories were acquired by the Dominion; and as there were no separate schools in the Territories then there would be no minority rights which section 93 could preserve and nothing upon which to base an appeal to the federal government in case separate schools were abolished. Mr. Borden's plan, therefore, is practically the same as abolishing separate schools, for it is very doubtful if the future provinces would be more generous to the

minorities than Manitoba was. Sir Wilfrid Laurier determined to shut out all possibility of an agitation for the abolition of separate schools by interpreting clearly the words "at the union" as used in section 93 of the B. N. A. act; and it was his determination to do this that raised the agitation.

When it became known that the bills would pass by a large majority, the excitement subsided and would now be a thing of the past were it not for an untoward incident that renewed it with greater intensity. Before the government announced its policy on the autonomy bills many thought it would be preferable to enlarge Manitoba by annexing a portion of the adjacent territory on the west, and make one province of the remainder. Ardently desiring to see this proposition realized, the Manitoba government asked to be represented in the negotiations then pending, and two members of the Manitoba government, Messrs. Campbell and Rogers, came to Ottawa to look after the interests of their province. But that part of the territorial population concerned made strong objection to the annexation proposal, and their wishes prevailed, to the great disappointment of Manitoba. While Messrs. Campbell and Rogers were in Ottawa Mgr. Sbarretti, the papal delegate, asked Mr. Campbell to pay him a visit. When in 1899 the Conservatives of Manitoba ousted the Liberal government that had abolished separate schools the Catholics naturally expected the new government would do something toward restoring their privileges, and since then they have not ceased to press their claims. Though it did nothing the government was not averse from having the minority believe it might do something sometime. In his conversation with Mr. Campbell Mgr. Sbarretti pointed out that the Catholics of the territory Manitoba desired to annex, would oppose such a proposal for the reason that in joining Manitoba they would lose their separate schools. Therefore it would be politically expedient for Manitoba by modifying her rigid school law to remove one obstacle from her path. Mr. Campbell then asked Mgr. Sbarretti what the minority desired, and the latter handed him a memorandum setting forth two amendments that would make the settlement of 1896 more advantageous to the minority in Manitoba. A day or two afterward Sir Wilfrid Laurier announced his policy and the Manitoba delegates went home disappointed. A few days later Mr. Rogers issued a statement detailing Mr. Campbell's interview with Mgr. Sbarretti and charging the papal delegate with interference in state affairs, and insinuating that he and Sir Wilfrid Laurier were acting in

concert and conspiring to punish Manitoba for her school laws. Mr. Roger's statement was not frank, it insinuated as much or more than it stated, and bore the unmistakable imprint of a document designed to embarrass Sir Wilfrid Laurier by stirring up Protestant feeling. Immediately the premier denied that he was acting in collusion with Mgr. Sbarretti and pointed out the many obstacles, quite apart from school matters in the way of Manitoba's ambitions. A day or two later Mgr. Sbarretti issued a short statement acknowledging that he had asked Mr. Campbell for some changes in Manitoba school laws and denying that he had any understanding with Sir Wilfrid Laurier, and asserting his right to speak to Mr. Campbell about such a subject in a private conversation. But his admission that he had asked Mr. Campbell for a change in the Manitoba school laws, coupled with Manitoba's disappointment in increasing her territory, was enough to inflame anew the ultra Protestant opinion of Ontario and Manitoba, and a demand was made that the papal delegate should be dismissed by the government. The matter was brought up in Parliament and some very inflammable speeches were made, but now sober second thought is asserting itself and many who were carried away in the beginning now freely assert that there was nothing discreditable in Mgr. Sbarretti's conduct and that he was perfectly within his rights in acting as he did. And certainly this is the view that should prevail. In a month or two there will be heard no more of the agitation that has made memorable the entry into confederation of the two new provinces. Canadians will then be discussing the budget, or the tariff, or some other unexciting subject. This is likely to be the last agitation over separate schools in Canada. Before leaving the subject it is worth noting that in nearly all these controversies the advocates of separate schools have acted on the defensive, and have sought only to preserve the rights that were given in other days without opposition. In early days the Catholics of Upper Canada asked nothing they were not wiling to give the Protestants of Lower Canada. Separate schools were established in Manitoba and the Northwest, if not on the actual demand, at least with the almost unanimous consent of Protestant Canadians. Since the establishment of separate schools Catholics have sought only to retain these rights, and not to extend them. And in these struggles Catholics have always counted upon the aid of many of their Protestant fellow citizens without whose valued assistance they would have failed and to whom no small debt of gratitude is due.

B. S.

CHURCH OR CONCERT.

EVER since the great Encyclical of November, 1903, the question of church music has been a burning one, in which all music-lovers feel themselves concerned. While the truly musical rejoice at this prospective relief from a source of hitherto constant distraction, the unmusical are puzzled, often pained, by the drastic changes insisted on by the Pope. It must be remembered that the majority of the faithful are men and women with little time for elaborate self-cultivation on artistic lines, and their taste in matters musical is necessarily in an elementary stage of development; it will, therefore, perhaps, be useful to suggest, to those who have no time to study the subject more comprehensively, the principles that distinguish the good from the bad in Catholic Church music.

We all know that there is a great deal of music, good in itself, which is not suitable for use at Mass. Thus we must bear in mind that when certain music is excluded from the Church, it does not follow, *ipso facto,* that it is bad music. There are many great poems, inspiring in themselves, which we do not recite in Church. Why? Because they are not prayers and do not form part of the liturgy. Applying this test to music, it follows that only such compositions as are in themselves *prayers* are fit to be used in our churches. And so when much of the music now in use is excluded, no reflection is thereby made on its value *per se*—only on its value as a prayer. In his desire, then, to bring back Gregorian Chant, the Holy Father does not wage war on modern music. He merely asserts the principle that Chant fills the the highest ideal of musical prayer, and is in perfect accord with the liturgy of the Catholic Church; whereas modern music, failing in these two essentials, is unsuitable for use in our churches, however valuable it may be in our concert-halls.

I.

Why, let us stop to inquire, do we have music at Mass? What is its purpose? Not, surely, to provide entertainment for the people, to distract them from their prayers, or to give them a little change in the shape of a musical interlude. On the contrary. We have music at Mass to intensify and further spiritualize the text, lending

to its words an emotional significance which will help to bring the meaning home to the mind and imagination of the people. The proper function of music, then, is to *interpret* the Mass; should it, on the contrary, *interrupt* the Mass, it becomes a distraction and an abuse. The moment that music even so much as *impedes the action* of the Mass it is unjustifiable, and this from the artistic standpoint no less than the devotional.

By way of analogy, let us suppose the Priest, who is saying Mass, to stop at intervals, sit down, and suspend the Mass, in order to allow the congregation to enjoy a series of stereopticon views, thrown for their edification, upon a sheet in the sanctuary. Let us further suppose him to defend this practice by pointing out that the stereopticon views are indeed pictures of the Crucifixion, and should therefore help to stimulate devotion in the hearts of the people. Clearly the defense would not touch the main point at issue, which is that the stereopticon views are an *interruption of the Mass*, something foreign to it, an interpolation, a distraction—and therefore unjustifiable, be their subject what it may. To carry the analogy yet further, let us imagine so much time to be taken up with these pictures that a large proportion of the Proper of the Mass has to be omitted in consequence. Then we have an exact counterpart of what takes place at High Mass every Sunday of the year in nine-tenths of our churches. Only for "stereopticon views," substitute "modern music."

If the similarity does not strike us at first sight it is because our taste has become somewhat vitiated in this matter. We have come to expect a concert at High Mass. At Low Mass we pray; at High Mass we listen. In non-Catholic churches a religious concert is perhaps admissible, because the conditions are not the same. There the musical numbers are frankly a pause in the prayer; with them the prayer stops, a hymn or a psalm is sung, and the prayer is resumed. But our Mass is different: it is a great act, the sacrifice is all-important. The Mass is not a collection of assorted prayers and hymns; it is a unit, of which the centre is the Consecration. The music allotted to the choir is no less an intrinsic part of the prayer than the music allotted to the Priest. One simply answers the other while the Mass moves as a mighty whole toward the great fact of the Consecration.

No omission or interpolation is allowed—the sermon alone being, by special permission, excepted. For this reason a religious concert

at Mass is intolerable from the devotional standpoint. That it is equally intolerable from the artistic standpoint is not less true, and for almost the same reasons:

Even in opera we have now grasped the principle that the music must be entirely dependent upon the words, must not delay the action, but must serve to intensify and accentuate both words and action—it must help the drama, never hinder. This principle, of which Wagner was the conspicuous prophet in the realm of opera, applies to all art where words and music are used in combination to produce a united result. Insomuch as the music fails to be the handmaid of the sense and spirit of the words, in just so much it fails to be good art. Insomuch as the music obstructs the action, if action there should be, in just so much does it become bad art. And this regardless of the value of the music as music.

This is the first principle of musicians when combining the arts of speech and music. It was perfectly understood by St. Gregory and his contemporaries.(1) But with the ascendancy of secular music in the fifteenth century came a lowering of the ideal, composers of opera writing to suit the voices of popular singers rather than the exigencies of the text. Meaningless repetitions resulted, the action was left to take care of itself—and opera became concert in costume, the music completely detachable from the drama. The demoralizing influence crept into the churches where even such great masters as Bach, Mozart and Beethoven allowed themselves to be affected—in form if not in matter—by the popular degeneration, and their inimitable masterpieces of devotional music thus failed to conform to the elementary standards of true art.

But opera has outstripped the Church in her reform. Wagner appeared as prophet, insisting, in spite of ridicule and a vitiated public taste, that if opera were to be anything but an exotic, and were to take its place among the arts, it must return to the true relation between words and music. Whatever may be our personal opinion as to Wagner's actual success as an exponent of this principle in his

(1) "Un nouvel avantage de la mélodie grégorienne consists dans son étroite union au text sacré. Cette liaison intime est le secret de sa richesse, de sa vie, et de son sentiment. Les mélodies réflètent le plus exactement possible le sens du text; le double élément de la parole et du chant n'en forme qu'un; l'un et l'autre jaillissent comme un seul jet d'une source commune; c'est la fusion intime et parfaite de la musique et de la poésie."

Chant Grégorien, Dom Ambroise Kienle.

own compositions, we must one and all grant his success in effectually reasserting the principle itself. So much so, that no musician, in these days, would be bold enough to write opera in defiance of its laws.

If, then, the words of a mere opera must not be neglected—what of the words of the Mass? If the words of a play, devised to entertain an audience in search of an evening's pleasure,—if these words are to be treated with respect by the composer—what of the words of the Mass, written by the Saints of the infant Church, and offered up as the highest form of worship to Almighty God? Shall we fall short of the artistic standards of opera in our great act of praise? Shall the words of a mere story meet with more reverential treatment at the hands of the musician than the words of our Holy Mass?

Not so: the Church, too, has her prophet. The Holy Father is trying to bring us up to the ultra-modern standards of art in his great Motu Proprio: "The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking syllables, and always in a manner intelligible to the faithful who listen." And again: "In general it must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to, and in a manner at the service of, the music, for the music is merely a part of the liturgy and its humble handmaid."

Richard Wagner would have envied the clear and concise statement.

II.

We have seen, then, that a musical composition, in itself beautiful and devotional, may, notwithstanding, be unsuitable for use at Mass if its structure be not identically the structure of the Mass; and that a concert-piece is inadmissible because its conventional structure necessitates the repetition of certain words and sentences, and the slighting of others, thereby distorting and mutilating the Mass itself and detracting from its sense as well as its dignity.

I have purposely avoided discussing music in which the necessary "prayer" quality is altogether lacking, because the objection to this class of music is obvious. Operatic music at Mass (I use the word "operatic" in a broad sense) is nothing short of profanation. The musical person is shocked at hearing it, precisely as he would

be were he to see a statue of the Blessed Virgin dressed as a ballet-dancer, or Saint Paul as "Pierrot!" The shock caused by hearing the words of the Mass sung to such music is one to which no Catholic should be subjected. The trial falls most heavily upon the laity: to the clergy and Religious the operatic music may seem inappropriate artistically, and absurdly inadequate, but to the layman is reserved the additional trial of vulgar associations—memories of the music-hall accompany his prayer!

"It is vain," the Holy Father tells us, "to hope that the blessings of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the temple." Yet, despite these strong words, do we not still hear, Sunday after Sunday, the words of the Mass sung to music inspired by anything but the love of God? And even in those churches where the Pope's directions are carried out in so far as the choir is concerned, how often the missing element is supplied by an organist, over-pleased with his own virtuosity—who treats us to sacrilegious interludes during the time that the choir is silent! Not that this music is bad in itself, let me repeat it: The better it is of its kind, the worse it is for the Mass. It is written to express romantic love, often immoral love. It is good art if it successfully expresses what it attempts to express. Clearly, then, the simple process of tacking to this music the words of an Agnus Dei will not make it express sentiments diametrically the opposite. No piece of music can express both things equally well. Take, for example, the Gregorian Plain Chant. Try to sing to it the words of a passionate love song. The absurdity of the result will illustrate my meaning better than many words. Chant is an idiomatic of the love of God as modern music is idiomatic of the love of creatures.

Whether we are musical or unmusical, whether we enjoy Chant or whether it bores us—of one thing we may rest assured: Chant will never distract us in our devotions or force the heart of the would-be worshipper from things sublime to things unutterably vulgar.

III.

What is Chant? and how does it differ from music? Roughly, Chant may be said to bear the same relation to music that prose does to poetry.

Music is divided up into even measures, each measure being subdivided in an arbitrary manner by regular strong and weak beats; the accented notes thus coming at fixed points in an equally fixed measure. This conventional rhythm may be fast, or it may be slow, but the uniformity of the rhythm itself, and the strict division of the measure, remain unalterable. The only variation possible is a permanent change from one regular succession of accents to another equally regular succession of accents—as, for instance, when we change from $^4/_4$ time to $^3/_4$ time. We can thus move from a square prison into a three-cornered prison.

Chant, on the other hand, is free. It has no fixed and arbitrary measures. The notes have indeed precise value, there exists a strong and a weak beat, but these values and accents are regulated, not by a strict musical convention, but by the nature and form of the text. The accented notes are simply the accented syllables, the accented words of the prayers. The groups of two notes or three succeed each other freely, giving to Chant the rhythm, not of poetry (or of measure in modern music), but the free oratorical rhythm of good prose. No artificial musical form intervenes, seeking to turn to itself the attention due the text; the Chant moves as the prayer moves, making the sacred text all-important, striving, by means of a clear and expressive articulation of the words, to make the prayer itself speak to the heart—whilst the melody, being merely a means to an end, modestly takes a secondary place. Thus no conflict takes place between the formalism of music and the formalism of sentences, because Chant possesses no formal exigencies of its own independent of the text, and is therefore able to give the liturgy its most adequate, its most concise, its most intense expression.

Chant makes use of diatonic intervals only, and is thus deprived of a certain variety of expression which the chromatic intervals lend to modern music. But precisely in this limitation lies the strength of Chant, which *sifts*, retaining what is suitable to its high purpose and discarding the rest. In like manner, gold alone is sufficiently pure for the chalice on the altar. Diatonic intervals are noble, exalted; chromatic ones passionate, sensual. Chant therefore is limited to what is most pure and worthy of its holy function.

But the variety of expression lost by the limitation of its intervals is more than regained by the number of its scales. The eight scales or *modes* of ancient music enabled the composer of Chant to express subtleties of religious sentiment impossible to the modern

composer, crippled by our monotonous major and minor. Eight scales, each with its separate mood, yet all devised for one object, one single form of expression—the love of God! And so successfully do they breathe forth this atmosphere and no other, that to this day these scales are known among musicians as "Church Modes." The very purity and aloofness of the old modes, with the chromatics left out, is what at first makes them sound strange and cold to modern ears—and precisely what later endears them as we begin to understand them better.

Musical expression was, in the days of Gregorian Chant, confined exclusively to the service of religion. No secular music existed until many centuries later, and so the sole effort of composers was to express the love of God.

Exactly the reverse is now the case. Modern composers are using their great talents to express the passion of sensuous love. It is no wonder that their success should have forced music into lines utterly antagonistic to prayer and devotion. Our entire musical system—that is to say, the mechanism of modern music, its scale, and its harmonic development—is at variance with the spirit of the Church, and handicaps the composer in his attempt to express spiritual things.(1)

Chant, then, has an advantage over music in its scales, and, moreover, a further advantage in its form, which is identically that of the Catholic liturgy. The two are cast in the same mould. The prayers of the liturgy were clearly conceived in the spirit of Chant, not of music—as indeed their very length proves; for whenever a musical treatment of the Mass has been attempted, the result has been the omission of nine-tenths of the prayers on account of the time spent in elaborating the remaining tenth. It is as though the Priest intoning the Credo were to sing "Credo, credo, credo," so often, and with such elaborate musical furbishings, as to be forced to omit, through lack of time, the words "in unum Deum!" The liturgy is fixed and unalterable; in it the Church provides us with special prayers and meditations, not only for great feasts and special seasons, but for every day of the liturgical year. And yet these special prayers and meditations are precisely what we omit when the Mass is set to music,

(1) It is interesting to note that Brahms, when writing religious music, often made use of the ancient "Church" modes, instead of the modern scale. Beethoven also used them occasionally in his later quartettes, when wishing to create an atmosphere of aloofness and purity.

because their length does not admit of any treatment but Chant. And these treasures of prayer and instruction are lost to the faithful as a result of the elaboration of a Kyrie, a Gloria, a Credo! Here we have a clear case of prayer being sacrificed to music, liturgy to entertainment. Another striking example occurs at Vespers, where we select one or two Psalms out of the prescribed number, elebarate them in cantata style, and omit all the rest; the result being, in reality, no Vesper service at all.

These abuses are precisely what the Holy Father proposes to correct. He is not fighting *against* music: he is fighting *for* liturgy. Far better were it that all music disappear forever from our churches than that one word of the text be sacrificed!

Those who are lovers of prayer will find no difficulty in understanding and appreciating Chant, even should they not be musicians. We must strive to educate ourselves, then, not only artistically, but devotionally, up to the standard of Gregorian Chant.

Chant may be called the official music of the Church, as Latin is her official language. Not only because by the convention of centuries (in some cases dating back to Apostolic days) she has made it her own, but because Chant alone is able to express her entire liturgical year, full and unabridged. Because Chant not only sings a prayer and can be made to sing nothing else, but Chant sings precisely the *Church's own prayers*—each one of which, during the entire year, possesses its individual Gregorian melody. And finally, because Chant alone possesses that spirituality, that essence of impersonal beauty, worthy of the sacred text. Chant is in truth a religious specialist, and is thus in the realm of music what the Religious Orders are in the world.

The difficulty in rendering Chant lies in the demand it makes upon the religious and artistic insight of the singer, who, in order to render it correctly, must be himself imbued with the spirit of the text. He becomes, for the time being, an orator, and an orator can be taught very little if he does not in his own soul possess the dramatic instinct. Chant is prayer, as well as song. It is comparatively easy to learn music; very difficult to learn to pray. Yet both are necessary to him who undertakes the execution of Chant.

And so, finally, what is it that the Pope demands? Not the exclusion of one system of art or another. He does not propose to teach us music as such; he teaches us prayer. In his aim to "renew all things in Christ," he undertakes, first of all, to do away with the

abuses which have accumulated around the prayer of the Church, restoring it, thus, to its original dignity and purity. "My house shall be called the house of prayer." The Holy Father concerns himself with music only in so far as it touches prayer and liturgy. If, in so doing, he enunciates a deep artistic truth, it is a side issue and, so to speak, by way of parenthesis. What concerns him and what concerns us—each one of us as Catholic men and women—is the beauty and solemnity of our prayer and worship. Music, we can hear in our opera houses, in our concert halls; we can have our cantatas and oratorios to provide us with sacred music of a non-liturgical character. But if we would have music in our churches, we must see that it conforms to the individual exigencies of our liturgy both in form and matter. The Pope does not forbid music, even modern music, if it possesses the necessary qualifications. A little modern music of this character already exists, although most of the Proper of the Mass has never had any musical setting but Chant. If, therefore, we want music instead of Chant, we must write it. Here is a task for young composers who no doubt can overcome the obstacles presented by our modern scale and harmonic system. But we must always bear in mind that there is a higher ideal in these reforms than any mere question of music, any mere question of good or bad art; it is an ideal prayer that the Holy Father is teaching us, and as such must enlist the sympathy and hearty coöperation of all Catholics.

JUSTINE B. WARD.

REFORMS IN CHURCH MUSIC.

LATTERLY priests and choir directors have been frequently heard to express concern or rather the view that henceforth, in consequence of the *motu proprio* on church music, only plainsong would be allowed, and that, moreover, chancel choirs would have to be introduced into our churches. Magazines and dailies print articles and interviews calculated to give rise and confirmation to such a view. They give such prominence to said opinions and pay such little regard to other questions bearing on church music that persons, inexperienced and depending on others in their views, are easily led to believe reform of church music to be identical with the new demands mentioned above. Though, in this matter, the *motu proprio* can scarcely leave any room for doubt to an attentive reader, yet, in view of the above-mentioned facts, a close examination will be deemed opportune. While giving rise to many an unavoidable truism it will present some reflections that may throw light on the subject.

The first question, then, is, whether according to the *motu proprio* plainsong alone should hold the field. Except for " some parts of the liturgy—viz., the melodies proper to the celebrant and the ministers —which must be sung only in Gregorian chant," (*Motu prop.* n. 3 and 12), the Pope certainly does not prescribe the exclusive use of plainchant. To be sure, he most urgently recommends this species of music as " directly proposed by the Church as her own ;" but this means nothing new; what he wishes and says has been wished and said by other Popes as well. Thus for instance, his two predecessors, Pius IX and Leo XIII have published books of plainsong and have declared them to be official. The specific distinction between the ordinances of Pius X and those of other Popes with regard to plainsong is essentially this: he orders the Gregorian melodies, which had been simplified in the sixteenth century and declared official (1) by Pius IX and Leo XIII to be replaced by the version, richer in neumes and embellishments, of the older codices. Besides, he is now having an edition printed in Rome, which is based on this version of the ancient manuscripts. Does it follow from this that only plainchant should be sung, or that it is a wise policy to create conditions in which this chant alone can practically gain a hearing? By no means,

and the *motu proprio* leaves no doubt whatever about the passages in which there is question of "scholæ cantorum" and of "wearing the ecclesiastical habit and surplice." But the *scholæ cantorum* are not identical with sanctuary choirs; they are, as the Latin name implies, singing schools, which in France go by the name of maîtrises. In this sense also the Archbishop of Quebec uses the expression in No. 9 of his regulations quoted in the April issue of the *Ecclesiatical Review,* page 441. Neither does the wearing of the surplice, according to Roman practice, imply a chancel choir. In Rome the choristers can be seen with this garb outside the sanctuary precincts. The passage of the *motu proprio* immediately following would even appear to argue against a sanctuary choir; for, here, No. 14, the Pope says "that it will be fitting that the singers be hidden behind gratings when the choir is excessively open to the public gaze. But then, one of the principal *reasons d'être* for a sanctuary choir is lost: for, should the chancel choir be screened from view, it can no longer add to the exterior solemnity of the service as far as dress and grouping are concerned, and in this case its advocates would not be very sanguine about its introduction.

Before we take up the second question let us make a closer examination of certain utterances regarding the ecclesiastical voice, if I may so term it. These utterances are made by advocates of the chancel choir in treating of boys' voices for their new choirs. Of course, boys' voices will do as well in the ordinary gallery choir. Now, with regard to the ecclesiastical voice strange things are being said. Take, for instance, the March and April numbers of the *Ecclesiastical Review.* The articles given there are certainly among the most thorough and comprehensive I have seen on the subject; yet without any more ado, the boy's voice is there designated as "preeminently the best vehicle for the expression of the religious sentiments of catholic ritual-music, *par excellence* the perfect instrument for the rendition of the chant." Note it, "the best;" therefore also fitter than even the voice of the adult man and consequently of the monk-priest and the levite, who properly constituted the liturgical choir in former days. This rather astounding conclusion is but a logical consequence of a peculiar view on the ideal properties of church singing. This view is unfolded in the following extract: "The characteristic which differentiates the boy-voice, clearly and beyond any doubt, from other human voices is essentially this, that it is absolutely free from any even remote suggestion of personal sen-

timent. It is not colored by the exaggerated emotion or latent passionateness which must to the end unfit the female voice for use in purely ecclesiastical music. Boys are capable of religious emotions, but anything like a personal, passionate, human sentiment is altogether impossible in their stage of physical development. Boys can express only such ideas as are inseparably connected with the spiritual tone of a composition. Women, on the other hand, can hardly avoid adding something of their own personal sentiment and mood; their tones insinuate something at variance with the strictly sacred and ecclesiastical character which should pervade all the music performed at the offices of the Most High." The last remark very likely coincides with that made by others: "In women's voice the sex is more apparent." Accordingly, the boy would be fitted *par excellence* to sing at church functions precisely because of his as yet less developed intelligence and his little emotional experience and bcause in his case anything like a human sentiment is altogether impossible! But is that really an ideal singing-faculty? Should we not, according to St. Paul present unto God a *rationabile obsequium*, a *reasonable* service and certainly also a human obsequium? But is a rendition by an undeveloped person possessed of relatively little understanding and emotion such a full rationabile and humanum obsequium? Others find boys' voices particularly adapted to divine service, because they sound "unearthly or angelic." Suppose it to be so, would it yet not be more conformable to reason to chant the praises of God according to our own nature, as *human* beings?

And does it not occur to the author quoted above that the reasons alleged by him for the exclusion of women, militate as well and *a fortiori* against the adult male? Or, has a man less personality and emotional power than a woman? Has not also he a more developed mind and a more intense emotional life than the boy? And if the author discerns a latent passionateness in the woman, how much more must he allow it in the male person? As the latter is physically more robust, so he is also, as is well known, psychologically stronger; he has more passion, he feels more deeply and more intensely than the woman. And just in the musical realm, what woman-composer has ever written anything that even remotely approaches the burning, passionate effusions of that man, Richard Wagner?

And those who claim that sex is more noticeable in the woman's voice, who are they but men? Did it never enter their minds that our services are attended often and in greater number by women, who,

as regards sex in the voice, must receive just the opposite impression. After all, I think, we do best to be reconciled to it: "The qualities (of true church music) are also possessed in an excellent degree by the classic polyphony, especially of the Roman school, which reached its greatest perfection in the sixteenth century, owing to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from the liturgical and musical standpoint. . . . This, too, must, therefore, be restored largely in ecclesiastical functions. . . . The Church has always recognized and favored the progress of the arts, admitting in the service of the cult everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently, modern music is also admitted in the church, since it, too, furnishes compositions of such excellence, sobriety and gravity, that they are in no way unworthy of the liturgical functions." This is the very wording of the *motu proprio*. Only a man who deliberately closes his eyes can fail to see that other music besides plainsong will be permitted in the future. And unless the Pope issues any further positive orders, our relation to plainsong remains what it hitherto has been: to wit, we should cultivate the venerable melodies that are given us by the Church herself; this pursuit, however, need not be exclusive and the measure in which we are to render plainsong, relatively to the quantitative execution of other music, is as little fixed as it has been heretofore. Altogether, the possibility of the position I am disproving can only be explained by the assumption that those who hold it have not—or very superficially only—read the *motu proprio*, but, instead, have given their attention to the one-sided articles and interviews of plainsong enthusiasts. It were well, besides, if the latter bore in mind that an exclusive or almost exclusive plainchant diet, directly after reveling over the accustomed fleshpots of worldly music, can hardly mean a prudent reform.

The second subject under discussion is the *chancel choir*. The organization of such choirs is represented as a self-evident requisite of the reform. On what grounds? To proceed clearly, let us examine and answer the following two questions:

1. Does the Holy Father demand the sanctuary choir? 2. Is the sanctuary choir, in as far as it is to supplant the gallery choir, really so desirable and the better of the two, particularly under our present circumstances?

The first question is easily disposed of. The *motu proprio* is silent

on this matter, therefore it imposes no obligation to introduce the chancel choir. If any remark in the papal document could be possibly construed as touching upon the subject, it is that set down in the book of Genesis (i. 27) "that God created man to his own image: male and female He created them;" since, according to the same book (i. 31) "God saw all the things that He had made, and they were very good."

Be it remarked, by the way, that a woman may be weaned from the exaggerated emotion no less than a man; it will also entail less labor than to impart an artistic musical training to the boy. If anybody would convince himself of the high pitch of perfection attainable in this respect, let him, upon occasion, listen to the productions of the Mendelssohn Choir, of Toronto. And yet these hundred and eight ladies form part of a secular choral society.

I readily grant, however, that boys, who cannot meet the requirements of elaborate and highly expressive concert choruses, may do more satisfactory work in the line of church music, because the latter moves within narrower emotional limits and generally contents itself with easier technicalities.

If, incidentally, I have said aught in favor of the female voice, I beg to be rightly understood. Let it not be construed into an opposition to the Holy Father; for the *motu proprio* does not exclude women from the liturgical choir on the grounds set forth in the *Ecclesiastical Review,* but because of considerations of a liturgical and historical or traditional nature.

We now approach the second question proper: Is a *sanctuary choir* in as far as it supplants the gallery choir really so very desirable and is it the better arrangement, particularly under the circumstances that generally obtain to-day. The treatises before me simply take an affirmative answer for granted, and adduce no reasons to substantiate their claim. My inquiries, however, of a number of priests as to any possible reasons resulted in the following three *pros:* 1. By placing the choir on either side of the main altar a close and palpable connection is established between choral singing and liturgy. 2. The sight of choristers in surplices must needs enhance the solemnity and conduce to general edification. 3. Arranging the choir within sight of the congregation forestalls some widespread abuses, such as gossiping, newspaper reading, and the like.

The truth of the first reason cannot be denied. Still, a physical proximity is certainly not essential to bring about the liturgical rela-

tion referred to. A little explanation and the evident interchange of song between altar and choir amply suffice to bring this connection home to our minds; no special effort of the imagination is needed to detect it, when the priest intones the chant and this is taken up by the choir, or when the latter gives its responses to the versicles of the former.

With regard to the second advantage of a sanctuary choir I would like to suggest that exterior solemnity is amply provided for by the presence of the celebrant, deacon, sub-deacon and acolytes. As it is, a penchant to multiply the files of altar-boys beyond due bounds is growing apace. Their numbers and evolutions often enough draw the attention away from the main function and are the cause of idle distractions. Now, a sanctuary choir made up of laymen, especially of young boys who are seen romping about the streets the moment services are over, is at best but a sorry substitute for the original, impressive, and dignified monastic choir. The Anglican church, whose practice many may here have in mind, has done away with the altar, the Mass, the sacrificing priest, and the monks, so it fills in the gap with the chancel choir; the Catholic Church, however, has no need of the same. Besides, if, according to the *motu proprio,* the choristers are to be screened from public gaze by means of gratings, how can their exterior appearance produce the desired effect?

Then, hiding the singers behind gratings for the greater part does away with the third reason which had reference to the avoidance of various abuses in the gallery choir. Improprieties of such a nature are not necessarily bound up with the organ-loft and are not as general as they are represented to be; the proper conduct of the choir members greatly depends on the energy and seriousness of the conductor. Abuses can be abolished. Why, despite the possibility of such abuses the Church has for centuries maintained gallery choirs in most of her temples. Really, we need not be more papal than the Pope himself.

These three advantages, it would then seem, add but little weight to the balance. Will they equalize the shortcomings incident to the chancel choir? Let us, then, turn our attention to these derogatory points. First of all, our churches are not built for a chancel choir; there is not available space in our sanctuaries for the organ and the choristers. Should our churches be remodeled and our organs brought down to the front in order to realize a pet notion? The advocates of the chancel choir concede that the really correct arrange-

ment, to wit, the singers on either side of the altar and the organ-console behind it, is impracticable for most of our sanctuaries. Hence, they suggest that the choristers and the organ-action be assigned quarters at one side of the sanctuary, before and next to the side-altar, up as far as the communion rail. The organ pipes are to be stowed away in a niche or to be divided to the right and left in the transept, and if this is not feasible they are to be left in the organ-loft, as heretofore; for modern triumphs in organ construction—pneumatic and electric—permit the pipework to be wrenched from the controlling desk with impunity. But, thus arraying the choir along the side, lacking as it does all symmetry, is first of all an impossibility in many churches, merely because there is no room; then, it would fall far short of the pageantry which a chancel choir is expected to present. The choir, moreover, would be too close to the congregation; the devotion of the latter would be disturbed; the gratings would be needed more than elsewhere, and the effect of the music would be marred in the adjacent parts of the edifice. The difficulty and expense connected with the contemplated translocation of the organ in our present state of affairs must be apparent to all. To mention just one point, have many of our organs an electric action that makes a separation of the pipes and the console possible?

Another very serious objection against the chancel choir, no matter where it is placed, but especially if it be open to public gaze, must be raised from the standpoint of ecclesiastical art. To transfer the choir into the sanctuary makes part-singing difficult, yea, in most cases, puts it out of all question. Remove the organ to a distance—few of our temples can accommodate it in the sanctuary itself—and the accompaniment and the singing in tune are greatly hampered. In congregational singing and whenever one-voiced songs are produced, the organ is generally registrated somewhat more strongly and the same note is sung by all. Now, in this case it is easy enough to proceed in unison, as to pitch and rhythm, with an organ that is at a distance; but the difficulty arises when a piece arranged for part-singing calls for a soft accompaniment, and the singer hears over and above the organ notes his own voice and all the other melodies surging about him. A harmonious procedure of a choir, singing in several, especially in polyphonic parts, must be seriously embarrassed in the case of the so-called ideal disposition on both sides of the altar. For here, between the two divisions of the choir, priest, deacon, subdeacon, and altar boys pass to and fro at every stage of the holy sac-

rifice. To make matters worse, the organist and the conductor, ensconced as they are behind the altar, are powerless in the face of these annoyances, and the more so if the duties of both are combined in the self-same person, as the essayist of the *Ecclesiastical Review* would have it. And, by the way, has it been considered how much the tone floods of a choir, so near and on both sides of him, would disturb the officiating priest at Mass?

But we forget that it is acknowledged to be impracticable to arrange our choirs after this fashion in houses of worship as they are constructed nowadays. If it be so, has it also been taken into consideration what a distraction the choir master would afford the congregation as he wields his baton in full sight? Now, if the conductor should not divert the attention of the faithful by beating time, distributing sheets, etc., polyphonic and more elaborate music must be excluded, and even homophonic and simpler part music is rendered very difficult and inaccurate; the choir would, practically, have to confine itself to one-voiced Gregorian plainsong. Quite logically, therefore, does the essayist term the new choir the "Gregorian chancel choir." What a stagnation in the realm of church music! We would, practically, be condemned to rehearse exclusively, again and again, the same old melodies which our ancestors invented 1,500 years ago, at a time when musical art—so much must be conceded—was still in its rudimentary state and knew nothing of harmony or of the highly developed architectonic structure of our present music. Plainsong may be ever so venerable, it may treasure ever so many a beauteous gem, it may be most important as a standard and touchstone of the Church's genuine spirit in other forms of music, still we cannot disguise the fact that it as inadequately answers our present artistic sense and mode of expression as the literary style of that day serves our present methods of composition and speech. Not only the professional musician, but everybody in fact who is accustomed to the music of to-day, will be desirous of hearing the modern idiom side by side with the one-voiced mediæval species. This much may be said with all due deference to ecclesiastical authority, for the Church does not deprive the æsthete and the musician of his free professional judgment. The *motu proprio,* too, speaks of the progress of the art. Therefore, create conditions such that plainchant alone remains practicable, and all the composers upon whom Pius X has bestowed such unqualified praise, from Palestrina and his forerunners down to the present day, will have labored in vain,

the Church will cease to be what the *motu proprio* claims her to be, the staunch patroness of the arts and their progress. We Christians of the twentieth century would lack the opportunity, no less than the stimulus, to contribute the composer's mite toward enhancing the external glory of God.

The result of our discussion may, then, be summed up as follows: Any individual is at liberty to organize a chancel choir, should he choose to do so; but to identify this innovation with the reform of Church music is doing violence to objective truth; and any movement toward a general introduction must be strongly discountenanced, for such an introduction would be too difficult of execution, and derogatory to the true interest of ecclesiastical art.

Instead of striving after the unpractical, let us make sure of things really necessary. These essentials are briefly: Good execution of music dignified and ecclesiastical in character as well as liturgically correct and complete in text.

LUDWIG BONVIN, S.J.

EXTENT OF BIBLICAL INSPIRATION.

II.

ACCORDING to the results of our investigation, Biblical Inspiration implies on the part of God an enlightening of the inspired writer's intellect, an impulse of his will, and an active assistance during the process of writing. On the part of the inspired writer, it implies a supernatural judgment that certain truths must be written, a determination of the will to write them, and an infallible execution of this determination. In these elements we have the essential parts, whether constituent or integral, of Biblical Inspiration. But it is one thing to inquire into the essential elements of an idea, and quite another to determine its extent. In practical life we distinguish between the essence and the extent of things in a hundred various ways. We pay more for a carload of coal than for a ton; we are charged more for a detailed plan of a building than for a mere general draught; we salary a private secretary higher than a mere typewriter. In other words, in our practical daily life we take into account not only the kind and substance of goods or labor, but also their extent. Can we then charge a theologian with useless and unpractical subtilty, if he investigates the extent of Biblical Inspiration as well as its essence? We cannot rule out of court the questions, whether Inspiration affects the parts of the sacred books as well as their bulk, whether it extends to *obiter dicta* as well as to matters of faith and morals, whether it determines the words of the sacred text as well as its thoughts.

It may be of interest to learn the attitude of some of our Anglican contemporaries towards the foregoing questions before considering them singly. Dr. Sanday writes, in his work, entitled *Inspiration* (p. 211): "The Song of Songs, as it is now understood, is just an idyll of faithful human love, and nothing more. It is never quoted in the New Testament, and contributes nothing to the sum of revelation. Its place in our Bibles is due to a method of interpretation which is now very generally abandoned. What are we to say of such a book? There can be no question of inspiration, as we have so far understood it, even in the case of Ecclesiastes." In the same sense he writes a few pages before the above passage

(p. 208): "There are no doubt well-marked grades of inspiration in the Canon; and there are some books which have their place quite upon the outskirts of it, and one or two in which inspiration is hardly perceptible at all." According to Dr. Sanday, even the Psalms exhibit a limited inspiration (pp. 197 f.): "When we have mentally put aside every verse which bears upon itself the mark of a lower stage of religious attainment, how many remain" which betray the indirect influence of divine inspiration? This learned writer therefore believes that not only parts of certain books of the Bibles, but entire treatises have escaped the influence of the Holy Ghost.

And he is not the only recent Anglican theologian who maintains such views. Dr. Boyd Carpenter, Bishop of Ripon, has set forth his views on Inspiration in his "Introduction to the Study of the Scriptures." On page 88 he writes: "One objection may occur to our minds. It may be said that there are parts of the Bible which do not carry this note of inspiration; parts, that is, which do not evoke a deep and undeniable spiritual response. . . . We may be asked what is there to move our spiritual nature in the elaborate ceremonial instructions in Leviticus, in the genealogies of Chronicles, in the list of furniture in Ezra and Nehemiah, in the sanguinary stories of Joshua and Judges? There is truth in this; but the same is true of the portions of the great works which nevertheless we call, in a literary sense, inspired works. Homer sometimes nods. There are barren wastes in the 'Paradise Lost,' and barbarisms in the 'Divina Commedia': and yet we speak of these works as truly inspired; for the inspiration we recognize in them is not the inspiration of a few passages, but what I may call the converging inspiration of the whole. The whole impression left upon us is the impression of a living and appealing force."

Now, no Catholic can embrace any of the foregoing views concerning a limited Inspiration in Sacred Scripture without offending against the decree of the Vatican Council, which reads: "If any one does not receive as sacred and canonical the entire books of Sacred Scripture, with all their parts . . . or denies that they are divinely inspired, let him be anathema." In the corresponding chapter of the Constitution the Council explains its mind still more fully: "The entire books of the Old and New Testament, with all their parts, as enumerated in the decree of the same council (of Trent), and as contained in the old Latin Vulgate

edition, must be received as sacred and canonical. And the Church holds them to be sacred and canonical . . . because being written under the inspiration of the Holy Ghost, they have God for their author, and as such they have been handed over to the Church." The Tridentine Council had advanced the same doctrine, though in a less distinct and emphatic form. Hence a Catholic must believe that Biblical Inspiration extends not only to all individual books of the Scriptures, but also to all portions commonly regarded as integral parts of the same. Whatever may have been the reason why the Council of Trent inserted the clause "with all their parts" into its decree, no Catholic may interpret it in an unnatural and unreasonable way. Naturally we understand by "parts" of books such portions as affect their practical entirety, the addition or omission of which would interfere with the identity of a work. Would the Fourth Gospel, *e.g.*, be the same, if its sixth chapter or the history of the death and resurrection of Lazarus were omitted?

And what is the practical result of the fact that every single book with all its parts is inspired? Both the matter and the literary form are influenced by Inspiration. The Holy Ghost impelled St John, *e.g.*, to write such a defence of the Divinity of Christ as would be valid even among his philosophizing readers. He impelled him, moreover, to preface his defence with the present prologue of the Fourth Gospel, to describe Christ's Judean ministry rather than that of Galilee, to reproduce Christ's controversies with the Jews rather than His familiar instructions of His northern followers, and still further to choose those particular incidents and miracles, those particular entanglements with the priests and scribes and Pharisees that are found in the Fourth Gospel. It was in this way that He inspired not merely the material and the object of the Fourth Gospel, but also all its parts. Nor is this all. The Holy Ghost impelled St. John to select the particular literary form exhibited in the Fourth Gospel, just as He caused St. Paul to employ the epistolary form and the authors of the Psalms to write in verse. And need we say that the general stylistic features of the various inspired works are also chosen under the impulse of Inspiration? That it has suggested the polished form of the one as well as the rude style of the other? Not as if the Holy Ghost had dictated His truths now in one style, now in another; but He impelled each inspired author

to set forth his particular inspired truths in his own connatural form of expression.

Thus far we have considered the inferences we may draw from the conciliar teaching that the single books of the Bible, with all their parts are inspired. But what shall we say about the opinion of those theologians who extend the meaning of "parts" to all Biblical statements containing matters of faith or morals? Must we say that by virtue of the conciliar definition, both the matter and the form of all such statements are inspired? Before answering this question, let us determine the meaning of the phrase "matters of faith or morals." What did the Council of Trent understand by the phrase when it introduced the same in its decree?

At first sight one may be tempted to identify "matters of faith or morals" with all that Catholics must either explicitly or implicitly believe and receive on God's authority; in other words, with the material object of faith. If this were the right interpretation of the clause, it would be coextensive with all properly revealed and all inspired truth. Both classes of truth must be received on God's authority or believed, since God's own authority intervenes in the case of both. For, taking inspiration in a wider meaning, all inspired truth is revealed, though not all revealed truth is inspired. Hence, if "matters of faith or morals" were indentical with the material object of faith, the Council of Trent would either have implicitly taught that some Scriptural truths are not matters of faith, are not inspired, or it would have employed a useless formula.

We must therefore seek for another interpretation of the formula "matters of faith or morals." In a class of astronomy or mathematics, the professor teaches class-matter, as long as his words bear any reference to the primary object of his class of either astronomy or mathematics. When his words wander outside the range of the primary object of his class, he may teach the truth indeed, but he does not teach class matter. Apply this to God's teaching in the words of Sacred Scripture. His primary end is not science or history, (but it is God himself as our supernatural end. Whatever is calculated in Sacred Scripture to increase our speculative or affective knowledge of God our supernatural end, to point out the means of attaining our end by way of precept or counsel, by way of sacrament or merit, to unfold the economy of Christ our Redeemer by way of prophecy or fulfillment, all this belongs to God's primary end of instruction, all this is God's class-matter, as it were, all this is

implied in the clause "matters of faith or morals." Need we add that, according to some theologians, this same summary of truths is identical with the deposit of faith entrusted to the care of the Church?

Keeping in mind this meaning of the clause "matters of faith or morals," we may return to our question: Does the Vatican Council in its teaching, that Inspiration extends to the entire books of the Bible and to their parts, include in the word "parts" all Biblical statements containing "matters of faith or morals?" Such an explanation of the word "parts" would be unnatural and even violent. Are we to say, then, that Inspiration does not extend to "all matters of faith or morals" in the Bible? Such a statement would border on heresy. For the Bible is our partial rule of faith; it is therefore an infallible guide in "matters of faith and morals." And since we have no other guarantee for Biblical infallibility or inerrancy except Inspiration, it follows that Biblical statements containing "matters of faith or morals" are inspired.

Biblical Inspiration extends therefore to all books of the Bible with all their parts; the Tridentine and the Vatican Councils teach us this. Again, Biblical Inspiration extends to all "matters of faith or morals"; Catholic teaching and practice concerning the rule of faith necessitates this belief. We come now to a third question: Does Biblical Inspiration extend to *all* statements of the Bible, whether they lie within the range of God's class-matter or not? Even the most superficial reader of the Bible will readily acknowledge the presence in the sacred text of statements which do not contain "matters of faith or morals." Only call to mind the numerous chronological, geographical, and genealogical details in the Old Testament, the various ages of the patriarchs, the names of the rivers in Paradise, the series of patriarchal parentage, the tail of Tobias's dog, St. Paul's cloak, together with a hundred other details, and you have a sufficient number of Biblical statements ranging outside "matters of faith or morals" to show the full import of our third question.

Neither the Bible itself nor the Councils furnish us any decisive answer to this question: the conciliar formula "all books with all their parts" does not even cover the Biblical statements containing "matters of faith or morals"; the Bible itself does not furnish us with any unanswerable proof for the extent of Inspiration even to all the books of Sacred Scripture. Nor does the nature of this

class of Biblical statements give us any definite clue as to the presence of Inspiration. Cardinal Newman writes of them in the following manner: "Many minute matters occur in the sacred writers which have regard only to human feebleness and the natural necessities of life, and by no means require inspiration, since they can otherwise be perfectly known, and seem scarcely worthy of the Holy Spirit." Can we wonder, then, that such writers as Lamy, Patrizi, and Schmid do not dare to consider the Inspiration of such *obiter dicta* as a matter of faith? But what cannot be proved from the Bible, or the Councils, or the intrinsic character of the *obiter dicta,* the late Fr. Corluy has proved from Catholic tradition. In a learned article contributed to *La Science catholique* (viii, 481 ff.) he appeals to the authority of Irenæus, Origen, Ephrem, Chrysostom, Basil, Gregory of Nazianzen, Augustin, Gregory the Great, and others, showing their agreement in the tent that all Biblical statements are inspired.

We come now to our fourth question, Are the words of the sacred text inspired? We do not identify verbal Inspiration, as it is implied in this question, with verbal dictation. The latter removes the human element from Sacred Scripture. It assumes that the personality of the writer was obliterated by a supernatural ecstacy, and that every word was suggested or revealed to the writer by the Holy Ghost. The reader knows that this view of Inspiration has been defended by many Protestant theologians of the past few centuries, and that it is not wholly extinct to-day among the Protestant laity.

What then is meant by verbal Inspiration? First, whenever a creature acts, it requires God's concurrent action, so much so that the action performed belongs wholly to God and also wholly to the creature. This Divine concurrent action was needed also in the case of the inspired writers; from this point of view, therefore, the inspired books belong wholly to God and also wholly to the sacred authors. But this Divine influence is not verbal Inspiration; every book, even the most impious, would be inspired in this sense.

Secondly, if a man performs a supernatural act, he requires God's supernatural concurrent action. In this way again, the whole supernatural act belongs to God, and the whole also belongs to man. But this supernatural influence is not Inspiration. It is probable that the author of the Imitation of Christ, *e.g.,* was spiritual enough to write his whole book under the influence of Divine Grace; each word of it wholly belonged to God, and also wholly to

Thomas à Kempis. And still, no one can maintain that the author wrote by way of verbal Inspiration.

Thirdly, let us suppose now that a writer is under the influence of the *charisma* of Biblical Inspiration. We need not say that this special gift does not do away with the need of God's natural or supernatural concurrent action. In this sense, therefore, every word of the sacred book which is now written belongs both to God and the inspired author. But thus far the special *charisma* has not made itself felt. How does it exercise its influence? It supplies the author with the practical judgment that such a truth must be written; it impels his will to the infallible determination to write the truth in question; it assists the writer to express infallibly just the object of his judgment and determination of will, adding nothing more and nothing less. Which of these elements implies the necessity of a verbal Inspiration, of a supernatural determination of the very words that must be written?

The resolution of the will surely does not require this; for the act of the will is concerned merely with what the judgment proposes to it. Nor does the judgment of the intellect appear to require that the very verbal expression of the truth to be written should be supernaturally determined. In the case of St. Matthew and St. John, *e.g.*, the judgment seems to be sufficient that they must write certain portions of their personal experience with a view of securing a certain doctrinal effect; the visions of Ezechiel and Daniel do not seem to have been communicated to the prophets in so many definite words; St. Luke and the author of ii. Mach. were shown written documents, at least most probably, which they had to work upon so as to produce books answering certain definite ends. But is not every statement of the Bible inspired according to our above conclusions? Most certainly, but let the reader apply to each sentence what we have said in the foregoing examples of entire books. We fail therefore to see the need of any definite form of words in order that the sacred writer might form his judgment: this truth must be written. Nor again does the third element of Inspiration require such a determination of words. It secures the appropriate and infallible expression of the particular truths which God wishes to be written. But then the same truth may be appropriately and infallibly expressed in various ways. The human language has synonyms, it has paraphrases, it has figurative expressions, it has equipollent propositions. Two reporters may give a truthful account of

the same event, and still differ considerably in their verbal expression of the same. Objective truthfulness does not bind a writer to a set formula of words. Why then should God's supernatural assistance of the inspired writer interfere in a way not at all needed to secure God's sweet designs?

It is urged on the part of those who defend verbal Inspiration that God must be the principal agent, and the inspired writer His instrument. God the inspirer must therefore produce the whole of the sacred books, just as well as the human instrument produces the whole. We answer, in the first place, that the whole of the inspired books does belong to God by virtue of His supernatural concurrent action. In the second place, we do not deny the possibility that God, even as inspirer, should produce the whole, allowing His human instrument to produce the whole as an instrument. At the same time, Inspiration is a supernatural free action of God. Now, the criterion of our knowledge of God's supernatural free actions is not the possibility of such actions, but God's positive revelation. Unless God has explicitly or implicitly revealed that He has fully inspired every word of the sacred text, we have no right to assume that He has done so. Such a groundless assumption multiplies miracles without necessity.

And now we maintain that God has neither explicitly nor implicitly revealed that He has inspired every word of Sacred Scripture. God is the real author of Scripture without verbal inspiration; the Bible is the Word of God without verbal Inspiration. The language of the Fathers does not imply verbal Inspiration any more than it implies verbal dictation. The psychology of Inspiration would require a determination of the individual words only if man could not think or know except in words or by means of verbal phantasms. Moreover, a recent writer tells us that the theological school rejecting verbal Inspiration includes "the great theologians of the sixteenth and seventeenth centuries, and has obtained wide acceptance by the present generation of Catholics through the writings and the long years of teaching at the Gregorian University of the Jesuits Perrone, Franzelin, and Mazzella." Fr. Knabenbauer, one of the most illustrious Scripture scholars of our times, has pointed out that the wording of the Encyclical *Providentissimus Deus* would be inaccurate if its author did not admit the distinction between the Divine assistance for the words of the sacred text and the inspiration for the thought.

But were not the words of the inspired author chosen by his supernaturally elevated will influenced and guided by his inspired supernaturally illumined intellect? Being the result, as it were, of the *charisma* of Inspiration, they must be inspired. But there is a fallacy in this argument; the theological virtue of faith, *e.g.*, influences several supernatural acts of our intellect and even of the will, which are not formal acts of faith. Similarly the *charisma* of Inspiration may and does influence several subsidiary acts of the inspired writer which are not, on that account, really inspired. We do not deny that every word of the sacred text is influenced, either positively or, at least, negatively, by the *charisma* of Inspiration; but we deny that this influence amounts to real Inspiration.

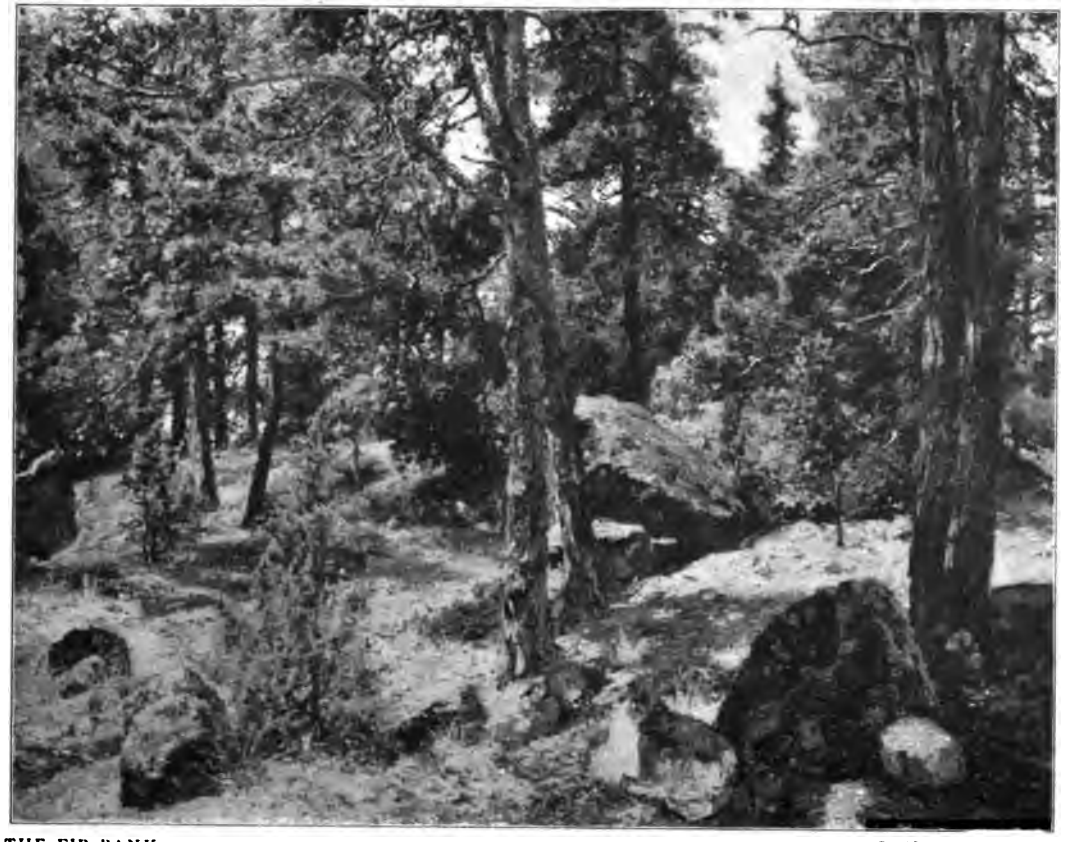
There is a natural precept obliging man to maintain his life by means of food and drink. One man may satisfy this obligation by eating bread and drinking wine, another by taking rice and water; both observe the precept of the natural law; both may be impelled by the force of the natural law to eat and drink. But no one will say that, therefore, the one was obliged by natural law to eat bread, and the other to take rice. The first might have observed the law just as perfectly by taking rice, and the second by eating bread. Something like this happens in the case of two inspired writers: both may be impelled to express the same truth; the one answers his impulse by the use of one synonym, the second by the employment of another synonym. The truth is inspired, but the particular synonym chosen to express the truth is not, properly speaking, inspired.

And what is the effect of Inspiration on every word of the Bible? Inspiration secures the appropriateness and the inerrancy of every single expression. If you suppose a case, therefore, in which there is only one appropriate verbal expression, or one inerrant expression for a certain truth, we may say that Inspiration determines the sacred writer to use this particular word. In other cases, however, the writer chooses his words under the infallible guidance of Inspiration. And here we begin to see the reason of the difference between the attitude of Inspiration towards the thought and towards the verbal expression of the thought. In thought it must secure the truth; and since truth is one, the thought is definitely determined. In the verbal expression of the thought, Inspiration must secure appropriateness and inerrancy; and since in most cases this can be secured in several ways, it does not generally determine one particular word to be used.

To summarize, then, what we have said about the extent of Biblical Inspiration, we maintain (1°) that Inspiration extends to all the books of Sacred Scripture, with all their parts; (2°) that it extends to all the Biblical statements concerning matters of faith and morals; (3°) that it extends, furthermore, to all statements of the sacred authors; (4°) that in the verbal expressions of the sacred text it secures only their appropriateness and their inerrancy, without necessarily determining the very words of the writers. This extent of Inspiration is required and suffices in order that God may be the author of Sacred Scripture, and in order that the Bible be the Word of God.

A. J. MAAS, S.J.

(*To be continued.*)



THE FIR BANK. G. KALLSTENIUS.

ling, careful understanding of the subject, and, as we said elsewhere, the dress is a good study in black. For their textures and general technique both the Östermans are true to Paris schooling—Bernhard with a touch of quiet sentiment, Emil with a brush that is a chisel. Torn's "At the Brook" is too well known to require description. It is astonishing, like all his work; his vigor, his plasticism, his raw gorgeousness of color, even his method of laying on the paint, are his own, and inimitable as practised by his hands. One could scrape layers from Torn's foilage and yet is it not admirable? as form-impression are not the leaves true as nature and do they not shine before us in their sun-flecked, succulent viridence? It is Torn, his work: a kind of painting in relief. How much he owes to mere dash of manner and how much is scientific production of effect we could not say. But we are inclined to think there is as much hard work as bravura in Torn's canvases and that his heavy pigment is neither careless impetus nor a mere fishing to obtain certain results for the eye. He is simply working out his innermost intentions with such methods as he finds will express them best. As to the figure it is well drawn and well painted, but we are not the first to say that Torn's type-woman is coarse. She is large limbed, heavy built, full fleshed. The very features and complexion are those associated in our minds with the blonde and florid Scandinavian of low class. It is eminently to Torn's credit that having been born a peasant he is now what he is, but the matter of his birth comes inevitably to one's recollection in his choice of buxom nymphs. To portraiture, where the sitter does but meet him half way, Torn responds quickly to the motif of elegance and distinction.

From Stockholm to Naples is a far cry, but speaking of naturalistic pictures there came to our hands the other day one of the Virgins of Morelli; that one (we should imagine, for it comes nameless), which he himself would designate as the *Madonna del Bacio,* Our Lady of the Kiss. Morelli is dead: alas that he should be! and since 1901, which means three centuries, or more. Few people speak of him any longer; only now and again some student who discovers for himself the work of this splendid, human-hearted old man waxes warm and eloquent over the find. Domenico Morelli, be it said for those who do not know him, was born in Naples in 1826; his life in its struggle and achievement sums the history of art in the 19th century; as regards Italy he was the pioneer of modernity. Entering the Academy early there was no reason why he should not have

accepted the mode of art in vogue and the teachings of the school. Morelli instead grew restive. He wanted to see the works of the great masters and complained that students had rarer access to the "Quadreria" than wandering tourists. He urged that students must have books on art and books in general to develop by. Finally, worst of heresies, he said that the plaster-cast was plaster and that the reduction of figures in the life-class to suit Greek measurements or the so-called Ideal was anathema. Note that he was a mere barbarian in his teens and the Academy a very venerable, if stagnant, institution. Not so stagnant, however, but he was allowed to follow his own bent. His painting was raw and unlovely, but it was entirely different from that of any other worker in his class, and his companions, a little fearful, but admiring, too, surnamed him "the courageous painter." Next, the boy took his paints out into the open and studied light and shadow in free air. We think Manet an inventor for doing this in the sixties; but in the forties a half-fledged Neapolitan youth did it on his own authority. He is the first, as far as we know, to have manifested the craving to get away from roofs, walls, and theories, to seek the face of God's sunshine and observe its play himself. The word "impressionist" did not exist at the time and Morelli did not find the color in shadow; he painted his shadow brown, but an impressionist he was and an impressionist absolutely fearless. He discovered extraordinary phenomena of unadulterated light and the sharp contrasts of clair and tone. He painted them with unquestioning sincerity. The man and the workman in him were vigorous and at one wherefore the thing he undertook must inevitably prevail. Perhaps to fully understand how far the young painter was in advance of his compeers one should state that Rembrandt and Velasquez, the great gods of nineteenth century painting, were his favorites at that early date. Palizzi, too, before Morelli, was for a return to nature and Morelli may owe him something; but Palizzi was a classicist at heart, Morelli a realist to his finger-tips. Steadily and studiously pursuing his own way, there came a day when Morelli found the Academy and he had drifted miles apart; he may not have been able to see this other result so clearly yet, nevertheless, it was accomplished; he had revolutionized Italian painting. And now, quite in cold blood, even as flattery, he is styled a pagan. He was a pagan who read the Gospels assiduously and the majority of whose pictures are religious. "Christ Walks on the Water," "Christ Mocked in the House of Pilate," "Christ Agonizing," the

" Descent from the Cross," the " Three Marys on their Way to Calvary," and numerous Virgins culminating in that glorious vision, amber and rose-glowing, the focus of all the light Morelli had been accumulating in a life-time, the *Madonna della Scala d'Oro*—an apotheosis of the Woman and Child at the Summit of a Golden Stair. The only one of Morelli's pictures we should take any exception to on the score of realism is the " Christ Agonizing," in which he has painted a peasant; not an ignoble one either, but still a peasant. The other pictures are all original on the score of composition, direct work from nature and peculiar lighting with problems of unusual shadow, but, if weird, they are wholly reverent. Only in the " Temptations of St. Anthony," a powerful study of a man in poignant mental agony, has the painter, in the detail, been somewhat indecorous. For the rest Morelli was no pagan, but a veteran of life as to his theories of life; and as to the beauty of created things, an artist. Take his " Nun " as an illustration of Morelli's point of view. We have many " Nuns " in painting; they are angelic creatures unvaryingly sad, absorbed soul and body in their office or their beads, and so remote from this world it would be unutterable to suggest they might once have been mortals. Morelli's " Nun " is a girl of fifteen, a country-girl, too, with a rosy, dimpled face and a veil and habit that sit awkwardly upon her. She is full of innocence and a devout simplicity; the choir-book in her hands looks as if it did not belong to her: she and the religious life have been put in juxtaposition. Is Morelli irreverent? Not at all; for all its apparent incongruousness he is true to life in his painting—he is even true to certain monastic ideals of childlikeness. But the main point with him was that here was a living, human being—not a frock on a sawdust doll. Here is a life in the bud of womanhood, not an unhappy angel. She is so fresh, so natural, you would ask her about the brothers and sisters she left at home, the red apples in the orchard, and that funny, fluffy new yellow brood in the yard behind the farm house—which would surely make her laugh.

In the " Madonna del Bacio," our starting point, we have the same adoration of pure life; of broad, beautiful, serenely holy, human things. One might have distractions in trying to pray before it—but how one loves the painter! The Mother stands upright against a mere cloud background with the Infant lifted highly and joyously in her arms and her face strained to reach Him in a kiss. The Madonna veil and robe are drawn freely and picturesquely, the

MADONNA—"OUR LADY OF THE KISS." (DOMENICO MORELLI.)

Dante Alighieri
in the Orcagna fresco.
S. Maria Novella. Florence.

figures form an intensely artistic group and the color is put on with broad, fresh largesse of touch. Some cunning critic has found that the Madonna's head is thrown back too far. Naturally, and, of course, critics should not be thankful. Still, by heaven's grace some of them are, and so we rejoice in that glad flinging-back of Mary Virgin's head. The impetus, the self-giving, the gratitude of the woman with the warm soul drawn out through her lips in ecstasy, Morelli understood, and physiologically the attitude is right. Has not he wiped from her face all remembrance of pain, all present fear and all future anxiety? She has the unstinted bloom, the softness, the fragrance even clinging to her of a rose in full blush. She is so beautiful just as she is, just as Morelli made her, that you hope she may never be touched. . . .

It requires an effort to get away from the charm and spell of the picture to less delightful things but there is a remark to be made about the magician painter. I think that, in justice, the ethics of religious art should not be involved in the criticism of Morelli. His vocation was not to tell holy stories in devout terms, nor to paint spiritual subjects for cloister chapels. His message was to the art-schools; only indirectly to the world at large. We saw how he found art, worse than dead since it subsisted inanimate, to the historic and mythological vapidities in vogue he substituted life; and religious painting he drew from poses and stereotyped platitudes and flung it out also, for its regeneration to make fight among the living. These facts have to be taken into consideration if we would have sympathy with Morelli and fully appreciate the conditions and value of his art.

But farewell the old man, half-forgotten already; We feel in speaking of him that we are evoking the snows of yester-year—and a little sadly we remember his last picture, wherein the handsome, iron-cast, weather-beaten profile turns away—it may be a trifle bitterly—from the beholder. He will not give us his eyes, brightly black still and full of Vesuvian under-fires. He fought all his life for the things he left us and for which few perhaps confessed their gratitude. Quite characteristically the lean, active, bronze-chiselled hands are gripped in strong tenderness around a child.

Within the last few weeks, death everywhere busy, has beckoned other painters to where Morelli went before them. The Austrian Corrodi in Rome, in Germany, Menzel, the master-draughtsman of the nineteenth century, and, better known to English-speaking peo-

ple, George H. Boughton. America has, at various times, claimed Boughton as a son, but in reality he was born in England; came over at the age of three, studied amongst us, sold his first picture amongst us and, with the price thereof, made a trip to London. His return to the States was only temporary. He set forth once more for Paris, where he studied and, in the sixties, removed to London for good. This was natural for, apart from the fact that a Briton rarely modifies his nationality, the whole quality and trend of Boughton's talent was distinctly British. When you observe how close he comes to Walker, Leslie, Stone and a host of the delicately romantic painters of England, and in his landscape how true he is to the atmospheric effects and field-beauty of his native land you will realize why he took so kindly to English ideals and methods. All his types are idyllic, nothing coarse or rude comes under his brush, his rustics have a certain poetry of form and motion about them, his women are fair and gracious, his skies rosily golden unless it pleases him to work subtly in greys and tints of autumn; everything in his pictures is subdued and in good taste. Clearly all these are English characteristics; but not in vain did Mr. Boughton grow up amid American surroundings. The "Evangeline" and "Rose Standish" (two charming pictures, especially the "Rose Standish," which we much prefer to the other) go to prove the influence of American literature. In the Corcoran gallery, Washington, is another purely American subject, the "Edict of William the Testy," a poor governor smoked out of house and home by the objectionable pipes. In the "Waning of the Honeymoon" we imagine we find a touch of American humor, a shade of the gentle raillery that is kin to refined France; an Englishman would not dare suggest that the passionate lovers might possibly be bored. It has to be done so gingerly, one cannot use whole words. But there was a great deal of artistry about Mr. Boughton, his literary brush and his delicate pen. Another matter in which Londoners are kind enough to say that American ideas prevail in the tasteful and subtle beauty of Mr. Boughton's house in London, designed, built and decorated by himself. The curious may find in Mrs. Hawei's book on "Beautiful Houses," schemes of color, combinations and other delightful effects set forth in full. We must confess ourselves that we think Boughton at his best in the purely English pictures. Some of them give one the pleasure of old poems wherein the flavor of earth and tongue have been preserved. What could be more characteristic than the "Andrew Mar-

vel visiting Milton," old English cottage, old English garden and men and women in their charming faces and charming dress of long ago? The " Gust of Wind " is modern, but it is English country and English folk under the summer sky. " Snow in Spring," the groups of young girls and children caught by a slight flurry in the budding wood, where they sought April blossoms, has a lightness and delicacy about it, that is like the scent of hawthorne and violets new upon the air. Some years ago Boughton was so privileged as to have an appreciation of his work written by Mrs. Alice Meynell in the " Modern Painters," edited by her husband. We merely call attention to the part as a matter of interest. Mrs. Meynell believes Boughton to have introduced the short-waisted dress into English art; our own opinion would have inclined to Kate Greenaway, but Boughton's children are very attractive notwithstanding. We discovered not long since a picture that departs altogether from Boughton's usual subjects and that struck us as rather remarkable. It is quite a large canvas and, in the lower right corner, a peasant girl is kneeling with an up-turned, ecstatic face. In front of her a spring of water gushes weirdly from the shadow and, above the stones, in the upper left corner appears a filmy, virginal figure, luminously white, bearing a palm branch in her hand. Now this picture is called the " Vision at the Martyr's Well." Guardedly, a critic says " Mr. Boughton must have been in Paris." Unguardedly we wonder if Mr. Boughton was at Lourdes and whether his picture and his title do not veil, transparently, an event that had impressed him. We wish Mr. Boughton could have been brought forward frankly as a painter of Mary Immaculate. Seeing how many beautiful pictures he has left us the wish grows a regret.

To turn to the living: M. Edwin Abbey, another Anglo-American, has completed his panel, the last of a series in the Royal Exchange. It is a gift of the guild of Merchant Taylors and Skinners and represents an event in their history, not of very great significance to outsiders, namely the settlement of a quarrel between the companies on a point of precedence. The Lord Mayor decreed that right of precedence should be alternate and an annual dinner solemnize the peace. This wise ruling occurred in 1481, and is religiously observed, banquet, toast and all to the present day. Mr. Abbey has a peculiarly happy grasp on the England of 1450 and one cannot but take pleasure in his work. He has represented the Old Guildhall, the ladies in their carved gallery under the stained glass window, the ponderous

PORTRAIT. BERNHARD ÖSTERMAN.

avenues where Galileo walked and the lily-plots in May, to the twilight of the Boschetto and the culminating glory of the Belvidere in high sunshine. Thence he views the plains, the Alban hills and the white gleam of Soracte. Sometimes one might envy M. Duran.

Speaking of Italy we were asked recently for information regarding the Dante portrait discovered by Prof. Alessandro Chiappelli at S. Maria Novella, Florence, in 1901. Anything that concerns Dante is of universal interest so we will say here the little we know upon this subject. The portrait—so-called—is in Orcagna's fresco of Paradise and Prof. Chiappelli thinks he has not one but two likenesses of the poet, one which represents him in youth and the other in latter years. As compared with the traditional portraits of Dante, Chiappelli would seem to be justified, for though we have portraits of Dante that are anything but traditional, the persistent belief in this same type of Dante with these same features and this same air must, we think, be based upon origins worthy of consideration. Modern criticism so cautious that against every unproved fact it advances its probe and question, has suspended judgment even upon those two most ancient records of Dante the painting at the Podestà and the death-mask at the Uffizi. The painting piously believed to be the work of Giotto and showing the young Florentine poet in his bloom, was recovered in 1840 with great triumph, from beneath the whitewash overspreading it. Giotto's portraits on the wall of the Podestà are the first in modern painting. He was the contemporary of Dante, outliving him several years, consequently we might have, even if done from memory, an authentic record of the exile's features. But here modern criticism steps in. In the fourteenth century the walls of the Podestà were defaced by fire. They were repainted in 1337, sixteen years after the death of Dante and from one to two years after the death of Giotto. What of your devotion now? We can only say we are speechless and will continue to cherish the hope that some of Giotto's work survived the fire and was treasured and restored by his successors—at least in-so-far as the tradition of Dante's features is concerned. Then there is the death-mask. To this modern criticism replies that it is a matter of doubt whether in 1321 death-masks were taken, as there is no certainty that the process was known until much later. But this we are unwilling to grant; for, besides the tradition that the archbishop took the mask (or it may be a facsimile of it) from Dante's tombstone to present it to a famous sculptor of his day, that it came to the

hands of a gentlewoman who valued it so highly that it was lost to the world for centuries and reappeared at length in the Torrigiani family who bequeathed it to the Uffizi—besides this tradition, by means of which the mask has been kept dimly in view we have the further proof that when in 1865 Dante's remains were rediscovered, careful measurement of the skull bones and comparison point by point with the mask resulted in absolute identity. The intrinsic proof of the mask, the intellectuality of the type, the strength of mould, the nobility and bitter weariness of the dead countenance are in a measure matter of sentiment, but, as somebody or other has written of it: "Dante could have had no other face." The Dante type then seems pretty well established as authentic. The fact that three or four death-masks exist should, I think, not distress us as they may easily be reproductions or duplicates of the original one. Time and handling have, it is thought, worn and blunted the sharpness of the first impression—whichever of the number that may be. As to the Orcagna frescoes there is no reason why he should not have painted Dante, for, though he probably never saw him and would have been too young to remember his features if he had, the Giotto tradition was fresh still in Orcagna's day. It is generally admitted that Taddeo Gaddi, another of the Giottesques, painted in the Church of Santa Croce a "portrait" of Dante that perished with the rest of his work. Prof. Chiappelli therefore has reasonable grounds for the belief he advances. In our eyes the fact that the figure of the poet appears in the *Paradiso* and with folded hands, as he himself was wont to paint the blessed, would support Chiappelli's theory. Further, there is a close resemblance between this fourteenth century profile and the relief on the monument to Dante raised in the sixteenth by Cardinal Bembo. It is a rather weak work by Pietro Lombardo, but Cardinal Bembo was too great a scholar and too enthusiastic a Dantist not to overturn all the evidence in the case and give Lombardo all that his erudition could discover to bear upon disputed points. Curiously enough there is more resemblance between the Orcagna fresco and the Lombardo carving than among any two Dante portraits we know. Raphael, in the "Disputa," evidently used the death-mask, for his fine, vivid, scornful loftiness of the poet. As to the disputed points in the Orcagna painting, it strikes the observer immediately that the long upper lip is made to project considerably; whereas it is the lower one that is usually supposed to have done so. This is a mistake, however, that might easily occur

where the painter is guided by tradition, or verbal description by an eye-witness or indeed even by his own memory—for as we have said we do not believe that we have here a portrait from life. In fact, it is our opinion that Orcagna was born eight years after Dante's death, if one may be so bold as to quote dates to an iconoclastic, slab-smashing generation. In the matter of the hair, which appears to be black under the cap and cowl, Orcagna may have followed Boccaccio's statement, who calls Dante dark, but Boccaccio represents the lower lip as protruding, not the upper. Dante himself in his hexameters to Giovanni da Virgilio describes his own hair as Mantuan Virgil describes the waving corn, the River Tiber, and young Mercury's locks: *Flavas,* fair, or Tawny, or auburn. We see in Tuscany nowadays, occasionally, hair and beards that are of a ruddy yellow, dull-gold burnished to deeper shades; Karl Blind on this very point of Dante's *flavescere* hints at a Teutonic strain in the population and even in the house of Alighieri, Allger, (shall Germany claim him?)—and this of Dante's burnt or burnished hair might explain the jest of the town-wives of Verona which made Dante smile and which may have misled Boccaccio, who quotes it—for it is doubtful that he ever saw Dante.

"Lo, he that strolls to Hell and back
At will! Behold him, how Hell's reek
Has crisped his beard and singed his cheek.'
Whereat," (Boccaccio's words), "he smil'd
For pride in fame." (*Rossetti.*)

GABRIEL FRANCIS POWERS.

QUELPAERT, "THE ISLE OF WOMEN."

To the traveler from Japan to China by way of Fusan, Quelpaert appears a huge blue cone lying to the southwest of the steamer's course, fading gradually as the little coaster rounds the lower end of the Korean Peninsula and threads her way through the tangle of currents and rocks and sea-washed mountains which give the Emperor of Korea the title of Lord of the Ten Thousand Isles.

The island is but little known; even the origin of the name is a mystery, for Quelpaert is not the native name. In ancient times it was indicated vaguely on the maps of China and Japan as the "Land of Women"—in recent years its only European visitors have been some rare missionary who has ventured over from the main coast, or some surveying party landed from a passing man-of-war; the difficulties of the coast and the inhospitality of the natives make it an unattractive spot for most travelers. Once a month the coasters of the Korean Steamship Company run up as near as they dare to the harborless shore—even they are not always sure of a friendly welcome—and take on what cargo the weather permits of dried fish, mother-of-pearl, and crates of thick-skinned oranges. Most of the trade, however, is carried on in the stout little craft of the Japanese smugglers, half junk, half schooner, or in the frail wooden-bolted, matting-sailed native fishing boats, which are run up on the shore well out of harm's way when danger threatens from the sea. The hocky soil of the island affords but the scantiest crops of millet; nearly all cereal food is brought sixty miles from the nearest point on the mainland,—often a week's journey through the twisting currents. The people, rough fishermen and coast traders, leave the homework to the women, who gather and prepare edible sea-weed for export to Japan, burn other kinds for potash, dive for pearls and the large mother-of-pearl shells for which the island is famous in those seas, or weave horse-hair hats for sale in the markets of Mokpo and Fusan. It is an extraordinary sight to see these women, young and old, swim out beyond the breakers to deep water, and, each leaving her basket floating on the surface, dive—fathoms deep—to fetch up a shell or a bunch of sea-weed which she has seen far below through the clear water. Clad in a modest bathing dress, they swim and float for hours, diving, seemingly without effort, and moving from place

to place under the water like sea-fowl. While on the surface, they keep up a monotonous whistling sound in different keys, to warn the men not to approach too near. The man in this primitive fisher-folk is the inferior being! the woman is the real " house-bond." She owns all property, her children take the name of her family, and when her husband leaves the island, she may take another. As they are the only permanent residents of the island except the convicts, the voice of the women is generally the dominant one in all public matters. The island is administered from Seoul, but the tradition of the power of female influence even in affairs of state, is so old and so deep-rooted, that the Governor may not bring his wife with him, nor marry a woman of Quelpaert, lest as a son, born in the palace of the ancient kings which is now his official residence, he lay claim to the throne of the island kingdom. This old custom still endures, although for many centuries Quelpaert has formed part of Korea. Perhaps in times known even to antiquity, only by tradition, the hardy women of Quelpaert really formed an amazon community, and upheld their rights by force of arms.

From the rocky coast with its sunken, needle-pointed, volcanic reefs, the island rises abruptly through chains of foot-hills to the crater of Han-ra San, (pronounced " Halla-San ; " the Mt. Auckland of English maps, 6,558 feet high). Two vast rifts, called by the natives " the dragon's gate " fall from the summit of the mountain to the northern and southern coasts, and down these rifts, over river-beds of hardened lava flow small streams from the lake in the crater of the extinct volcano. Korean " history " states that in a certain year of a mythical reign, a huge commotion took place in the sea off the southern coast, and a mountain arose spouting fire. When the flames had cooled, the three families of Ko, Pu and Yang issued from subterranean passages and peopled the island as rulers, nobles and peasants respectively. These first men, become demi-gods, still live on the shores of the crater lake, and have been seen by adventurous hunters. Members of the Ko family, one of the most prominent in Korea, still worship at the temple which they have erected over the entrance to the subterranean passage whence emerged the founder of their family.

Separated by a narrow strip of rocky beach from the sea, stands the old town of Che'-ju, on the northern shore,—its walls and towers overgrown with ivy, centuries old, and almost hidden by huge salisburia trees, pomegranates of extraordinary size, and groves of pum-

melo and orange. Higher up on the mountain side, groups of low stone-walled houses appear, with heavy rocks and rope nets protecting the thatched roofs from the sea-winds,—and then the grassy slopes and thick tangle of bamboo and briar jungle covering the higher peaks from Mt. Sara-bon to Halla. Through these jungles roam wild cattle, bear and deer,—and half-wild ponies, slender of limb but sturdy and with hoofs of iron from the rocky soil, are lassoed as they are needed and broken with a stout club by the rough islanders.

There are two other towns on the coast; one of them, Tai-jung, is evidently the "Tadiane" of Hendrik Hamel, who was wrecked not far from the town in the "Sparrow-Hawk" in 1653, and has left a curious and still accurate description of the country in his "Narrative of an Unlucky Voyage." Che'-ju he calls "the town of Moggan, or Mokṣo," evidently mistaking the meaning of his captors, who had told him that they were taking him to the "Mo-gwan, or Moksa," *i.e.*, the Governor, who has always had his residence there. In and around these towns and in the narrow lowlands between sea and mountain, live the hundred thousand inhabitants the island is said by Koreans to support.

The "Sailing Directions" for 1904, quoting from the survey of Captain Sir E. Belcher, H. M. S. "Samarang," states that "the island is about forty miles long, seventeen in breadth, oval in shape and of great height, with only one anchorage for sailing vessels, at the east end between Quelpaert and Beaufort Island." My own estimate of the area of the island was based on very rough calculations, and, as the British survey was undoubtedly correct, I should place the population at a much lower figure than that given by the Korean census.

At the time of my visit in 1901, the whole island was in an uproar, and had broken out in armed rebellion against the authorities. The first rumors of trouble reached Seoul in May. We heard that the monthly steamer from Fusan had been fired upon and driven off by the natives, but hearing nothing from the acting Governor, we concluded that he had been able to deal with the situation. A month later a frantic appeal for help reached the French Legation from two priests who in the preceding year had settled in the island capital. The insurgents had, it seems, captured or destroyed all native boats communicating with the mainland, and taken the acting Governor prisoner. The Japanese were heartily in sympathy with the movement, and urged the rebels to kill all the foreigners on the island,

promising them the protection of the Japanese Navy, so that no news of the uprising leaked out through them. The Christians had, through the threats directed against their pastors, become involved in the quarrel and had been driven from their homes to seek refuge in the capital, where they had fortified themselves together with the Governor's police and official servants, and some of the townspeople. They were defending their lives with arms taken from the old government arsenal against a wild army of ten thousand islanders, and malcontents and brigands from the coast provinces who had joined them in swarms. On receipt of this news two French gunboats lying at Chemulpo, the "Surprise" and the "Alouette," started for the scene of action, and at the same time a company of a hundred Korean soldiers, followed shortly by sufficient reinforcements, were hurried to Che'-ju,—too late, however, to raise the siege, for a few days after the missionaries' messenger had run the blockade and started on his way to the nearest telegraph office, the women of the town, fearing starvation, had opened the city gates at night, and when we arrived the narrow streets were still cumbered with the bodies of the dead. There were no wounded; the insurgents had done their work too thoroughly. I counted a group of ninety, old and young, of both sexes, frightfully mutilated, before the gate of the Governor's palace, on the market place. Eye-witnesses told me later of the horror of that night of massacre. Every islander who had a grievance, private or public, seized his opportunity and killed—the drunken hordes of brigands and pirates from the coast burned, looted and killed for the very love of killing—ally and foe alike. Though it was ten days since the taking of the town, it was another week of sun and rain before we could clear the streets and give the dead decent burial. With the arrival of the soldiers, the town became a desert; no coolies could be had for threats or money, no living thing showed itself within gunshot of the city walls,—but the campfires at night, and the dark masses of men watching from the hilltops; the continual dropping fire of jingals and antiquated cannon, and the flames from adjacent villages told us that the rebel army was still afoot, and that the siege might begin again at any moment.

The two French priests and the acting Governor had, with some difficulty, been saved from death and held as prisoners through the influence of one of the rebel leaders, a Seoul man implicated in the murder of the Queen of Korea by the Japanese in 1894. His wider knowledge of affairs showed him how much more serious than a simple revolution would be the killing of subjects of a powerful

foreign nation, and his intervention stood him in good stead later, when he, himself, was a prisoner. It saved the new Governor, too, many complications,—for with the safety of the missionaries the work of the gun-boats was over, and the task of pacification could begin without any previous bombardment by the French. The dead were buried, the streets cleaned, sentries set at the gates and on the walls and towers; it took the whole force to do it, but the rebels did not know until reinforcements arrived, how small the relief party had been. The constant bugle calls, and the sight of so many sentries moving on the walls made them think the garrison much stronger, and, in their ignorance, they probably did not know that the gun-boats they saw in the offing were not Korean. The priests were soon reinstalled in their wrecked mission-house, and proclamations issued to the people bidding them return to their homes, and promising that after the punishment of the ring-leaders in the massacre, they might appoint a committee to lay their grievances before the central government. In the meantime they were called upon to surrender their arms and disperse unconditionally. The arrival of more troops made the task more easy, and those who formed the main force of the rebel army soon surrendered, and their leaders, with the exception of a few who escaped by Japanese fishing-boats, were made prisoners.

It was a fierce looking mob that came in to give up its weapons. Some had modern rifles, shot-guns and sabres procured from the Japanese fishers, some were clad in battered iron or leather armor, with lance, sword, iron-studded flail, battle-ax or bow; the most in jacket and loose trousers of shaggy dog-skin, with soft leather puttee leggins, a huge frowsy shako of fox or badger skin covering the head, with the tail hanging below the shoulder. These last were armed with old smooth-bore matchlocks, or carried hand-cannon.

The rebels soon dispersed; they were overawed by the gleaming bayonets and modern rifles of the soldiers, with which they could shoot down the enemy without coming into range themselves, and with the restoration of order ended the pretext for my visit to Quelpaert. My presence being required in the North, I was obliged to leave the island without having had an opportunity to explore it more thoroughly than I had been able to do in a few expeditions into the mountains after recalcitrant rebels.

Now that the Japanese have fortified the island it will undoubtedly pass completely into their hands, and will probably become a Japanese fishing colony—a prosaic enough end for a prehistoric amazon kingdom.

W. F. Sands.

GRAINNE.

(*After the death of Diarmuid.*)

Forth from the twilight of a wood she came,
Where blossoming isles of purple harebells gleamed.
Set in a shimmering, sun-flecked sea of green.
Fair was her face as the deep rose of the dawn,
And lithe her form as the lake grasses tall
That whispered of her beauty to the breeze.
Tear-stained her cheeks—rock roses washed with spray.
Great haunting memories dwelt of happier days
Deep in the shadowy depths of her sad eyes.
Her hair flowed down, a gleaming golden wave,
O'er snowy fold and fold of her white robe,
Like sun-kissed water on a silver strand,
Its ripples streaming on the soft west wind
Were mirrored in the wide, weed-laden lake
Where she passed by. The silent, sleepy birds,
Thinking the sun had backward from the west
Turned in his course, and with his shafts of gold
Had stabbed the heart of the dim, silent pool,
Burst into music, and a shower of song
Fell through the leaves to greet this new day-star.
Twin dew-wet quickenberries were her lips, one word
Came through their rosy portals "Diarmuid."
It rang adown the dusky, flower-strewn glades,
Through aisles of forest trees, of mighty oaks;
Of quivering aspen, and of silver larch,
And stately giant pines, and hazel groves,
The melody of murmuring waters caught the sound
And chanted "Diarmuid" to the mossy stones;
Down to the depths of the calm woods it sank
And up through arching green to the broad sky,
Through traceries of bronze and blue above,
And far beneath of glimmering gold and green,
The nightingale caught up the new, sweet sound,
And for an instant held it in her throat,

Then flung it on the silence of her bower,
Where as it fell it burst in silver rain,
And scattered to the winds its sparks of song,
The myriad songsters caught the glittering drops,
And flying with the gems throughout the wood,
Sang " Diarmuid " in silver syllables, till the notes,
Forming one grand, sweet chord, went echoing
Through the vast aisles and gold-green garden ways;
And all the wood rang sweet with " Diarmuid."
Until the hills in pity sent the name
Back to the forest's fringe whereat she stood,
And it at length found its true resting-place
Deep in the inmost core of her lone heart.

NOTE.—Grainne, the daughter of King Cormac, was betrothed to Fionn Mac Cumhal, but falling in love with Diarmuid O'Duibhne, a captain of the Fianna, persuaded him to elope with her. The " Pursuit of Diarmuid and Grainne " by the vengeful Fionn forms the subject of one of the Bardic tales of Erin. Diarmuid was killed by a wild boar in the woods of Ben Bulban.

CAHAL O'BYRNE.

HIS CROWN OF SORROW.

I.

"What doth it profit a man to gain the whole world and lose his own soul?"

They were unwelcome words to Douglas Wharton, for they haunted and troubled him strangely. He had heard them but the day before, when, returning from a meeting of the directors of the Pennville Trust Company, he had dropped into a brief noon service at the Church of Saint John. The preacher was a young priest, one of a misionary band who were giving a series of Lenten talks for business men. Such another, thought Douglas Wharton—fiery, eloquent, persuasive—must have been Paul in the fervor of his conversion after his journey to Damascus.

Lose his soul? Was it true, then, as theologians insisted, that man had a soul? "*Non omnis moriar*—I shall not wholly die, but the better part of me shall ascend the sky," sang the Roman poet. Was there, then, a better part, an immortal something that would survive the body's putrescence?

Douglas Wharton was a man of culture, read in the philosophies of many lands. The thought was one not to be lightly set aside, disconcerting as it might be to his present ambitious schemes of amassing wealth. Wealth meant power—power over his fellows. But what would it all profit if he lose his soul?

The thought had become an obsession, clamorous, insistent, inevitable. All literature proved incontestably the human consciousness of immortality. If immortality, then surely a divine essence, a something in man whose future welfare was imperative. If the body were all, men might go on carelessly, remorselessly, in the primrose path of dalliance. "*Carpe diem*"; "gather ye roses while ye may"; "eat, drink and be merry, for to-morrow ye die"—that were surely the height of common sense. Reason dictated and approved its wisdom. Other course were folly. But if a soul, then it behooved a man to look to that soul's salvation, to bridle his ambition, curb his passions and observe the Golden Rule of rectitude.

The thought troubled the rich manufacturer, but, while he would not wholly ignore it, for the present, at least, he would put it aside.

Later on, when his dream of power had become a reality, when his lofty ambitions had fructified, he would give audience to the thought of the soul.

Power enough, indeed, he had even now, to sate an ordinary man. He was rich in houses and lands. Subservient lackeys did his behest. A whole town depended on his bounty. The whirr of his spindles and the clash of his looms in the great gray buildings by the river sang a song of increasing prosperity and accumulating gold. He was a director in banks and corporations, a power in politics. If gold could buy happiness, then of a verity should he have been the happiest of men. From the terrace of his many-turreted mansion, his eye took in a charming prospect of park and pasture, hill and dale, of meadows dotted with browsing flocks, of fields teeming with cereal wealth, of hamlets and homes whose inmates trembled at his frown. Far below wound the river between its wooded banks, and by it lay the clustered roofs of Milltown, dominated by the smoking stacks of his long gray mills, where a thousand operatives sweated and sickened amid dust and lint and grime, where the odor of oils and chemicals poisoned God's sweet air, and young girls paled slowly to consumption, to cram still fuller his coffers, for a penurious wage.

Beyond the town, in embowering elms, stood the Church of Saint James the Less—most select and exclusive of all Pennville's Episcopalian congregations. Around its ivied walls gleamed cross and obelisk, aspiring shaft and bust, bearing the names of the State's oldest families—men who had filled curule offices under the Georges in Colonial days, who had worn stars and epaulets in the Revolution, judges and generals, bishops and bankers, governors and mayors since Pennsylvania had been a province. A pew in the church and a grave in the churchyard of St. James the Less was the cachêt of all that was best in the great city, whose smoke in the ultimate distance palled the horizon of the millionaire's purview. In that graveyard stood the family vault of the Wharton's, and in the beautiful Gothic Chapel the Wharton arms were carved on the oaken pew brown with age. To sit there Sunday after Sunday was the perfunctory debt he owed society—the tradition of his blood, although his faith had been shattered by the modern infidel philosophy he had imbibed at a German university, and he had logically accepted and was living out the deduction of that philosophy—to enjoy the

hour and ignore the future, scornful alike of hell and heaven as the myths of an outworn creed.

Judged by Pennville's standard of happiness, Douglas Wharton should have been happy. Yet a cloud lay upon his life; gall in the chalice of his triumph, a canker at the core of his flowering success. For in that vault in the graveyard by the river lay the wife of his youth, the woman whose beauty he had idolized with all the strength of his nature.

"*Hic Jacet Viola*" ran the epitaph on the entombing marble—"Here lies Viola." Yes, and there with her lay the light and sunshine of his life, the joy of his young manhood and the noblest dreams of his heart.

"I shall not wholly die" came back the words of the Latin poet, when his heart went out to that grave in the cypress-dark churchyard.

No, something within him insisted, such beauty could not die; such sweetness and gentleness and tender womanly graciousness could not become a prey to worms, but must surely survive in some place of fairer morning and more ambrosial sunset.

Her death had primarily been the awakening of his soul. Until that great calamity he had pursued quietly and contentedly the way of the materialist, happy in her presence, emparadised in her love, proud and idolatrous of her beauty and goodness. Alas, that beauty had been but a flower, exquisitely fragrant and delightful, but nipped untimely by the frost of death.

Somehow, he had come through the awful oblivion of the weeks that followed her death, had emerged stunned and broken from the gloom of his desolation, scarcely conscious of or much caring for life, yet keenly realizing that his life had been suddenly and irretrievably changed and darkened. But her face haunted him from the tomb; her memory pleaded for recollection; her spirit—yes, her spirit—her soul—her very immortal self—hovered about and watched over him day and night. No, she was not dead. Such perfection could not die. Her body lay in the vault, but herself, the nobler part of her, had ascended the sky and was reigning gloriously triumphant in a brighter realm.

So, the thought beset him and troubled him, growing daily stronger in its obsession, demanding recognition, yet never fully recognized nor given absolute surrender of faith or reason.

II.

His wife had been dead ten years now, and Time's merciful hand had healed the wound of his bereavement; but the memory of her endearing qualities was yet vivid in Douglas Wharton's mind. That memory was kept perennially fresh by a masterful portrait done in the early days of their marriage, while travelling in Europe.

It hung in his library and there, evening after evening, the millionaire sought relaxation from the cares of life before the face that smiled down upon him, making of the library a place of holy retreat, as if her spirit dwelt therein, sweet with the air of Paradise.

But another Viola had all this time been growing to womanhood in her place, with all her transcendent qualities of person and mind. In his selfish grief the father had not observed the transition of the child to the very embodiment of her mother's perfection. Unnoticed, the flower had expanded beneath his eyes, though the people of Milltown adored the girl who bade fair to emulate her mother's beauty and goodness.

When, however, the awakening came to the father and the revelation of his daughter's charm broke upon him, his affections gradually withdrew from the grave of the dead to concentrate themselves around the exquisitely living Viola. So that, while she did not quite supplant, his daughter largely took the place of his wife in the man's heart. To her, because of her relation and resemblance to the hallowed dead, he transferred the love of his deep nature.

But the young Viola had not only reproduced her mother's beauty; she had also inherited her gifts of charity and loving kindness. As her mother had been before her, she became the good angel of Milltown's stricken and afflicted ones. They were, she told herself, her father's people. They had been her mother's care and were, therefore, in a dual sense, very dear to her. To soothe their sufferings, to ease their pains and to relieve their wants, to be the sympathetic confidante of their griefs and joys, evoking in return the adoring gratitude of their ardent Irish hearts, was the girl's delight. Many a humble home of her father's operatives knew the light of her presence. Many a sorrowing household blessed her secret ministries of charity. Old women, knitting at their doors of a summer evening, invoked benediction on her fair young head. Old men laid aside their pipes to call a hearty "God bless you, Miss," as she drove past. The children crowded about her trap when she stopped at the

village stores, sure always of some little remembrance or evidence of her bounty.

"'Tis a pity she hasn't the faith," they would tell one another. "It's an angel from heaven she is—God bless and reward her!"

So the prayers of the people followed her; their hearts went out to her, and her name was sung with endless iterations of praise from Milltown to Pennville.

It was a balmy evening in May, and Viola had just driven from the home of Mary Donovan, whose husband was foreman of the dyeing rooms in the Wharton mill.

"It's the great match she'll make," said Mary. "What, wid her beauty, an' her wit, an' her kind, kind heart, an' her father's money, an' the big mansion on the hill, there's no one at all fit for her."

"Match is it?" queried Mary's neighbor and gossip, looking after the pony trap fast disappearing in a swirl of dust. Match? I much misdoubt it. Una Gray, her that used to be Miss Viola's governess and is now housekeeper at the marble mansion, tells me that she wouldn't be surprised to see Miss Viola becomin' a nun——"

"A nun, an' she an Episcopalian!" commented Mary Donovan incredulously.

"Ay, she is now, but Una tells me she's as much a Catholic as herself. Sure, ever since she was a little bit of a *girsha,* hasn't she been runnin' to Catholic churches with Una—goin' to May processions, Sodality receptions, an' all that. And Una says, too, that she's a great friend of the Bishop down in the city an' often goes to see his lordship at the Cathedral. An' his lordship does often be up at Belvidere dinin' with the masther an' the quality."

"Oh, Peggy, wouldn't it be grand if only she were a Catholic," commented Mary.

"Stranger things have happened," mused Margaret Burke, "but I'll tell you one thing, Mary—if the prayers of Milltown can help her, she has them, as her mother had before her, God rest her soul this blessed night!"

"Prayer works wondhers, to be sûre," sighed Mary Donovan.

It was even as the gossips said. From infancy Viola had instinctively been drawn to the Catholic faith.

Una Gray did not credit herself with having a mission in America, least of all to convert the child of the mistress who had hired her as governess. But from Una's first appearance in Belvidere, little Viola had attached herself to her. It may have been due to her

natural sweetness of disposition, to her modesty of mien, to the gentle soul that looked from her eyes of Irish gray and smiled softly with her lips, to the aroma of purity and piety that sweetened her every action, that Una Gray attracted the child unto herself. Whatever the cause, Viola's mother saw in a short time that her Irish governess was an influence for good in the halls of Belvidere, and that in her company no harm could come to her darling. So the intimacy went on, and soon ripened into an interchange of tender confidence and affection.

As the child began to observe Una's habits of prayer and private devotion in her room and questioned her eagerly as to the meaning of rosary, crucifix, scapular and badge, the girl's sense of honor recoiled from even the suspicion of deliberately influencing the child's mind or estranging her from her mother's creed. Yet this she saw would be the inevitable end of their friendship. Perplexed by the delicacy of her position, she unbosomed herself to Mrs. Wharton; but that lady told Una to answer all the child's questions, for, in truth, she had herself begun to doubt and question and examine into the faith of this exemplary Irish girl.

As a child Viola had been delightfully observant, putting her own naive and poetic interpretation on nature.

" Oh, see the flower flying," she called one day to Una, on beholding a butterfly flitting about the garden.

" The little brides of Jesus," she called the children in a May procession to which Una had taken her.

" Oh, the pretty necklace! " she cried rapturously, when she first came upon the pearl rosary Mrs. Wharton had brought Una from Rome.

" That is not a necklace, dear," said Una. " It is a rosary."

" Rosary? What is that, Una? " she asked.

" It is called a rosary because each pearl represents a rose, the whole forming a chapter or crown of roses for the mother of the dear Jesus."

" It she as beautiful as mamma? " asked the child eagerly.

" I think so, dear. You know God's Mother must have been the most beautiful woman that ever was born."

So her childish queries went on, bringing to her little by little an insight into the beauties of religion.

Perhaps it was the reward of her unselfish life of charity to God's poor and afflicted; perhaps it was the answers to her people's

prayers. Who may tell? Certainly the unlettered poor of Milltown needed not Shakespeare to assure them that more things are wrought by prayer than this world dreams of. Their vivid Irish faith told them that. So they were not surprised, when, shortly before her death, the conversion of their benefactress was announced. Nay, they would have been grievously disappointed, had not such a happy result crowned her manifold charities and splendid virtues.

Society attributed her conversion to the venerable bishop of Pennville, whom Douglas Wharton delighted to honor, and who often dined at Belvidere. For Wharton prided himself on his Catholicity of sympathy and his fredom from prejudice. Dr. Rogers was not only an eminent divine; he was a gentleman whose culture and wit adorned society and shed lustre on his race. But, deep in her heart, Mrs. Wharton knew that Una Gray, with her exquisite womanhood, fragrant with Catholic virtues, had ben the humble instrument of her conversion in God's hand. So powerful is example, so potent for good or ill is every personality, so monstrous in isue is every little trifle of conduct, that it was Una Gray's sweet patience, maidenly modesty and virginal purity of soul that had first influenced her mistress towards the faith. Bishop Rogers did but complete that influence, and by his logical and lucid answers, coupled with his public repute for sanctity of life, resolved all her doubts and achieved the consummation of the woman's desire.

Her conversion did not trouble Douglas Wharton. While adhering outwardly to its practises, he had long since repudiated the faith of his fathers. That faith had never satisfied his heart. It was exteriorly respectable. It had all the ear-marks of prosperity; but it did not meet his questions squarely or give a conclusive or authoritative answer to his objections. It was a body of dead doctrine lacking the life of the spirit. In fine he found it logically and historically false; but he had never thought of going further with his inquiries or of turning to the faith of his remote ancestors, when England was yet the Dowry of Mary. Whatever his wife did was for the best, he told himself. So good a woman could not err. She was a child of light, instinctively yearning for the truth.

When she died, however, the faith latent in the man was aroused by the thought of immortality. For, if Viola were not immortal, then there was no object in virtue, no sense in purity and righteousness, no wisdom in kindness and meekness and benignty. If annihilation

were the end of all, then were charity, justice, honor, gratitude and friendship, which good men have always practised, but empty words without weight or efficacy. Duty, then, would have but the sanction of expediency, pleasure, profit or the gratification of the senses. Reason and error, right and wrong, were but relative terms. Society would be disrupted by the destruction of the virtues that held it together, laws would lose their force; all the relations of life would be confounded, and the world would sink back into chaos.

III.

After her mother's death, her father being absorbed in his selfish sorrow and the distractions of money-getting, Viola was thrown more than ever into Una's company. Una had become a foster-sister, as it were, to the girl. The duties of governess had passed and expanded into the larger duties of friend, companion and superintendent of her father's establishment.

The fashionable world saw this with disapproval, for more than one grand dame had already marked Viola Wharton as a desirable wife for her son. Since her debut at the coming-out ball, when Belvidere resumed momentarily its olden gaiety and glory, Viola had been assiduously sought by young gallants of the City Troop and kindred exclusive society. She was the belle of ball and Assembly and a brilliant match was predicted for her. But Viola disappointed society by ignoring the suits of Pennville's eligible beaux.

This, however, did not deter Lionel Wharton, her cousin, from urging on his forlorn hope. The pity of it, thought Lionel, was that Viola was in danger of "going to Rome," as his familiars put it. To a man of Lionel's calibre, the mere thought was sacrilege. To think of the bluest-blooded girl in blue-blooded Pennville forsaking a pew in the church and a vault in the churchyard of Saint James the Less for a stiff seat in the homely little chapel of St. Brigid, among her father's operatives! He would talk her into reason; so, jaunty and confident, he rode over one morning to Belvidere from his country home at Manheim.

"You surely cannot mean it, Viola," he said, after a wild diatribe against "Romanism" and a spirited defence thereof by Viola. "Why, the Catholic Church is the church of the Irish!"

The statement was meant as a climax to his argument. It was the last bolt in his quiver, but he shot it in vain.

"I believe it has kept them alive under great persecution," answered Viola quietly. "They are a people of wonderful vitality. Other peoples would have been exterminated long ago under a tithe of their sufferings. But their faith has preserved them and given them power of resistance and patience."

"They are so ignorant," objected Lionel wearily.

"If so, which I dispute, blame their masters for it. They are virtuous. Their womanhood is the glory of Europe. Praise their faith for that," answered Viola.

"You are willful," protested Lionel, "all because of Miss Gray——"

"I am willful, as you put it, from conviction," smiled Viola, "not because of Miss Gray Ah, Cousin Lionel, if I were only half as good as Una——"

Lionel elevated his eyebrows in deprecating horror.

"Look at the Italians, now. How superstitious they are," he objected, veering to a new tack. "Why, the other day I was down town in Little Italy. It was a feast-day of some kind with them. The streets were gay with flags and they had a parade of some kind, in which they bore images of the Saints and the Virgin, and, would you believe it, those poor, ignorant souls surrounded those images, pinning money, watches and jewelry to their tawdry tinsel garments. That's priestcraft, I think, and idolatry, too, to boot. And yet you say they don't worship statues, after I saw those things with my own eyes——"

"Neither priestcraft nor idolatry," commented Viola, with an amused smile. "What is honor or devotion if it does not express itself? What you saw was the particular form their devotion took. They gave of their treasures to show their reverence for the Saints, whose images were in the procession. As for worshipping the statues, they no more worship them than you do the old Liberty Bell whenever you escort it, with your Troop, to or from the State House. The bell is but a symbol of something else—something very dear—the liberty for which our fathers fought, and which, by the way, those ignorant Irish helped to win. You respect the statue of Washington or Penn for what it represents. Surely not the inanimate bronze or marble, but the man it calls to mind. Every good American salutes the flag, hat in hand, not for the emblazoned silk, but for the nation it symbolizes. So with those poor Italians. Think you they are so senseless as to worship lifeless wax or soulless plas-

ter? No, the image recalls the personality, the heroic virtue of some particular servant of God. Surely, to respect the waxen image that recalls the virtues of an Agnes, an Aloysius, a Francis of Assissi is no more reprehensible than respecting the bronze that inspires us with the patriotism of a Washington, the wisdom of a Franklin, or the piety of a Penn."

Lionel had come to scoff, but in Viola's hands he remained to acknowledge his blindness and to long to pray, if he dared depart from Wharton tradition, at the shrine whereat such loveliness worshipped.

"So fair an apologist would almost convince a fellow," he said. "One would think you had 'gone over,' you are so enthusiastic——"

"Cousin Lionel, I will tell you a secret," said Viola, leaning forward, a strange joyousness illuming her face. "'I have 'gone over,' as you call it. I was received into the Church, last week, by dear Bishop Rogers in his private oratory. It was mamma's dying wish, and when a wish so sacred coincided with my own conviction, could anything be more pleasing? And, oh, Lionel, I am so happy. Mine is the peace that passeth human understanding."

Lionel felt hot and cold by turns. He paled visibly as Viola spoke. At that moment, in her exaltation of soul, she seemed to him like a saint transported from heaven. But his heart sank within him at the news, for now, if ever, he felt that her change of faith raised an insurmountable barrier to his hopes.

"Then," he murmured disconsolately, "there is no hope for me, I suppose? Oh, Viola, I have sometimes thought that you might come to care for me. I love you—have always loved you, and was presumptuous enough to dream of one day winning——"

"Please stop," she whispered, "oh, please stop! Your words pain me. I like you, Cousin Lionel, but not—not that way—the way you mean—I fear."

"I might have known it," he answered despondently, "but the fool must rush in where angels may not tread. I was a fool, I admit, but I think I am a better man for my foolishness. No one could love you without being purified, exalted, ennobled out of his baser self."

He took bravely the chalice she had set to his lips, mournfully recognizing that one more worthy than he must woo to win so pure a heart.

"Dr. Moore has a clear course now, with Lionel out of the run-

ning," said society, when it heard of Lionel's proposal and refusal.

Dr. Moore was a young physician who was beginning to win enviable fame in his profession, and was known as an ardent champion of the city's poor consumptives. Viola had met him occasionally in her visits to the hospital, where a ward was maintained for his poor patients. Viola's devotion to the sick had touched his heart and won his chivalrous gratitude and worship. He, in turn, by his enthusiasm in so Christlike a cause, had aroused Viola's keenest interest and admiration.

"If we had a sanitarium somewhere in the country, among the hills and pines, for these poor souls," said Dr. Moore to her one day, as she moved from cot to cot in that ward of unutterable agony and patient, pitiable suffering.

The poor, pale victims of the dread tuberculosis had grown to look for her coming on visiting days. To them she was as an angel of light and consolation in the gloom of their long imprisonment.

"The prisoners of the king," she called them touchingly. Yea, verily prisoners; but almost daily the King sent His messenger, Death, to set free some poor soul and admit him to the light of His glory.

"Here is noble work for some philanthropist," said the doctor, casting a comprehensive look around the ward. "Oh, if I had the money, how gladly would I devote it to so holy a purpose!"

Viola's mind reverted to her father. If only she could interest him in the cause of her poor consumptives, what better use could he make of his wealth?

"Some day," she thought, "I will be an heiress and rich myself. Then—oh, the responsibility of money! So much misery in the world calling for its wise use, while so much of it is being squandered in sin and the pursuit of vain ambitions. Now, I know that the all-compassionate Master would not reach a hungry man a book nor try to banish disease by excavating a lake like some modern philanthropists!"

That evening she spoke to her father of Dr. Moore's noble crusade in behalf of the city's poor consumptives. But Douglas Wharton was in no receptive mood. He was surly and abrupt.

"Yes, yes," he growled impatiently, "if we rich men gave ear to every quixotic appeal made us by this visionary and that, we should soon be beggars. Every one has his hobby, which he rides to death.

"There's your good bishop, now. He's eternally harping on the need of a home for crippled orphans——"

"A crying need, truly, and a deserving one," commented Viola. "Oh, papa, rich men are but stewards of the Lord, and shall have to render an account of their stewardship——"

"Enough, Viola," he broke in angrily. "I have troubles enough of my own just now. Your precious Irish friends in Milltown went out on strike this morning, and, what's more, they mean to stay out, unless I make a fool's concession to Donovan and his pack of hounds. Do they think I'm mad to give into them? It's all those accursed unions and their infernal meddling with a man's private affairs."

The manufacturer, purple with passion, strode up and down the library. While it troubled, his disclosure did not surprise Viola. Douglas Wharton was known as a hard master, exacting and arbitrary. She knew that he was not popular among the operatives. Indeed, it was her own popularity and that of her mother that had more than once averted other threatened strikes. She knew, too, her father's imperious character and obstinate will, when challenged in what he deemed his rights and privileges.

That the strike, if persisted in, would breed mischief and suffering she foresaw with sympathetic prevision. It came at a particularly bad time, for, after a winter of idleness, due to depressed financial conditions, the men could ill afford to strike. Yet, thought she, they must have grounds for so desperate an expedient when they could face the problem of hunger at such a time.

"Your friend, Mark Donovan, took on himself to be the mouthpiece of malcontents," growled her father. "The despicable ingrate, after all these years of kindness at my hands! He, with two others, came to me in my office, with his insolent demands of an increase of ten per cent. in all departments and a working day of nine hours, when they ought to be glad for the privilege of working at all—sixteen hours if necessary. But I'll starve them into surrender, mark my words."

"I'm sorry for this, papa," said Viola. "The men cannot afford to be idle after such a winter as they've gone through. There will be suffering——"

"That's just it, the blind fools!" snarled her father. "But let them suffer. I tell you, girl, before I give in, they'll be glad to come to me and beg to be allowed to go back at a reduction, not an increase of ten per cent."

"Oh, papa, you must be reasonable," pleaded Viola. "Harshness never composed a quarrel. There are two sides to the question, and I'm sure these poor fellows have some ground for complaint, else men like Mark Donovan would not go out.

"Do not exasperate me, Viola. Grounds they have none, and Donovan shall suffer for his insolence," said the millionaire harshly.

In his present mood, Viola saw that it was idle to reason with her father. His pride had been hurt, and he would exact the last drop of atonement from the bleeding hearts of his operatives before he would listen to their demands. Viola could but wait and trust to God for a sane development of events.

P. J. COLEMAN.

(To be continued.)

EDITORIAL.

BISHOP DOANE'S FANCIES ABOUT MARRIAGE.

Is it necessary to discuss the strictures of Bishop Doane on Catholic marriage with which he has recently enriched the *North American Review?* Does he not begin by telling us that "the only true, and the only safe ground of Protestant ecclesiastical legislation on that important subject is the ground of uncertainty?" And is it not fair to ask if his individual assertions are similarly grounded? Or do the ways of the Church and the churchman differ?

The purpose of his writing is to prove that the Roman Church has no right to be decked out in laurels as champion of the marriage bond, and he proceeds to uncrown her. His main argument may be found in a single paragraph toward the end of the paper, in which he says "he no longer deals with abstract theories but considers the concrete practical problem." The paragraph, whose sentences we number for convenience sake, runs as follows:

"1. According to the Roman Church, marriage being a Sacrament, and no one being able to receive the grace of a Sacrament unless he is a Catholic Christian, it follows that the marriage of persons who are not Roman Catholics are not sacramental and have no sacramental grace or sanctity connected with them. They are simply legal contracts which the law creates and which the same law can dissolve. 2. Some Roman theologians hold that if both parties are baptized their marriage is Christian marriage, though they have no grace of the sacrament unless they are Roman Catholics, but the modern Roman fashion is to rebaptize all converts to Romanism and so to invalidate all baptism but Roman baptism. 3. Whatever difference there may be as to theory the practical fact is that Rome regards as dissoluble the marriages of all unbaptized persons."

Apart from the curious logic which is so fatal to him at times, the whole charge is false from bottom to top; and any one who is acquainted with the matter at all, knows that, first, it does not follow that if a man does not receive the grace of the sacrament, he does not therefore receive the sacrament. A Catholic marrying in mortal sin receives one without the other, and the same may be said of baptized people outside the church. Nor does it follow that such

unions "are merely civil contracts which the law creates and the law can dissolve." The law creates no contract; that is done by the contracting parties.

Second, not "some," but practically all "Roman theologians" hold that "if both parties are baptized the marriage is a Christian marriage; and if "the modern fashion is to rebaptize converts to Romanism," it is not "to invalidate all but Roman baptism," but to make what was doubtful sure. But in any case what has that to do with marriage? Protestants marrying Catholics are not baptized as a preliminary. If they belong to sects that baptize their baptism is considered valid as far as their marriage is concerned.

Third, "Rome" does not "regard as dissolvable a marriage between a Roman Catholic and a baptized non-Catholic without dispensation." Such a marriage is perfectly valid though unlawful. Marriage with an unbaptized person without dispensation is invalid, but the defect can be and is constantly remedied. In any case there is no hardship in that. It does not affect a person's status before the law and the individual who so flouts and despises the Church as to refuse to get the dispensation which is, unfortunately, so easy to obtain, is not going to worry about his or her spiritual condition. Marriages of unbaptized couples are perfectly valid unless some natural or civil impediment intervene. What happens when one is converted from heathenism to Romanism Bishop Doane must fight out with St. Paul. In any case he need not fear the anathemas. They are not intended for and cannot reach him.

The historical annulments which are dragged into the article have been dealt with so frequently that one wearies of them. As for Napoleon it matters not that there was an array of churchmen at the marriage. They were not the Church; no more than the whole apostate hierarchy of England was the Church at the time of the Reformation. The Pope did not recognize the marriage. Nor does it matter that the child was baptized. The Church baptizes illegitimate children.

The case of Louis XII presents no difficulty whatever. When Duke of Orleans he was compelled under threat of death to marry the deformed daughter of Louis XI. It was only her prayers that prevented his execution when he broke out in revolt. He had no marital relations with her and on the death of Louis XI sought his freedom. Is there any court in the world that would have refused him? Would Bishop Doane?

To say that Henry VIII when in open rebellion with Rome was using Roman methods for his multiplied divorces is playing hugger-mugger with words. Even the bishop will not admit that copying Roman rites and ceremonies is Romanizing.

For a certain recent annulment which has caused so much comment judgment is impossible for those who do not know all the facts of the case. Meantime modesty ought to suggest that the distinguished churchmen who decide the case are at least as scrupulous as ourselves in the matter of private and public morality.

It is not presumption on the part of the Church to institute matrimonial impediments which it must be remembered are not devices for the purpose of subsequently getting out, but bars against getting in. The Church has her right from God to establish them. The State claims a similar right from somewhere, and even Bishop Doane forbids an innocent divorcée to remarry, though he admits "he is uncertain whether the Lord wants it or not." The claim is tyrannical. An uncertain law cannot bind. The Church would not do that, for though she is rigorous she is not unjust or cruel. Nor does she act at random. Her impediments are moral, physiological, social, and religious safeguards which compel minute and careful previous investigation and prevent marrying people offhand. It is easy marriage that makes easy divorce.

Nor is she wrong in declaring a marriage void if an invalidating flaw reveals itself. What would the bishop do if he had unwittingly married a couple who had no right to be married? Would he let them live together? The Church would not. She is the guardian of morals in and out of marriage. If the defect can be healed she will heal it and she is constantly doing so. If not, the annulment is declared. She never fears to face the world for doing right.

Finally it was not necessary to read the whole of the *History of the Council of Trent* to find out what is its legislation about marriage; nor did "he do what in him lay to get accurate information" when he chose the infamous history written by an apostate friar who was Pietro Polano in England and Paolo Sarpi everywhere else. This is being on very "uncertain ground;" and what is said in consequence can be neither "safe" nor "true."

SCIENCE AND ETHICS.

The disadvantages of the exclusive study of science in our modern system of education could scarcely be more lucidly and satisfactorily set forth than has been done by Sir Edward Fry in a recent article

in the *Contemporary*. It completely fails to educate. Education implies ethical training, but the exact sciences preclude ethics. "They are *unmoral*. The conclusions of geometry, for instance, are the same whether good or evil demand my allegiance, whether God or the devil is supreme; and the same is true of all sciences, whether physical or biological. It is quite the reverse with other studies. You cannot read history or study political or social questions, you cannot even make archæology your theme, you cannot pore over the works of ancient or modern philosophers without encountering face to face some moral questions, or at least catching a sight of them as connected with the subject on which you are engaged."

What! some one will say, does not the contemplation of the laws of nature lift a man up into feelings of admiration for the Creator? Possibly, but as a matter of fact many of the leaders in scientific studies have eliminated God completely from nature or proclaimed Him as unknowable; but even if we do recognize Him it would be then strictly theology and would reach the domain of ethics only indirectly.

But does not the contemplation of those unchangeable laws imply the idea of duty? Quite the reverse. The very fact that they go on in spite of me, leaving me no choice of obedience or disobedience prescinds altogether from any sense of duty. Whether I am good or bad they proceed on their course. The law which governs those movements is quite the opposite of what we call the moral law. I cannot fight against the law of gravitation, whereas I can completely set aside, as far as I am concerned, the law which enjoins on me to be honest, temperate, chaste, etc. The realms of each are essentially different.

Purely and exclusively scientific study also labors under the fatal mistake of pretending that only what can be weighed or measured is worthy of consideration. It is as erroneous as would be the action of a physician who considers only the fever of his patient and neglects his headache. We can measure one but not the other. But both are equally certain factors in the case of the sick man whose life depends on him. So I cannot measure the intensity of a moral or an immoral act, but it is something that has to be dealt with more than anything else in the shaping of human life and it is the supremest folly to neglect it.

More than that. It is the controlling element of the universe. It has to do with everything. Even the victories of science must ac-

knowledge its dominion, for it is always summoned in as an arbiter whenever science has achieved any result. Science makes wealth. Morality decides upon its distribution and use. Science has made modern war awful in the engines of destruction it is continually manufacturing, but morality enters the Peace Congress at The Hague and determines which of them may be employed. On descending to lesser things even the speed of the automobile, which science has made possible for locomotion, forces the law to step in and say: "So fast shall you go and no faster." The moral element pervades every part of international, civic, social, and individual life.

When Huxley said that man's life was like a game of chess played with an invisible opponent, and that it behooved every one to know the laws of the game, viz.: the powers of nature, which if he made a false move would instantly and remorselessly crush him, he had to add by way of a corrective that a man should also know how to fashion the affections and shape the will. But he did not say how that difficult work was to be done. And yet that is the all-important thing in life. For a man may have a perfect grasp of physiological and biological laws and be a scoundrel. The devil himself could find no exception to such an education, for it would make men like himself. He knows the laws of nature.

The object and end of science and education are essentially different. The object of one is to know facts and natural laws; the other aims at moulding character; and there is a danger at present of teachers losing sight of that. Schools are too often only physiological laboratories for the study of types and for ascertaining the human average and obtaining results in the bulk. Pupils are considered only as so many units for deducing ridiculous generalizations and for building up superficial, false and vicious psychologies. Of course we should endeavor to know and be taught to admire the wonderful discoveries which science has made available for the use and pleasure of mankind, but it should not be forgotten that education is wicked when it does not imply a training in the moral law and a loving care of each individual soul that is committed to the care and fostering influence of the teacher. Science is a means, not an end.

WHO OWN THE CHURCHES IN FRANCE?

In view of the coming obliteration of Catholicity from once Catholic France this question of ownership has to be answered. The victim is already down and the highwaymen are quarrelling for his

clothes. The politicians say the State owns them; buildings, altars, vestments, chalices, and all. What is meant by the State? The people? Evidently not. The "Block" that rules in the Palais Bourbon dare not submit the matter to the people. In spite of their skill in manipulating election returns they fear to be ousted from power on that question, and so the measure of disestablishment is going to be "jammed" through before elections. Is it the Government? That sounds a little too much like the utterance of Louis XIV, "*l'Etat, c'est moi*," so they answer: The nation is the owner. The nation built all those cathedrals, churches, chapels, shrines, colleges, hospitals, etc. The nation did no such thing. Subsidies may have been occasionally granted, just as here in America there are exemptions from taxes, in consideration of the good resulting from church organization; but as a matter of fact all the splendid religious edifices in France, as in every other country, were built by private individuals or corporations. Neither the general government nor the communes nor municipalities have anything to say to them. But it is urged the government took possession of them all in 1789. It did, but in 1801 admitted it had stolen them and gave part of them back, and for what is kept paid a pittance from the revenues to support the clergy. The so-called salaries doled out since then to ecclesiastics are only an imperfect restitution. I take your fifty-thousand-dollar house and pay you fifty dollars a year out of it. But apart from that, what about the churches built since then? Montmartre for example, and Lourdes, and countless colleges, convents, asylums? What right has the Government to take them? Clearly it has none.

The Socialist members of the Government say that even if this property is taken there is no harm done, because the former owners are made joint proprietors of what is henceforth held to be common property. That is like making my next door neighbor joint owner in my house, and telling me not to complain. Other political wits argue that those ecclesiastical possessions were granted for times when the Church was a social institution. As that is no longer to be the case the property lapses to the State; an arrangement which is equivalent to telling a householder who is ejected, you once were an owner, but, now that we have taken your house from you, you are no longer so and the property reverts to us. It is one of the coolest and most audacious robberies in history, and the attitude of the French people is the most supine. The age not only of chivalry but of self-respect is gone.

In olden times the Arian emperor tried expropriation with St. Ambrose. The saint simply camped in his principal church and defied the government; and the government changed its tactics. Some one asks: Is there an Ambrose in France? *Nous verrons.*

BARRIE'S HISTORY OF NORTH AMERICA.

We think it desirable that Catholics everywhere should be put upon their guard against the practice of certain booksellers, who recommend their books under the cover of names they are not authorized to use, and they should not buy subscription books without examining them, or at least without ascertaining how far they are approved by the persons whose names are used to recommend them.

Last September an agent of George Barrie & Sons asked us to buy "The History of North America," by Guy Carleton Lee, offering a circular containing the names of those who had given the editor and publishers "courteous attention, valuable assistance, encouragement or approval." He wished us to purchase the work on the strength of these names, but we insisted on examining it. A glance at the first four volumes satisfied us that the parties mentioned in the circular did not know the character of this history, and accordingly we wrote to ten of them, all men of prominence, only to receive, as we had expected, such replies as:

1. "I have never either spoken a word or written a line for them."

2. "I refused to entertain the proposition of purchasing the book. . . . I have given no approval to the work and the use of my name to promote the sale of the book is on a par with the spirit of lying to be found in its pages."

3. "So far, I have not seen the volumes and was not aware of their existence. I distinctly protest against the assertion that I have contributed anything to the history or approved of it in any shape or form."

4. "The statement that I gave them aid and comfort is based on the fact that I informed them that I knew of no important historical documents lying around here in New York or in the Catholic Historical Society. The value set upon this 'valuable aid' would make a megalomaniac of any man without rheumatism. . . . They put down the name of my assistant librarian just as they did mine, and for the reason, or rather pretense of a reason, that he wrote to Lee that we had not certain documents in our library. This leads me to think that the business was carried on systematically."

5. "I intend to withdraw my name from the list of subscribers to the book. The truth is I have not yet taken the volumes already received out of the packages in which they came."

6. "I have subscribed for a set. This fact I should wish the firm of George Barrie & Sons not to exploit for any unwarranted uses."

7. 8. 9. write that they have instructed Dr. Lee to withdraw their names from all connection whatever with the work, but their names are still on the circulars used by the Barries' agents. „

No. 10 admits that he read the elenchus of the volumes before they appeared, but only once, and he referred them to several rare books in his library, but that they never consulted them or made any request for practical assistance.

We thereupon wrote to George Barrie & Sons, who explained that an "overzealous subordinate considers that a subscription to the work may be considered encouragement. We have, however, destroyed all these circulars." At their request we suggested that they should ask Mr. Condé B. Pallen to revise the errors contained in the volumes already issued, and Dr. Shahan, of the Catholic University, to safeguard them from similar errors in the future. Mr. Pallen made several revisions, which the publishers referred to us and of which we approved, but it appears that the editor, Dr. Lee, would not accept them all. Thereupon Mr. Pallen instructed the publishers not to use his name in connection with "The History of North America." Dr. Shahan, we are informed, declined to have any part in the work, but his name, like that of Dr. Pallen, appears in their circulars still.

Accepting in good faith Messrs. Barries' promise to revise this work satisfactorily, we refrained from censuring it in the MESSENGER, though we did write to the editors of several Catholic newspapers to give them warning about it. Since the publishers have failed to keep their promise, we are glad that *The Dolphin* has sounded the alarm, and we trust that those who have been led to buy this work, on the strength of names the publishers were never authorized to use, will insist on cancelling any contracts they have made for it.

THE COMEDY OF HIGHER CRITICISM.

M. Emil Reich has thrown consternation into the camp of the Higher Critics, as they modestly dub themselves, by denouncing their methods and repudiating their conclusions. We have reached, he says, "The Bankruptcy of Higher Criticism. We are in the hands of a set of jugglers." On Professor Hugo Winckler especially he empties the vials of his wrath. Winckler is the originator or propagator of what are known as "the astral myths," a device which is warranted to dissipate into light waves all the distinguished personages of history, especially those who have had anything to do with religious matters. Thus for him even Joseph of Egypt is an "astral myth." "You see," says Winckler, "in Genesis c. 43, v. 5, Joseph comes in at noon. Consequently he personifies the sun. Then he dreamed that the sun and moon and eleven stars bowed to him.

Whom should they bow to but the sun?" He doesn't explain how the sun manages to bow to itself; nor does it matter. "Josue, too, is the sun, for he is the son of Nun, and Nun means fish, and does not the sun issue from the constellation *pisces* at the spring equinox? Moreover Josue's companion was Caleb. Caleb is Kaleb; and Kaleb is Kelb, and Kelb is dog. So of course Caleb is the dogstar Sirius."

All this seems like a bit of fun from the *Fliegende Blätter;* but no, he is taken most seriously by the learned world, and Herr Jensen lifts up his mighty voice in the *Berliner Philologische Wochenschrift* against him for his audacity; not that he objects to the disappearance of these illustrious and hitherto accepted men from the domain of the real, but he does not like the method. He has a method of his own, and by the help of something he calls Gilgamish, or words to that effect, he gets rid of Moses, Abraham, Isaac, Jacob—of every one, in fact, but himself.

Not only Winckler, but Delitzch is assailed by M. Reich. Delitzch is the man who found out that the Hebrews got their creed from Babylon. "What does your tablet prove?' asks M. Reich. "You have the same similarity with the Scriptural narrative among the African tribes; you have it in far-away Polynesia; you have it everywhere." All this trouble, he says, comes from philological jugglery. Some little professor in an obscure German town devotes himself to deciphering descriptions that nobody else bothers about, or has had time to look at. He invents a theory; no one is able to show its absurdity out of hand, and it passes muster for the moment as a new evangel, and only later the world finds out the hoax.

At this stage of the procedings there enters, with solemn step and slow, no less a personage than a dignitary of the English Church, Canon Cheyne D. Litt., T.B.A., who gravely propounds the question to the readers of the *Contemporary Review* of March, "Shall we put the clock back on Biblical criticism?" to which most people will reply: "Certainly, if it is going too fast and is telling us it is day, when we are sure it is night."

The Canon is incensed with Reich. He warns him that he is very indiscreet in telling tales out of school, and he implores, moreover, "all fair-minded men to exert their influence over these angry controversialists." In other words, don't trot out the family skeleton. Don't tell the world what shams we are. He assures us that Winckler is too great a man to be irreverently dealt with, and forthwith proceeds to give us the measure of Winckler's magnitude. If Mr.

Cheyne were not a canon, we might fancy he was facetious; for however benevolent his intention, his protegé will scarcely thank him for his aid.

"Winckler," he says, "is a daring scholar. That he carries his theories too far, I should be the last to deny. Modern critics are very distrustful of him. He is too eager, too resourceful, and he is, like so many others, not sufficiently strict in his treatment of the Hebrew text. He is also deficient in sympathy with religious ideas. He belongs to a small school whose self-assertion is out of proportion to its number; but he is a specially gifted historian, for he has traced for us the outlines of a possible history of Israel, though the text of the Old Testament, even as revised by moderate scholars, is not sufficiently correct to sustain the weight of his structure." Poor Winckler! His friend is of little help to him, and yet Cheyne is able to declare blandly: "I am myself one of those who hold the historical existence of Moses to be unproved and improbable."

Canon Cheyne began his attack on Reich by saying: "From time to time a writing on the wall disquiets those who are set to guard the interests of knowledge. There is a feeling in the atmosphere of coming change; the mystic writing is everywhere visible to the educated world as well as to the priests of science."

Precisely. The handwriting on the wall was a prelude to a certain great national bankruptcy. And it was in Babylon. M. Reich thinks that another collapse is imminent; and is to start in the same locality.

The third act may be read in the April *Contemporary*. Cheyne falls under the blows of Reich. It comes quickly. "The learned Canon takes me to task," says Reich, "for declaring Higher Criticism bankrupt; but does not he assert himself the inadequacy of the prevalent methods of Higher Criticism? What is 'inadequacy' in cool Oxford may be adequately called 'bankruptcy' in lively London. The learned Canon is skilled in the art of saying and unsaying the same thing in the same breath."

Then follows a general attack. In the first place the Higher Critics know very little about the very language of Scripture, Hebrew, of which the Jew, Spinoza, says, among other things, that *multæ occurrunt orationes quamvis notissimis vocibus expressæ tamen sensus obscurissimus est et imperceptibilis;*" there are many passages which are expressed in well-known words, yet whose meaning is most obscure and impossible to find out." The Hebrew people have kept only a few fragments of their language and literature; and

the meanings of many names and words which ocur in the Bible are either unknown or disputed.

Secondly the Higher Critics know nothing about the Hebrew Nation, the Hebrew State, the great Hebrew Personalities and the Hebrew Sacred Book, the Bible; all of which are essential to entitle their opinion to any consideration.

Finally, he says, your method is outrageously conceited and absurd. This, for the average reader, is the most telling blow that he delivers. 'They pretend to find in the Pentateuch only contributions from Jahwist, one, two, three, four, five, and from Elohist, one, two, three; from private diaries, news cuttings, codices of priests, etc., which have all been welded together by one or two cunning editors, who skilfully concealed the flaws and delivered it to the world as the composition of one writer. You are doing there," he tells them, "what Paul Albrecht did for Lessing, the glory of the fatherland, but who has, during the last twenty-five years, been visited with morbid hatred on the part of numerous Germans. All the plays and poems of Lessing are described by Albrecht as vulgar plagiarisms from Greek, Latin, English, French, Dutch, Spanish, Portuguese, etc. Albrecht, quite in the manner of the Higher Critics, has laid down the theories of composition followed by Lessing. He has his *Urkundentheorie,* his *Fragmententheorie,* his *Ergänzungstheorie,* etc., all of which the analyzing critic discovers and denounces as Plagio-peplagiomena, or Paraplagiata, or Onomatoparagoge, or Geneoparagoge, etc. Lessing's *Young Scholar* he describes as β dihypomimic Erodrama, and if we combine that with the Ero-β trimimy allotted to its Epiparallel, the whole morphological value of the Young Scholar is that of a βtriβ dihypomimic Erodrama. Thus the whole architectonics of this dramatic piece are revealed in this simple expression."

"Such," says the indignant Reich, "is your method of dealing with Holy Scripture. You are jugglers, and nothing else." Like Polonius, it is words, words, words. To the world at large they appear like the old Roman augurs who, when they met each other in private, laughed at the farce they were carrying on.

Higher Criticism reduced to such a stage is certainly bankrupt.

THE CONGO AGAIN.

One is naturally averse to connecting the American Missionary Societies with the troubles in the Congo, but here is Senator Cullom presenting a memorial to the United States Senate, January 24, 1905,

charging them with being the chief, if not the only, cause of the disturbance. The memorial is not Senator Cullom's own, but that of the Belgian Protective Association. The appeal of the American Missionaries for the Untied States to intervene is considered inadvisable because first of the large rubber trade that exists between the United States and Belgium. This is an incongruous element in matters humanitarian and religious, but commerce and its interests are great persuaders in these days.

The Memorial brings out the fact that the missionaries have not the slightest idea of how or when the Congo State was founded, and that they are wofully astray in ascribing it to the Berlin Conference. They are also charged with asserting what is false; distorting facts and describing as actual what occurred many years ago. Even smuggling is laid to their charge; and finally the accusations of oppression, mutilation, slavery, oppression, are all shown to be untrue on the testimony of most unimpeachable witnesses.

It looks as if these missionaries who have had such a leaning toward the advantages of business while evangelizing the natives have succeeded in turning the light on their own unapostolic practices. The question is now not whether the Belgian Government or rather King Leopold has been delinquent, but whether these preachers have been behaving themselves.

There is one thing in which they are superb, viz., the audacity which they display in striving to bring about an international imbroglio because they have been caught taking too much rubber or because of their inability to get all the land they wanted. The proper thing would be not to investigate the Congo Free State, but to investigate the missionary societies here and in Liverpool.

THE CHRONICLE.

HOME NEWS.

Freedom of Worship in Massachusetts State Institutions.—The Massachusetts State Board of Charity, by a majority vote, has referred to the State Committee on Public Charitable Institutions a bill to secure freedom of worship to public wards in such institutions. The bill provides that "No parents, or surviving parent, of any minor child in the care or under the supervision of the State Board of Charity, or of any State commission, or of any State board of trustees, shall be denied the right of any child of theirs to the free exercise of the religious belief of his parents, and the liberty of worshipping God according to the religion of his parents or surviving parent, or of the religion which his parents professed, if they are both deceased." The object of the bill is not to introduce any new legislation, but to insure the execution of existing laws and regulations, and especially to prevent any further placing of public wards in families where they will not be morally free to practise their religion.

Missions, Past and Present.—The old missions of California continue to receive flattering tributes from fair-minded non-Catholics who visit them. In a pamphlet issued by the Indian Rights Association, Philadelphia, a writer speaks as follows: "There are some who cannot see the forms of Catholicism without burning with zeal to uproot them. I am no Catholic, but I have seldom seen anything more sincere than the devout religious worship among these poor, neglected people. They cherish as their most precious possession the only goods left to them of those the early Fathers gave them. In places where no priest has visited for many years, they still have their little church. . . . The men enter with uncovered heads and the people kneel on the earthen floor. . . . The simple faith which rears that humble altar should commend itself to any professed Christian, by whatever name he chooses to be called."

Steps are being taken by the Bishops of Sicily to establish at Palermo a Mission House for the training of priests who are to work among Italian immigrants in this country. The vast majority of these are from Sicily and Calabria. The conditions of these people were brought to the attention of the Archbishop of Palermo by Monsignor Burtsell, on the occasion of his recent visit to Italy.

Catholic University.—The late Helen Taylor Gardiner, of Gardiner Manor, Md., bequeathed to the University $100,000. A still larger sum has been secured through the zealous exertions of His Eminence, Cardinal Gibbons.

The Apostolic Mission House, one of the affiliated colleges of the University, celebrated, on March 19, the anniversary of its formal opening. The first year has been very encouraging. There are now about twenty students, who have been recruited, for the most part, from the diocesan seminaries of the country, and their future work will be done among non-Catholics.

Progress of Federation.—Since the semi-annual meeting of the Advisory Board at New Orleans, March 4, the federation movement has received a marked impulse, not only in that city but in Brooklyn, New York, Philadelphia, Atlanta, Baltimore, Scranton, and in the West, especially among Catholic societies in Kansas and California. The Philadelphia County Federation held its annual meeting, March 19, and the secretary's report showed the largest county and State federation in the country. One of the societies federated is that of the "Catholic Filipino Students," delegates from which attended the meeting. On March 26, delegates from nearly all the Catholic societies of Brooklyn, representing a collective membership of 75,000, elected officers with a view to entering the National Federation. This is a most notable accession.

The New York County Federation will hold its first annual convention May 15, and will adopt a constitution and by-laws. Next month also there will be a convention of Kansas Catholic societies.

The Philippines.—The first official census of the Islands has just appeared in four volumes. According to it the population is 7,635,426. The seven millions roundly represent the citizen and Christian, *i.e.*, Catholic, population. At present only thirty-five of the 1,600 churches are Protestant. The schools, 3,000 in number, are attended by 800,000 children. Only twelve per cent. of these schools are under Church control; fifty-five per cent. are public, the rest private. Two years hence, as provided by the Philippine Act of 1902, there will be a general election of delegates for the Philippine Assembly, a new popular body in which, conjointly with the United States Philippine Commission, all legislative power will be vested. At that time two resident Commissioners to the United States will also be elected. The policy of the Government at present is to establish such relations with the Islands as exist between Canada and the Imperial British Government.

It is announced that some twenty priests from Malta are about to take up work in the Philippines. Malta is the birthplace of Archbishop Agius, the Apostolic Delegate, whose work has just been begun most auspiciously.

Alaska Under the Constitution.—The Supreme Court has decided unanimously that the Constitutional proviso applying to trial by jury exists in Alaska, since its status is that of a territory incorporated into the United States with rights of citizenship,—unlike that of the Philippines, which are as yet only held in possession. The opinion was not

unanimous on the point that the Constitution did not *per se* extend to all acquired territory.

The State Department concluded, on March 25, the last details in the adjustment of the boundary dispute. The London tribunal made its award January 24, 1903, but there was still question of a strip of practically worthless land which has now been divided somewhat to the advantage of Canada.

The Sequoya League has petitioned Congress for laws to protect the native population from the encroachments of the gold seekers and other adventurers that now overrun the country. The need of such legislation was set forth in the report of Lieutenant Emmons, U. S. N.

Chicago's New Mayor.—On the issue of municipal ownership of street railways, Judge Edward F. Dunne was elected Mayor of Chicago, April 4, his plurality being about 25,000, whereas that of President Roosevelt, on the Republican ticket five months ago, was 110,000. The election was immediately followed by a decline in street railway stocks. Mayor-elect Dunne proposes to make a thorough study of the system, especially as found in Glasgow. Ownership and control of the railways will be acquired without any increase of the city's debt, viz., by bond and certificates issued as liens on net receipts. The property might even be put into the hands of holders of certificates, which being secured by trust deed, the situation would be that of ownership by mortagee with supervision and control of service by the city. The municipal ownership issue was defeated at the elections in St. Louis.

Clergy and Hierarchy.—The Archbishops of the United States will meet at the Catholic University, Washington, May 3. An unusual number of the Hierarchy will make their *ad limina* visit to the Holy City within the next two months.

The Holy See, by a general decree, has promoted to the dignity and insignia of prothonotaries apostolic *ad instar* all vicars general and vicars capitular. This will entitle them to wear the purple of Monsignori during the period of their office.

Right Rev. Monsignor Count Vay de Vaya, member of a nocle Hungarian family, is visiting several colonies of his countrymen in the United States and the Canadian Northwest, for the purpose of studying their conditions and needs. At his suggestion they have formed a Catholic club in New York. The Monsignor has delivered several interesting lectures on the history and hopes of the Church in the Far East, where he has been on similar missions. Eight years ago he was Papal Legate at the Court of Spain.

The blessing of Right Rev. Bernard Murphy, O.S.B., as Abbot of Sacred Heart Abbey, Oklahoma, took place with all the solemnities of the ritual at the same Abbey, April 13.

Very Rev. Leopold Van Gorp, S.J., Superior of the Rocky Mountain Mission, died at Butte, Montana, April 11. He was one of the pioneers of the present Mission in the far Northwest, having gone to Montana

in 1860. The death is also reported at Buenos Ayres, of Very Rev. Edward Tuohy, a well-known Passionist and one time Superior of several monasteries of his Order in this country and South America.

Oregon Exposition.—The Lewis and Clark Centennial Exposition will open June 1, at Portland, Oregon, and continue till October 1. It will commemorate the exploration of the Oregon country, comprising the present States of Oregon, Washington, Idaho, and parts of Montana and Wyoming, by Captains Meriwether Lewis and William Clark, who set out under the direction of President Jefferson in 1805.

ROME.

The Census of Rome. The Religion of the People.—The last census puts the population of the city at 442,783, the population having doubled in thirty years. About one-tenth of the people are foreigners residing in Rome. The Catholic population is given as 442,494, or 95.5 per cent. of the whole. The Jews are but one and a half per cent.—7,121 in all. They have diminished somewhat since 1871, and have been diminishing since 1832, when they were three and one-third per cent. Protestants are fewer—5,993: thirty years ago they were 4,000. Clearly the great mass are foreigners, notwithstanding a very active propaganda in these years, and the expenditure of vast sums of money. It would appear that each genuine Roman 'vert has cost the Methodists and Baptists about $50,000; as the *Tablet* remarks, "Radium and Roman Protestants are the costliest things in the world to-day." The Greek schismatics in the city number only 312; and some 2,682 adepts of socialism and secret societies are said to have declared they belonged to no religion, but the number is probably exaggerated and includes even children, says the *Osservatore* of March 11. 5,231 refused to make any declaration. It is supposed, and not without reason, that 1,000 of these are Jews. It was found, too, that children had been included.

The Pope and the Preachers.—At the beginning of Lent the Holy Father received, in audience, about sixty of the Lenten preachers. After they had made the customary profession of faith, he proposed to them the example of St. John the Baptist—his burning zeal (*ignis ardens*), his profound conviction, his spirit of penance. Simplicity and kindliness were the qualities recommended by Pope Pius for success in preaching. Let words that wound be avoided, and let instruction be the chief end, for the multitudes have immense need of it. If preaching be instructive and simple, it will attract. The reproach of the Prophet falls on those who preach themselves: the people hear, but their hearts are not changed. Let them preach penance, so necessary and so much neglected; let them explain to the faithful the duties of their state; let them recall to their minds and eternal truths.

The Pope and the Independent Democrats.—The "Independents" profess to be faithful Catholics and to take part in the splendidly developing social action of Catholics in Italy. But they have taken it into their

heads that the Bishops have nothing to say in the matter, and that the Pope sustains them (the Independents). They were sowing tares as fast as they could, and causing a disastrous rupture. They at last determined to affirm their position in a great congress at Bologna. Hence the Pope declared in a letter of March 1, his "keen sorrow" at their action, repudiated their claim to his favor, and forbade the congress. They were listening, he said, to false leaders, and ruining the cause they professed to serve. Through the Pope's letter runs his well-known vein of sympathy for young men: he suffers because "they who afforded the brightest hopes" are deceived.

The Pope and Disestablishment in France.—The Sovereign Pontiff deplores and condemns the project of so-called separation of Church and State in France, which is a direct provocation to schism, and whose purpose is to enslive the Church. The Concordat, whatever its defects, brought a century of peace. Especially in his address at the consistory at the end of March, Pope Pius declared that he had done all that was possible, and that he would do in future all he could, to prevent the consummation of this evil measure. Its purpose is one of hostility to religion, not of liberty. He pities France, which he tenderly loves: misfortune to her national Church means misfortune to the State. The interests of peace summon all who love France to hinder the impending disaster.

Reorganization of Military Orders.—Pope Pius has reorganized the Order of Christ, the highest of the Military Orders for laymen. The honor of membership is rarely given, and only for signal merit. There are at the present moment only about twelve members in the whole world. It dates from the suppression of the Templars. The Pontiff has increased the number of grades in the Order of St. Sylvester, which was established by Pope Gregory XVI in 1841, to replace the Order of the Golden Spur (*Militia Aurata*), which is said to date from the time of Constantine. The Pope has re-established the *Aurata*, and given it as Patroness Mary Immaculate, whose medal is inserted in the Cross of the Order. The object of this restoration is to enable the Sovereign Pontiff to reward distinguished services to the Church, in arms, letters, or good works. The Order will be open to persons of all ranks and classes. The uniforms of the two Orders have been modernized.

St. Patrick's Day in Rome.—The Pope invited to the Vatican the students of the Irish College in honor of their national festival. Each student was presented individually to the Holy Father. On the feast of the Saint, Cardinal Cassetta said Mass and gave General Communion in the Irish College, and Archbishop Seton sang the High Mass. Bishop O'Connell, of Portland, Me., pontificated at the Church of the Irish Franciscans (St. Isidore), where Father Conmee, S.J., preached. He is Postulator of the Cause of the Irish Martyrs, and he reminded his audience that there is now question of beatifying nearly 500 Irish Martyrs, men and women, of all classes, and of whom more than 90 belonged to

the Franciscan Order. Amongst the guests at the St. Patrick's banquet at the Irish College were the two Cardinals Vannutelli, the Archbishops of Edinburgh and Trebizond, and other Bishops.

The Duke and Duchess of Connaught at the Vatican.—Pope Pius received his royal visitors without waiting for Archbishop Stonor's introduction. The Duke presented each one of his party, and all kissed the Holy Father's Hand, while recalling visits to Pope Pius IX and Pope Leo XIII. The two princesses—Patricia and Norah—accompanied their parents. The Pontiff was much pleased by his visitors' expression of satisfaction at being received by him, and sent his greeting to the King of England. The audience lasted half an hour, and after the first salutations was entirely private. Afterwards the royal party visited the Cardinal Secretary of State.

ITALY.

Impossible Politics. Government Ownership of Railways.—The Fortis Cabinet is the result of a "combination"—a word, which, in Italian Ministerial politics, has a special signification. Radically hostile groups agree, in view of mutual concessions, to carry on, or allow, a precarious government. The policy of the present Ministry will, in all likelihood, be that of its predecessor, the Giolitti Cabinet, Signor Giolitti and Signor Luzzatti, the clever financier, being left out. Five of the former Ministers continue in office; but the entire combination is somewhat more radical than before, nor is a long life expected for it. The crux of the situation is the avowed purpose to nationalize the railways. The socialist trouble begins on them, travel and traffic being suspended, with enormous pecuniary loss to the nation and individuals. The obstruction of the lines, consequently on Signor Giolitti's purpose to hand them over to government ownership, and his weak appeal to the socialist deputies to help him to break the strike, led to his resignation of office. Signor Fortis's bill has provoked a greater strike, which is still in progress.

GERMANY.

The End Justifies the Means. Hoensbroech vs. Dasbach.—The readers of the chronicle may remember (see MESSENGER, July, 1904, p. 98) that two years ago a distinguished priest, the Rev. G. Dasbach, offered a reward of 2,000 florins to any one who should prove that the Jesuits taught the offensive doctrine: "The good end justifies the bad means." A jury of Catholic and Protestant University professors was to give the verdict. Count Hoensbroech, the ex-Jesuit and apostate Catholic, came forward and affirmed to have peremptorily proved that the Jesuits taught the doctrine, and published a pamphlet in which the proof was supposed to be found. In the meantime Father Dasbach had failed to obtain his jury, as the Protestant professors refused to serve. Then the Count sued the priest for the reward in the civil court of Trier. The court decided that the case was not actionable

according to the German law, as it was of the nature of a wager, and consequently dismissed the case with costs. From this sentence the plaintiff appealed to the Supreme Court of the Rhine Province, in Cologne. This court rendered its decision on March 30. First of all, the sentence of the lower court was set aside, on the ground that this was not a wager, but a real prize-problem. Then the court declared itself competent to deal with the controversy on its merits without any need of theological experts or specialists. Whoever claims the reward offered by the defendant, says the court, must have clearly proved, that in any one passage of Jesuit writings the general principle is expressly enunciated that any action, though in itself morally bad, becomes licit when used as a means to compass a good end. The plaintiff asserts that in his pamphlet "The end justifies the means," this proof is contained. The court, therefore, has only to deal with this pamphlet and not with any Jesuit works, the fidelity of the citations being accepted by both parties. The court then proceeded to the examination, one by one, of the passages alleged from Sa, Toletus, Mariana, Vasquez, Sanchez, Becanus, Laymann, Delrio, Castropalao, Escobar, Tamburini, Voit, Gury and Palmieri, and after discussing them arrived at the conclusion that in not one of these texts is the general principle affirmed that the end justifies the means. The plaintiff therefore has failed to prove his point and is not entitled to the reward. His appeal is rejected.

Appointment of a New Episcopal Delegate for Brandenburg and Pommerania.—The new Provost of the Church of St. Hedwig, in Berlin, and Episcopal Delegate for the Provinces of Brandenburg and Pommerania, in succession to the late Msgr. Neuber, has just been appointed in the person of the Rev. Karl Kleineidam, Archpriest of Naumburg, in Silesia. This distinguished priest, who is in his fifty-eighth year, is well known in the capital, for he was pastor of Charlottenburg, near Berlin, for eleven years, from 1880 to 1891. The position of the Delegate is a most difficult and laborious one. The Catholics of the two provinces have reached a figure of far beyond 350,000 souls, exceeding that of many a German diocese, while the ecclesiastical organization is anomalous and incomplete. The number of priests and of churches falls wofully short of the requirements for the ever-growing Catholic population. Churches are being multiplied everywhere, especially in Berlin and its neighborhood, thanks to the many millions that have been given in the last fifteen years by the Catholics of all Germany, yet the situation is even now most distressing. There should be a bishopric with the seat in Berlin, but that plan apparently presents insurmountable difficulties. Before us lies an appeal, a veritable cry of distress, sent to the Catholic papers by the Rev. E. Cortain, pastor of St. Joseph's Church, Berlin. He tells his readers that for 10,000 Catholics he has a little temporary chapel that holds 450 persons. He tells them that during the year 1904 he lost 900 children, that is to say, 900 children born of Catholic parents (or in mixed marriages), were not baptized. Truly an appalling state of affairs. Hence his pathetic appeal to the Catholics of the Empire to help him build a large church for his large parish.

Death of the Bishop of Speyer. His Successor.—Bishop Joseph Georg von Ehrler, of Speyer, died on March 18, after a long and very painful illness. Born in 1833, he was ordained priest at Würzburg, in 1856, and from the first gave proof of a remarkable gift for pulpit oratory. While still a young priest he was called to Munich as cathedral preacher, which position he held for eleven years. His sermons in seven volumes were published by Herder, and have reached the third edition. They are remarkable for great familiarity with the Scriptures and the Fathers, splendid diction and interesting and beautiful descriptions of nature and delineations of human character. When Bishop von Haneberg, of Speyer, died, during the *Kulturkampf*, the diocese remained vacant for two years, till the year 1878, when Ehrler succeeded to the venerable See, becoming the guardian of the tombs of the German Emperors erected in the noble old Cathedral of Speyer. He had the joy of seeing those tombs worthily restored during his episcopate.

Scarcely two weeks had passed since the death of Bishop von Ehrler when his successor was named by the Prince-Regent in the person of Rev. Konrad Busch, dean of the Cathedral Chapter of Speyer. He is in his fifty-eighth year, is well versed in theology, the sacred ministry and in ecclesiastical administration, and knows his native diocese thoroughly. No doubt is entertained of the acceptance by the Holy See of the nomination. The diocese is conterminous wtih Rhenish Bavaria, or the Palatinate, and counts 365,000 Catholics living intermingled with a Protestant majority of 452,000.

The War Against the Catholic Students' Clubs.—(See MESSENGER, March, p. 331; April, p. 460). The war against the Catholic students' clubs goes merrily on, and for months, up to the day of this writing, it has been one of the daily topics in the German papers of every shade of religious or political opinion. An assembly of students claiming to represent the German universities, was held in the middle of March, at Eisenach, for the purpose of safe-guarding academic liberty, in other words, of waging a war of extermination against the Catholic clubs. In vain had the Emperor, to whom they had addressed a message of homage, sent them a telegram admonishing them to uphold German liberty by respecting the convictions of others, in vain had the Prussian Minister of Instruction officially declared that there was no legal ground for interfering with the Catholic clubs, in vain had distinguished members of all political parties in the Prussian House of Representatives expressed their agreement with the Minister, in vain had the most prominent university professors spoken in the same sense, in vain had academic periodicals ridiculed the extravagant and illogical demands of the students, in vain had the most important political papers of all parties condemned the war against the Catholic clubs, the fanatical students assembled at Eisenach decreed the dissolution of the Catholic clubs and in consequence denied them the right of representation in the general committees of students. Only one university professor was present at the Congress of Eisenach, Prof. Thümmel, of Jena, a man of unsavory reputation as a fanatical hater of the Catholics and a leader of the *Evangelische Bund*. Of course the Catholic students have no thought of

yielding, for on their side is both the law and common sense, and at their back the whole Catholic people. In the meantime the foundation of new Catholic clubs at various universities is going on.

The practical result of the disgraceful agitation is that both Catholic parents and Catholic young men realize more than ever that the only place for Catholic students is the Catholic club.

In a recent number of a Protestant periodical, *Die Christliche Woche,* Pastor von Bodelschwingh, an aged Protestant minister, universally respected for his earnest labors on behalf of the social and religious improvement of the poor, passes this judgment on the students of Protestant Theology at the universities: "It is true, we have in many respects reason to be proud of our universities. But I must bear witness, from my own experience, that for the moral and religious life, the university atmosphere is not healthy. One discovers among the students of theology a very small measure of spiritual life. Many of them do not even feel any inclination *to attend divine service.* And one can hardly blame them for it, since it is a rare thing to find any spiritual life in the congregations that are under the care of the clergy in university towns. *Spiritual death* unfortunately prevails in most of the homes of German science, and countless youths, poisoned by the pestilent air which they inhale there, sink into spiritual and bodily death."

Catholic Losses in "the Red Kingdom."—A Protestant preacher in Saxony has recently published a pamphlet in which he seeks to show that between the years 1877-1903, that is to say in twenty-six years, 6,333 Catholics went over to Protestantism in that kingdom, and only 916 Protestants became Catholics. On this statement the *Germania* remarks: "It is a well known fact that these statistics are not trustworthy, but granted that the figures correspond to the facts, which would not be wonderful in view of the tremendous Protestant propaganda and the notorious oppression of the Catholics in the kingdom, it is hard to understand why there is, particularly in Saxony, a constant outcry against Catholic propaganda. The only explanation is that Catholics are to be intimidated so that the Protestants may carry on their proselytism without let or hindrance."

The Emperor's Views on the Catholic Church and Protestantism.—The following paragraph is making the round of the German press: After the banquet given by the Emperor on the occasion of the dedication of the new Protestant Dom, in Berlin, he drew some of the clergymen present into conversation. A Protestant clergyman of Hamburg, D. Behrmann, gives, in a church paper, the following account of a conversation with which the Emperor honored him: "In the picture gallery the Emperor and Empress honored the clergymen that were present with lengthy conservations. To me the Emperor explained what results he hoped for from a celebration like this in connection with Ultramontanism. His Majesty called attention, by the way, to the fact that members of the Centre-party had been present at the dedication. Many details of the Emperor's conversation, of course, cannot be reproduced. This, however, I may proclaim as the Emperor's conviction: It is not by means of any organization that Protestantism will vanquish Catholicism,

for in organization the Catholic Church will always be superior to us, but by the fruits it will be shown which way the victory inclines; for by the fruits we know whether God is with us or with them; and if God is with us we shall conquer, if not in twenty or two hundred years, perhaps in five hundred years." We shall await, says the *Germania*, a confirmation or denial of this report.

A Monument to Father Friedrich von Spee, S.J.—Father Friedrich von Spee, who died a victim of charity in Trier, in 1665, is to be honored by the erection of a monument in that town. A statue of him is to be raised over his tomb in the Jesuit Church. He is celebrated by his *Cautio criminalis*, a book which he wrote against the madness prevailing in his day of trying and executing men and women as witches. In German literature he has immortalized himself by his book of lyrics, *Truts-Nachtigall*.

Death of Baroness Julia von Savigny.—On March 29 took place in the Church of St. Hedwig, Berlin, the funeral service of the Baroness von Savigny. She was a daughter of Count Andreas von Stolberg and a granddaughter of the illustrious convert Count Friedrich Leopold von Stolberg. In 1858 she married Baron Leo von Savigny, brother of the statesman who was one of the founders of the Centre-party. Her three daughters consecrated themselves to the religious life, one in the Visitation Order, another in the Sacred Heart, and the third in a Dominican Community. One of her two sons is a distinguished sociologist and a frequent speaker in Berlin Catholic meetings. The deceased lady was a woman of deep piety, of the sweetest character and of unbounded charity to the poor.

The Princess Elizabeth von Isenburg, daughter of the late Prince Karl von Isenburg and his consort the Archduchess Marie Louise of Austria-Tuscany, has recently made her perpetual vows in the Convent of the Sisters of St. Joseph, in Trier.

Alsace-Lorraine.—The union of the Catholics of Alsace-Lorraine with the Centre-party is now an accomplished fact. And it is significant that this union has been brought about, not by their representatives in the *Reichstag*, some of whom were holding back, but by the people themselves, and this is chiefly owing to the remarkably rapid spread of the *Volksverein* in the annexed provinces. The two provinces have, up to the present time, been governed as "Territory of the Empire" (Reichsland). The people now demand that Alsace-Lorraine be made a federal state with the Emperor as sovereign. A bill to that effect has been prepared and submitted to the Reichstag, signed by all the members from Alsace-Lorraine except the Anti-Catholic Jew, Blumenthal. The bill, of course, was well received in the House, but Chancellor von Bülow pointed out the objection that if the Emperor, who is also King of Prussia, became sovereign of the state of Alsace-Lorraine, it would give Prussia too great a preponderance in the *Bundesrath*. It is, however, hoped that some way will be found to overcome this difficulty.

Professor Röntgen.—Privy Counsellor Professor Dr. Wilhelm Konrad Röntgen completed his sixtieth year last March, having been born at Lennep, in the Prussian Rhine-Province, on March 27, 1845. Among modern physicists he has long held a distinguished place, but his world-wide renown he achieved ten years ago by the discovery of the X-rays. He has been successively Professor in Strassburg, Giessen and Würzburg; in the latter university he held the office of *Rector Magnificus,* in 1894. In 1895 he declined a call to Freiburg, in 1899 to Leipzig. In December, 1899, he accepted a call to Munich, where he holds the chair of Experimental Physics and is President of the Physical Institute. He has been honored the world over by learned societies and by honorary titles. Some years ago he received the Nobel prize. Berlin has erected a statue of him. From April 30 to May 3 a Röntgen-Congress will be held in Berlin. Prof. Röntgen is a Catholic.

A Jesuit Honored by the Emperor.—The German Emperor has bestowed the "Gold Medal for Art and Science" on the Jesuit Father Fock, at Zi-ka-wei, near Shanghai, in recognition of the Father's remarkable typhoon studies.

FRANCE.

Separation of Church and State.—It will take some time to exhaust the 150 amendments and the 63 orators slated to speak on the question of disestablishment. The Bill as it stands—and it will probably pass in this form substantially, if it pass at all—is a socialistic measure to confiscate the churches and church property, the further motive being hatred of religion. It will be strange if such absurdity does not lead to sanguinary reaction in hot-headed France. The revolutionary majority in the Chambers coolly proceed to repudiate a national contract—the Concordat, and an admittedly national debt—the expenditure of money for public worship and the poor in compensation for the seizure of church property during the great revolution. False and insulting statements enhance the injustice of this other farcical "affaire." If the Bill becomes law, there is nothing to prevent bands of renegades throughout the country from declaring themselves Catholics, forming "cult (*cultuelles*) associations," and seizing the churches as Aglipay has done in the Philippines. The French courts and communes would be easy in the matter. The theory of "separation" at the present moment is peculiarly ludicrous. No one but a handful of irreligious men want to have the State proclaim itself atheistic. The methods of succeeding Ministries have so far weakened the country that it takes with real French grace the blow of the German Emperor. The Church is, to all intents and purposes, thoroughly "separated" at present: it has no share in making laws, in the administration of justice, or in public teaching; while, on the contrary, the State interferes unjustly in the nomination of Bishops, in doctrine and discipline by the Organic Articles, by seminary laws, by control of sacred edifices, by regulations with regard to offerings; finally, amongst other ways, by regarding the priests as official "functionaries."

M. Briand's "Report."—The socialist, M. Briand, is the "reporter" of the Separation Bill. According to him, the Church has been constantly encroaching upon the liberties of the State from the days of Clovis, the first baptized King. She failed always, but now the final moment for absolute laicization has come; or, in other words, the end of the Christian tradition of France. The Republic is incapable of oppressing consciences: the Chamber begins its Bill by advocating religious liberty—except in practice. There must be no outward manifestation of the national faith—no processions etc.; for this "unavoidably imposes religious spectacles on indifferent people and dissidents." Freemasons, however, and socialists, etc., will be unrestrained. Catholic public worship will be under police supervision; and woe to the unfortunate clergyman who has a word to say against the national functionaries, teaching, institutions, etc. With regard to such offences, "it is impossible to put on equal footing a priest in a church and an ordinary public speaker. . . . No outrage in words on the part of the latter is comparable to that of a clergyman. . . . Common law is here insufficient," nor are M. Briand's drastic punishments "illiberal." The reporter's historical instinct set Pope Innocent II at variance with Philip Augustus, although His Holiness died fifty years before; and Innocent III with Philip le Bel, although they were separated by the short interval of a century. These things are called, by witty Frenchmen, *Briandises*, because *friandises* means *tid-bits*.

Catholics and Separation.—Catholics are not by any means in a state of consternation in their present difficulties. On the contrary, they are everywhere full of confidence and determination. They demand entire liberty. Appeals are being made by Bishops, newspapers, etc., to exert personal action, to speak out, to contribute for organization. Most of the dioceses are beginning to organize in view of disestablishment. All are much encouraged by the attitude of the Holy See. The spirit of loyalty is magnificent, and the indifferent are being very generally awakened.

The Cardinals' Letter.—The Cardinals, Richard (Paris), Perraud (Autun), Couillé (Lyons), Lecot (Bordeaux), and Labouré (Rennes) have written, in the name of the French Episcopate, a joint letter to M. Loubet. They remind the negative President that the interests of Church and country are similar and united. Let the Concordat be modified if necessary, but by mutual agreement. The Cardinals disprove the historical misstatements of the Briand report, and prove clearly enough that the Church has a right to her property, and is not, as M. Briand stated, a heavy debtor to the State, which allowed her the free use of the churches. They recall that the Constitution of 1791 incorporated the salary of the clergy with the national debt. The contemplated law of disestablishment causes grave and dolorous forebodings. The Concordat historically brought peace: now there is prospect of war. The Government proposes to violate justice, and deny religious liberty by

forcing on the Catholic people a new form of church government by secular associations: this is an invitation to schism. The Concordat is violated, which engages to support public worship. France wants neither political upheaval nor religious persecution.

Manifesto of the Duke of Orleans.—The Royalist claimant of the throne of France wrote from Woodnorton, on March 25, to the presidents of Royalist departmental committees, availing himself of the opportunity offered by the persecuting parliament. The ills of the country, he truly says, have been increasing for the past five years. He writes "from a sense of duty," contrasting Republic and Monarchy: the former leads to anarchy, the latter will appease and unite. The national Church must be free in doctrine and government under her spiritual Head, the Pope. It is "an odious iniquity" to deprive her of her secular edifices and the guaranteed and just indemnity. The present is "an era of mean persecution," and the army is honeycombed with "infamous informers." Let us have more liberty, with greater strength of government and just taxation, without "inquisitorial vexations." The Prince declares that he will not renounce his high hopes, and that he will be ready with his sword when the Providential time comes.

M. Delcassé, the German Emperor, and Morocco.—The mailed fist is most decisive in argument, and M. Delcassé has received it in the most goodnatured way, in marked contrast with his bluster towards the unarmed Pope. The German Emperor, in the midst of French negotiations in the tempting land of Morocco, tells his neighbors in the plainest words to keep their hands off; and the French Minister of Foreign Affairs hastens to explain that his country meant no harm to any one, and is incapable of thinking of an injustice to her neighbor's interest. The French Ministry had agreed with England, and later with Spain, to carve up Morocco, or swallow it whole. But the German Emperor, released from Russian nightmares by the activity of the Japs, went straight to Tangiers, to assure the Sultan that he would remain entirely independent, and that, at least as far as his Teutonic Majesty and German interests were concerned, all transactions would be direct, and not by way of Paris. A French cruiser had the pleasure of saluting the Emperor, who had notified the Spanish King, but completely ignored the Franco-English political game. Count von Bulow was more explicit in the German parliament. Morocco will keep an open door, and more formal relations will be soon entered into. The ministerial press in Germany is entirely clear as to the proposed Moroccan policy of the Fatherland.

Two Years' Military Service.—The Superior Council of War, composed entirely of generals, was not consulted about the recent radical scheme of army re-organization, under the pretence that the civil power must not be subordinated to the military. The new law of two years' service is an electoral one—not for the benefit of the army. It weakens the military strength of the country at an unpropitious moment, and France must, in consequence, be civil. The problems raised by the law were

hazily viewed, and are difficult of adjustment. It weighs chiefly on the poor, the farmers, and agricultural laborers. There is to be—on paper—no exemptions, even of widows' sons and certain classes of sick persons. It is easy, however, to make exception for friends of the Ministry.

Condition of the Budget.—According to the official reporter, M. Antonin Dubost, the national budget will henceforth be increased annually by a milliard francs—nor is the fabled milliard of the congregations forthcoming. New functionaries will take 40,000,000; popular education—now that the Religious are expelled—60,000,000; the application of the new military law, 40,000,000; other military expenses, "without the colossal expenditure hinted at," 50,000,000; four times as many lunatic asylums are needed as in 1838, when the law contemplated 20,000 insane persons; new prisons are needed, and a new Chamber of Deputies. M. Berteaux' project in favor of railway employees will cost 230,000,000; workingmen's pensions, 338,000,000. These and other "reforms" will keep the people's money in circulation.

The Church Millions to be Confiscated.—In an open letter, Mgr. Touchet, Bishop of Orleans, exposes the farcical claim of the State to the Catholic churches in France. He proves from irrefutable documents that the Catholic people of Orleans have contributed 3,617,425 francs since the Concordat towards the expenses of the churches in the city, exclusive of whatever sums may have been contributed by the State or commune. They contributed for the presbyteries 392,780 francs. Taking in the whole department of Orleans, the free contributions of the people, exclusive of taxes, were 6,622,385 francs. The people made their offerings because convinced by the national constitution, the decisions of the Court of Cassation and of the Council of State, that their churches and presbyteries would be forever devoted solely to purposes of public worship according to their Catholic faith. No wonder the socialist appetite for spoliation has been whetted.

Repairing M. Pelletan's Mischief.—M. Doumer, actual President of the Chamber of Deputies, had denounced M. Pelletan, when he was yet Minister of Marine, as "a national danger," and the investigations now being made in the Chamber prove the truth of the terrible arraignment. Misappropriation of funds, anarchy amongst enlisted men and workmen, defective and insufficient work in the arsenals, defencelessness of the colonies, especially in the East—such are the things proven to be the fruit of M. Pelletan's administration. His accusers are anti-clericals like himself. The fleet, said M. Chaumet, is not in a condition to defend the Asiatic colonies against a proposed Japanese aggression: even the Mediterranean fleet is reduced to powerlessness. Our marines are becoming objects of terror to peaceful citizens, being demoralized by the incorporation of those condemned in Africa—veritable bands of assassins, added M. Lockroy. The situation is alarming: there is question of national security and of preservation of our navy. The utter unpreparedness of the colonies and the worthlessness of the fleet in the Far

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an immense Franco-Chinese school. At his own request, his vicariate was divided, and a co-adjutor appointed for Pekin. He was very popular, well acquainted with Chinese affairs, and very devoted to the interests of his native France.

ENGLAND.

Enormous Naval Estimates.—Enormous increase is not an exaggerated expression as applied to the English navy just now. Even the old two-power standard has been overpassed. The whole naval aspect of the world has been changed since 1894, said Lord Selborne, explaining the government program. Germany and America, notably, have been building up powerful fleets, while Japan bids fair to control Far-Eastern waters. England depends chiefly on her fleet; and it is because of its great strength that conscription is not insisted upon as the necessary means of forming an army on a proportionate scale with the other great European powers.

The Catholic Education Council.—The manner in which our brethren in England are developing their educational work is admirable. In consequence of the resolutions formed by the Bishops at their meeting in February, the Catholic School Committee, whose chairman is the Duke of Norfolk, has been transformed into a national educational council. This will be a central body for all Catholic primary and secondary educational purposes. It will be appointed triennially, and will consist of ninty members, one chosen by each Bishop, two by each diocesan association (one clerical and one lay), three from each diocese in Scotland, and twenty-four chosen with special reference to the claims of secondary education, half by the Bishops of the province of Westminster, and half by the Conference of Catholic Colleges.

Irish London at the Cathedral.—Never before, says the *Tablet*, had the new cathedral seen crowds so enormous within and around it as on Sunday, March 19, when there was held a special, and very extraordinary, service, in honor of St. Patrick. The service was, naturally, an extra-liturgical one, and in the ancient language of Erin. Irish hymns, an Irish sermon, a litany of Irish Saints, delighted the vast body of worshipers. The Archbishop had returned from Paris expressly for this, and cancelled all other engagements; the preacher was Bishop O'Donnell, of Rauhoe; Bishop Fenton gave Benediction; and a long line of dignitaries and priests, secular and religious, took part in the procession. A telegram from Rome read thus: "The Holy Father affectionately blesses his Irish children and the present function in honor of St. Patrick." The celebration was a magnificent success, and a striking testimony to Irish love of faith and fatherland.

Fighting Fillingham.—The pugilistic spirituality of the Vicar of Hexton (Rev. R. C. Fillingham) is known to New York, where the reverend gentleman tackled Bishop Potter, of his own persuasion. One of the last

escapades of the Vicar is an attempt to ordain a Mr. White, whereas Mr. Fillingham is not himself a bishop. This was more than his superior, the Bishop of St. Albans, could stand, who forthwith began legal proceedings against him. Mr. Fillingham says that he is inaugurating a new Reformation, and that his predecessors in the sixteenth century were not bishops. The English law-courts, being supreme in matters of faith, will have to decide the question.

IRELAND.

Remedy for Distress in the West.—Referring to the distress along the western seaboard, the Lord Lieutenant said, in a recent address in Dublin, that the conditions under which the people live in Western Erin are radically wrong, and no responsible government can neglect to consider them. The people lead a hand-to-mouth existence, exposed to the danger of starvation whenever—and it often happens—their almost sole support, the potato crop, fails. Something more drastic, the Lord Lieutenant said, than money grants or relief works is necessary. There must be an enlargement and redistribution of holdings. This is evident enough: multitudes of human beings endeavor to subsist on barren tracts, while the enormous fertile pastures have few human inhabitants and are owned by a few persons, often absentees. Yet age after age the system endures. Of the entire population of Ireland, three-fifths subsist on one-fourth of the land in a country almost entirely agricultural.

Irish Language Week in Dublin.—The annual procession opened the week on Sunday, March 12. It was the largest hitherto, the industrial section being particularly remarkable. There were enormous crowds in the streets—as many, it is said, as 80,000 gathered to hear the Archbishop and Dr. Douglas Hyde, President of the Gaelic League. The Archbishop warmly congratulated the people on their spirit of order and patriotism, and emphasized the importance of the language movement. The week bore remarkable testimony to the growth of the national spirit and the remarkable revival of Gaelic. Decided measures were taken to force the reluctant Post-Office to accept letters and parcels addressed in the ancient tongue.

The Bishops on Catholic Education.—The Lenten Pastorals of the Irish Bishops are remarkable for the directness and emphasis with which they insist on the necessity of Catholic education for the preservation of religion. Cardinal Logue points to it as the means of successfully combating the dangers to which the faith and innocence of the young will be exposed. Parents who, through a special dispensation of God, retained love of their religion in an earlier day, cannot promise the same blessing to their children unless they adopt the now necessary means of careful religious formation. The world is not growing more religious or more innocent, but less. The craze is to secularize education; or, in other words, to *de-Christianize it.*

THE READER.

A Great Physician a Good Christian. (*Laennec, sa Vie et son Oeuvre, par Dr. Henri Saintignon. Paris, J. B. Baillere et Fils, 19 Rue Hautefeuille.*)

Dr. Saintignon's life of Laennec brings out very clearly how much modern medicine owes to this genius for observation who, dying at the early age of forty-three, was yet able to give to the world a complete system of diagnosis of the diseases of the lungs. How perfect this system of his was may best be gathered from the fact that there is nothing of importance in the text-books of physical diagnosis at the present time which may not be found in Laennec's book, published seventy-five years ago. There are three unimportant signs that can be detected by the ear, which have been described since his death. These are the metallic tinkling of Trousseau, the pectoriloquy of Bacelli, and the signs of the very earliest stage of tuberculosis worked out by Prof. Grancher in quite recent years. It would seem almost impossible that one man should so dominate an important department of medicine for nearly the whole of the wonderful progress of the Nineteenth Century, yet this is just what Laennec has done.

The present volume also gives an excellent idea of Laennec's attitude towards the Church at a time when it was fashionable, especially for those interested in science, to be eminently rationalistic in their tendencies. When Pope Pius VII, practically a prisoner of Napoleon's, was in Paris, he was surprised one day to have a request for an audience from a group of young physicians and medical students. "What," said the Pope, "are there then physicians in France who are still believers?" He twitted them a little on the fact when they came, but Laennec and his friends were very proud and very glad to take the opportunity to express their religious feelings and at the same time to pay their sympathetic respects to the Sovereign Pontiff whose trials had been the source of so much sorrow to them. As a model of how faithful to all his religious sentiments and duties a supremely great physician and original thinker in science may be, this book deserves to be translated for the benefit of the lesser minds who pose as agnostics.

Adolescence, Its Psychology and Its Relation to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education. By G. Stanley Hall, Ph.D., LL.D., President of Clark University and Profesor of Psychology and Pedagogy. Volume II. D. Appleton & Co., 1904, New York.

It is only too often the custom for the scientific writer of the modern day to be humorous at the lack of balance in the scholars of the middle ages, their waste of time over dialectics, the uncritical state of mind with which as writers they gathered everything related, however distantly, to their subjects, and, without duly weighing its significance, compiled it into huge folios in which they so delighted. Some of those who are too familiar with the work of the mediæval period, and their number, we are glad to say, is growing in recent years, to indulge in such a partial view of its great scholarly achievements, are inclined to doubt if, when the balance is struck between the contributions of such a century for instance as the thirteenth and that of the nineteenth, the

later generation shall prove so immensely superior to those of seven centuries ago, as many of the popular writers on science, who fortunately have the ear of the public, would quite have us believe. Over against the time wasted on dialectics by the students mediæval, may well be placed our expenditure in intellectual energy in mere technics. Scientific journals are crowded with articles on technique,—technique that is utterly out of date after a few short years and that corresponds to nothing so closely as the despised sharpening of wits over dialectics in scholastic days. Nor are our books unamenable to the criticism that they are compiled without the true critical spirit, and that many things are admitted into them which are of but trifling importance or of only passing significance. This is true, not only for books, in which padding is deliberately used, but also not infrequently for such as are supposed to be the fruit of the genuine scientific spirit. The two volumes of the present work, consisting of some 1,200 pages, with regard to adolesence is a striking example of how many comparatively insignificant details, how much poorly assimilated, sometimes utterly undigested, material may be incorporated into a work that comes from the hand of a man who, while the head of one of our great modern technical universities, is acknowledged to be one of our great educators. It is no wonder that present-day education is such a maze that no one can find the key to it since this is an example of the thinking of one of its most looked-to leaders.

There is no doubt of the distinct value of a large amount of the information that Dr. Hall has so sedulously gathered into his work, but the form in which that information is cast is unfortunate. Its author's reputation as an educator will place the volume as an authority on the shelves of many teachers in this country. The contents will influence their teaching just in proportion to their admiration for Dr. Hall, rather than from any critical gleaning of truth out of this mass of facts. It seems especially unfortunate, then, that an exaggerated devotion to the theory of evolution should be the striking feature of the work. Dr. Hall talks as calmly and as glibly of our arboreal ancestors as if the proof of the descent of man from tree-dwelling forefathers were already in the hands of all of those who know anything about science. His supreme prostration before what one cannot help but think of as a dogma of evolution is such that for him the liking of children for water and for play along the seashore is complete evidence of their paludic ancestry. After all, it is a little bit hard to conceive of the sea-dweller and the tree dweller among our forefathers.

No mediæval speculator in metaphysics ever allowed a favorite theory to carry him any farther into the realm of the purely imaginary than does Dr. Hall whenever he is able to find or to make the opportunity of introducing something with regard to the recapitulation theory. At a time when biologists the world over are beginning to realize how little there is in the expression that the history of the being recapitulates the history of the race, Dr. Hall writes his book with this constantly as a background on which all the periods and peculiarities of adolesence may be brought into high relief. Trifles light as air become proofs of irrefragable potency, apparently under the magic influence of the hypnotic mood which comes over the believer in evolution descanting on his favorite topic. Many of Dr. Hall's reviewers have called attention to the ludicrous extent to which he has carried so many of his ideas in this matter. We are only on the threshold of our knowledge of evolution and it seems especially unfortunate that the teachers of the young should be indoctrinated with what are as yet false inpressions as to the

conclusions of scientists, just because an authoritative educator has an uncontrollable fad in that direction.

The Light of Faith. By the Hon. Frank McGloin. Herder, St. Louis, Mo.. $1.00.

This is quite a noteworthy book. It is a defense of Christianity by a layman; and a very able one at that. The circumstances which called for its publication are most complimentary to the author and very suggestive of what well-informed men of the world can do in spreading the truth. Many people of New Orleans of various religious denominations united in a request to the learned Judge to address them publicly on the great questions which are so agitating the world to-day. "Dear Sir," they wrote, "The undersigned, belonging to various Christian denominations, considering the frequent attacks in public prints and elsewhere upon Christian Truth, and knowing you to be informed upon these grave issues and capable of presenting them from our Christian standpoint, join in requesting you to deliver, at times and places to be fixed by yourself, a course of, say, three public lectures upon such cardinal and generally accepted Christian Truths as you may select. The proceeds, if any, above expenses you might apply to such charitable purposes as may seem to you best." Then follow the names, most of which are not suggestive of Catholic belongings.

The Judge accepted the invitation. Lectures on "God," "The Mystery of Life; Belief and Unbelief" were given in quick succession between May 3 and May 10, 1892. They might well be repeated again. They are now in book form and are published with the *imprimatur* of the Archbishop of St. Louis

It is a refreshing book. The subjects are met quickly, fairly and honestly. It makes excellent and profitable reading, and the eloquent and vivid style of the speaker makes it most attractive and enjoyable.

No doubt it will be gratifying to the learned Judge to see, as no doubt he did, that Haeckel, whom he handles in very vigorous fashion, has only the other night admitted that in the matter of evolution man is to be excluded, and that the Catholic view of the doctrine ought to be taught in the schools of Germany. What a revolution! Darwinism, that was going to blot out Christianity, is now a discredited delusion as far as man is concerned.

Not all can handle these serious matters in the masterly fashion of Judge McGloin, but is it not true that many of our professional men can, if they wish, bring the light into the minds of many around them? It is often a subject of wonder to people outside the Church that their acquaintances are so dumb in matters of religion. They often ascribe it to inability to defend their faith.

The Boy and the Outlaw. By Thomas J. L. McManus. The Grafton Press, N. Y.

This is a new venture by a new adventurer in the literary field. It deals with John Brown's raid at Harpers Ferry. The "boy" is Clay Angel, one of the poor white trash of Virginia; the "outlaw" is a fanatical preaching mulatto who had followed Brown. Clay conceals the outlaw, who was escaping from the militia, thus unwittingly running the risk of being shot. The writer is very graphic at times, as for instance in the scenes between Squire Bailey and the negroes, and the tramp of the improvised militia along the tow-path to capture Brown; but he has not yet the trick of story-telling. The occurrences are continually halted by descriptions of persons or places to such an

extent that one almost forgets the current of events. Thus the "outlaw" is safely stowed in the lime-kiln and the boy goes off to procure food for him when suddenly two whole chapters intervene which are crowded with irrelevant happenings. The characters are well portrayed; many of them rough, uncouth and brutal, but as the writer was an eyewitness of the events no doubt they are true to life. The story ends with the suicide of the outlawed mulatto and the escape of the "boy" north with a fugitive slave. The boy rapidly, altogether too rapidly, acquires an education and writes a wonderful letter to his mother; meantime the other son in California sends a big check and the poor white trash are in affluence.

A Girl's Ideal. By Rose Mulholland. Benziger, N. Y.

None but an Irishwoman could have written this story. It is bright, fanciful, almost rollicking and sometimes impossible in its fancies and situations. A girl who is American, French and Irish all combined, gets a legacy from an old uncle who had "struck oil" somewhere in Pennsylvania. Or rather, she didn't get it. She was to get it in case she would marry a certain McMurrough, whom she had never seen. In case she didn't consent she was to have money galore for twelve years; in case he consented he was to get it then. In case she did, and he didn't, or they both did or if some other bewildering complication ensued, which the dazed reader must study out, then something else was to happen. Probably the average maid will delight in unravelling this skein. Of course she didn't accept, but takes the profit of the oil wells for twelve years, and then starts out to travel, first consulting a solicitor in New York where there are no solicitors. We find her in Italy and France, and finally in Ireland, where she scatters her money in true Irish fashion; buys up an old poplin mill to revive Irish industries for the sentimental reason that her French ancestor had owned the mill in former days; purchases old estates and especially Castle O'Flaherty, and has a glorious time generally. Finally the discarded unknown arrives on the scene, love making begins, and just as she is about to marry him the wells in America stop gushing. Meantime McMurrough, who is a doctor, discovers a microbe that makes him famous, and determines to marry the beggared heiress. After he has been brought to this proper degree of heroism, the oil wells gush again and all is well.

Socialism and Christianity. By the Rt. Rev. William Stang, D.D. Benziger, N. Y. $1.00.

This is a most welcome contribution to the literature on Socialism and will strengthen considerably the authority of Bishop Stang on the Board of Civic Federation, of which he is already a most distinguished member. It is a bright attractive book and teems with information on the very important subject of which he treats. There is a notable benevolence in it towards the workingman, a candid acknowledgement of the hardships under which he is laboring, but at the same time a fearless arraignment of the evils of the doctrine which is so full of menace to society. His book will be read with interest and the information it furnished of the efforts of Bishop Ketteler and his successors in Germany to save the working classes from their enemies will be read with interest by many in the Socialist ranks who perhaps have never heard of these friends of theirs. Apart from the erudition on economic matters which it displays throughout, attention might be called to the extremely beautiful character of the preface, in which he sketches the work to which he

has set himself. After discussing the questions of Public Ownership, Capital and Labor, Strikes, Women in Factories, there is an illuminative chapter on the social order before the Reformation, and much useful information is given about the ancient guilds, agricultural life, etc., followed by a sketch of conditions after the great religious upheaval. The book ought to be widely read.

BOOKS RECEIVED.

La Patrie de St. Jean Baptiste. par le P. B. Meistermann, O. F. M. A Picard, Paris.

Federation of Churches. Vol. III. 11 Broadway, New York.

Proclamation of H. M. Victor Emmanuel III. Tipografia Nazionale, Rome.

Eighty-sixth Annual Report of the New York Institution for the Instruction of the Deaf and Dumb.

Dodge's Advanced Geography. Rand McNally & Co.

The Old Family Doctor. By Henry C. Brainerd, M.D. Arthur Clark Co., Cleveland, O.

Juvenile Round Table. Second Series. Benziger, New York, $1.00.

Jubilee Gems. By the Sisters of the Visitation, Brooklyn. Christian Press Association, New York.

Cyr's Dramatic First Reader. By Ellen Cyr. Ginn & Co., New York.

LITERARY NOTES.

Admirers of Tolstoy will be saddened by hearing Kipling dub him a "faker, whose longing to push his ideas to their ultimate catastrophe is just like a Hindoo ascetic."

La Revue de l'Art Chretien, which is published in Brussels, after commending the MESSENGER in the most flattering terms, pays it the additional compliment of translating the greater part of Mr. Poole's article on the Liverpool Cathedral which appeared in our February number.

Andrew D. White, in his essay on "Thomasius" in the April *Atlantic,* furnishes some information which, if uttered by a Catholic, would evoke a howl of execration. Thus: "Even before Melancthon sunk into his grave he was dismayed at seeing Lutheranism stiffen into dogmas and formulas, and heartbroken at a persecution by Protestants even more bitter than anything he had ever experienced from Catholics. Still later when the terrible Thirty Years' War was showing the results of Protestant bigotry and want of unity, leading court preachers thundered from the pulpit: to unite with Calvinists is against God and conscience and nothing less than to do homage to the founder of the Calvinistic monstrosity Satan himself. The greatest German philosopher of the century, Leibnitz, was declared to be worse than an atheist. Galileo's announcements were received by ruling Protestant ecclesiastics with distrust and hostility. Bad as was seventeenth century pedantry in France, England, Italy and Spain, each of these countries had a literature of which thinking men could be proud, and a language in which its most learned men were glad to write. Not so in Germany. The language of learned Germans had become mainly a jargon; their learning owlish; their principal business disputation. The same spirit was seen in the whole political and civil administration. The Thirty Years' War had left the country in a fearful state; the population of

great districts had been nearly rooted out; powerful cities had been reduced to a third of their population; wealthy provinces had been brought to utter poverty. In every department of its government, which was the worst then prevailing, pedantry and superstition were mingled in nearly equal proportions; everywhere was persecution; everywhere trials for witchcraft; everywhere criminal procedure by torture; the lower orders were in a state of barbarism. Was any attempt made to mitigate the horrors of war, the Old Testament was cited to show that the Almighty commanded the Jews to be cruel. Was any attempt made to mitigate persecution, the New Testament was opened at the text: 'I came not to send peace but the sword.' Was any attempt made to stop witchcraft trials which during a century continued destroying at the rate of a thousand innocent persons every year, an appeal was made to the text: 'you shall not suffer a witch to live.' Was any attempt made to abolish torture, the eminently orthodox Carpzov and his compeers cited David's dealings with the children of Ammon."

To such a condition was once glorious Germany reduced by the Reformation; and yet Luther is supposed to have brought the light to the world.

A clever scheme to induce people to study Christian Science is revealed in a circular issued by the Christian Science Publication Committee. It is addressed to publishers and asks them when there is any allusion to Christian Science in any book whatever, to inquire whether the information is correct. The Committee volunteers to assist in the study. The circular adds the information that "Christian Science is for the educated and intelligent classes," in which category publishers are supposed to be.

A glance at the last *Christian Science Monthly* scarcely sustains the claim. The first article vouches for the truth of the "Science" because it is based on Kant's philosophy. Another contributor is authority for the statement that no better exposition of the doctrine of the sect exists than Mrs. Eddy's book. Mrs. Eddy tells us that the only way to kill divorce is to live the life of heaven where there is no marrying or giving in marriage, and a quotation is given from the *Boston Herald* to prove that the high priestess is not dead. The reporter thus delivers himself: "As Mrs. Eddy spoke her face lighted sweetly, a motherly expression, and the brightness of the large full eyes bespoke the owner's mental activity. Her tall figure was exquisitely gowned in black silk of becoming and modish cut. Her welcome was cordial, but withal I could not but feel the exigencies of my quest for facts had not been without their exactions in thus compelling Mrs. Eddy to stand before me to prove that she still lived." The "exactions" of "exigencies" is good. He continues: "But her grace and charm softened the difficulty and hardship of that visit and I left Pleasant View with a mind filled with peculiar thoughts."

He had caught the spirit. The thoughts of all these people are peculiar, and the intellectuals of a man are under suspicion when he accepts Christian Science. The publishers need not worry.

An amazing admission was made by Professor Haeckel in a lecture delivered in Berlin, April 14. He upholds the doctrine of the Jesuit Father Wassman that "man is exempted from the Darwinian theory of evolution because he is essentially different in form from animals." He went further and advocated the introduction of Father Wassmann's book in the schools. The news is flashed immediately all over the world. Thus ends the great scare that science was overthrowing religion. Is it not time to let the Jesuits back to Germany?

It used to be a favorite pastime with a certain class of writers to call attention to the peculiarities of the Latin terminology employed by the old medieval schoolmen. The great anti-Christian luminary of the present day, Haeckel, completely eclipses their small fires. Here for instance are some of his favorite expression: *abiology, anorganology, abiotek ergology, perilogy, metasitism, trophonomy, tocogony, gonimatology, plasmodomism, metaplasmosims* and the like. With regard to spontaneous generation he says, "the famous experiments of Pasteur destroyed the myth of saprobiosis, but not the theory of archigony. We still read that the unscientific belief in abiogenesis has been definitely refuted by these experiments and that the question of the origin of life has become an insoluble enigma. There is an astonishing superficialty and lack of discernment in such remarks." Yet there are a great many people who take all this stuff seriously.

SCIENCE.

The Tantalum Lamp.—The low power electric lamp, most in use at present, the familiar Edison lamp, entered on its trial existence towards the end of 1878. As early as 1876, Edison, according to his own statement, began experimenting in order to make carbon "wire." Little by little his ideas took shape, and hand and brain worked together so well that, by December, 1879, the economical subdivision of electrical energy for light production was an established fact.

A carbon filament first made from the bamboo binding-strip of an ordinary palm-leaf fan, and now produced from "squirted" cellulose, enclosed in a pear-shaped vacuum bulb, constitutes the Edison lamp of to-day. The amount and whiteness of the light depends on the size of the filament and the temperature to which it can be raised without injury.

A metal filament would be much easier to make and, like others before him, Edison tried metals but found none with a sufficiently high melting point.

It is now generally granted that the radiant power emitted by a hot carbon filament is proportional to the fourth power of its *absolute* temperature (minus 273 C.=OA) this OA is zero A. In order to emit luminous radiation the temperature of the filament must rise above the red heat and the luminous efficiency will be the ratio of the visible radiation to the total radiation. This, in the case of the carbon filament, may vary from 1 to 6 per cent., the average being about 2.6 per cent.

If then we obtain any substance which will stand a higher heat than carbon we should expect a much greater luminous efficiency. It appears, too, that polished or non-black bodies like the metals, even for the same temperature, have a higher luminous efficiency than carbon.

Now, according to the *Zeitschrift für Elektrochemie,* the Siemens and Halske Company has taken out or applied for in Germany and other countries 200 patents containing 1,000 claims on the working of tantalum and its application to the incandescent lamp.

The Electrical World and Engineer calls this new lamp "the most sensational innovation in electric lighting of recent years. It is extraordinary not only in the result but in the commercial employment of a material the very name of which is unknown to most people, and which has previously ranked as a mere chemical curiosity."

The mineral tantalite containing from 42 to 84 per cent. of tantalum oxide

occurs in Europe and this country, not, however, in very large quantities. This mineral was named by Ekeberg, as Dana tells us, from the mythic tantalus in playful allusion to the difficulties (tantalizing) he encountered in his attempts to make a solution of the mineral in acids. The metal reduced from the tantalite ore retains the name of tantalum, and it is a wire made from this substance which forms the filament in the new lamp.

The minerals containing tantalum number about ten, bearing from 2 up to 84 per cent. of tantalum pentoxide, and are found in Norway and Sweden and, in our own country, in Texas, North Carolina, Massachusetts and South Dakota. Dr. Day, in a list he lately compiled, gives the percentage of *tantalum* in these minerals; this must be a slip for *tantalum oxide,* else all his figures are about 18 per cent. too high. It seems probable that an entirely adequate supply of the metal can be found for the Siemens-Halske lamp.

The pure metal has a specific gravity of 16.8, is slightly darker than platinum, is as hard as mild steel, which it exceeds in tensile strength by one-third. It can be rolled and drawn into very fine wire. Chemically it behaves like a "noble" metal in its resistance to most acids; aqua regia has no effect on it, though it gives way to hydrofluoric acid. Its electrical conductivity is about six times that of mercury.

We are indebted for many of these details to the *Electrical World and Engineer,* and we must acknowledge the courtesy of Mr. E. D. Adams, of 71 Broadway, New York City, who very kindly placed at our disposal a number of the standard 110-volt lamps.

The high conductivity of the tantalum wire demands a long filament for high voltages. The standard type for 110 volts, 22 candle power (25 Hefner) has a filament about 20 or 25 inches in length, and one five-hundredth of an inch thick. In the middle of the bulb, about the same size as the ordinary 16 candle-power, but of a shape more approaching the cylindrical, rises a glass post carrying twelve radiating arms at top and bottom. The long thin metal wire is looped up and down from these supports, and practically lies in the surface of a cylinder thus ensuring uniformity of radiation. The bulb is fitted with the standard Edison base.

In mechanical get-up the lamp seems perfect. But how does it behave? The figures published by the manufacturers differ but little from those obtained a few weeks ago by Dr. Kennelly, at Harvard. The mean candle-power of ten standard frosted 110 volt lamps was 19.2, with a power consumption of 2.1 watts per candle; the ordinary 16 candle-power carbon lamp, also frosted, took 4.4 watts per candle. For clear bulbs the figures are 1.8 and 3.2 respectively; so that practically the new lamp has nearly *double* the efficiency of the older lamp.

The "useful" life of the metal filament lamp, the life in which the candle-power loses 20 per cent. of its original value, is from 400 to 600 hours, while its absolute life reaches 1,000 or 1,200 hours. Knowing the first cost, the present price of current, the current consumption, and the useful and absolute life, we may compute the relative expense of the carbon 16 candle-power lamp and the 22 candle-power tantalum lamp. Using the tantalum lamp for 500 hours and taking its present price $1.00, the ordinary consumer would pay at the end of the time for its 22 candle-power only as much as would buy him 16 candle-power with the carbon lamp.

This probably explains why the daily output of the German works,

amounting to 5,000, is bought up as fast as manufactured, though the lamp is not yet much advertised.

This lamp will run on either direct or alternating circuits, like the carbon lamp, and will stand a sudden elevation of pressure better than the carbon lamp, as the resistance of the metal filament increases with the temperature. The light seems to surpass the ordinary incandescent light, not only in quantity but also in quality, being appreciably whiter.

The lamps, thus far made, if placed on a 118-volt circuit, would give 31 candle-power, but would last only 200 or 300 hours. Mr. Adams assures us that lamps fitted for pressures higher than 110 will soon be in the market.

The Osmium Lamp.—Dr. Auer von Welsbach, of "incandescent-mantle" fame, has brought out a new metal filament lamp called the Auer-Os lamp.

Up to the present most of the osmium produced has been used, in its native alloy, with radium, for "tipping" gold pens. After very much labor Dr. Welsbach has succeeded in making osmium wire, hard, quite porous and of a very high melting point. It seems to have all the good points of tantalum except plentiful occurrence, ease of working, and ability to withstand physical shocks.

The osmium lamp is credited with a very low current consumption, 1.5 watts per candle-power; its useful life is extraordinary, 2,000 hours, and its absolute life abnormal, 5,000 hours. On account of the rarity of the osmium ores, this lamp will probably remain an interesting laboratory specimen for some time to come.

Long-Range Weather Forecasts.—According to Prof. Brown, of Haverford College (*Pop. Sci. Monthly,* April), it is perhaps not far from the truth to say that the most pressing problem, as far as the daily needs of humanity are concerned, consists in finding some method of predicting the weather. There is at present no indication of any approach to a solution of this problem in the work which has been published hitherto.

It is possible to forecast the weather for a day or two in advance and sometimes the period may be extended to three or four days. This is the greatest length of time for which calculations, based upon present available data and information, can be made. The United States Weather Bureau, which possesses facilities that permit it to surpass all other meteorological services in the accuracy of its predictions, claims a verification of 80 to 85 per cent. of forecasts that have been made in detail for each twelve hours of the forecast period.

But the methods by which this forecasting is done do not appear to have any bearing on the problem of predicting what the weather will be next week, next month, or next year. Not that the problem is insoluble, for weather and climate, like other natural phenomena, are only particular cases of the interaction of certain laws. The difficulty lies in deducing the laws from the observed facts.

Prof. Bowen has examined the connection of sun spots and weather, and admits that "no case has been made out in favor of a definite connection between the number and size of the spots on the sun's surface and the weather or climate on the earth." Theoretical considerations would lead us to expect some connection, but it is most probable that the influence of the spotted area is unimportant compared with that of other causes.

Prof. Garriott, of the Weather Bureau, in a recently published bulletin, discussess the history of weather prophecy, the basis of long-range forecasts, the influence of sun, moon, planet and stars, on weather production, and the

weather indications afforded by animals, birds and plants. A review of his interesting essay leads to the following conclusions:

That systems of long-range weather forecasting which depend on planetary meteorology; moon phases, cycles, positions or movements; stellar influences or star divinations; indications afforded by observations of animals, birds, and plants, and estimates based on days, months, seasons and years, have no legitimate foundations.

That while the moon and perhaps the planets exert some influence on atmospheric tides, it is too slight and obscure to justify its consideration in the actual work of weather forecasting. That animals, birds and plants, show by their condition the character of past weather, and by their actions the influence of present weather and the character of weather changes that may occur within a few hours.

The conclusion of the whole matter has been well expressed by Prof. Cleveland Abbe: that the key to the weather problem is not to be found in the sun or, indeed, in any external influence, but that the solution is to be worked out by the conditions which hold in the atmospere itself, conditions which can be discovered only by a thorough examination of the internal laws of motion quite apart from any external forces which may modify the results.

Alcohol From Sawdust.—How many of the laboratory experiments of the olden time have developed into economical commercial processes! The higher oxidation of barium oxide in air and the subsequent partial reduction by change of temperature and pressure is now known as the Brin continuous method of extracting pure oxygen from the atmosphere. The "contact process" in sulphuric acid manufacture is already a formidable rival to the working of the time-honored lead chambers. The uniting of atmospheric oxygen and nitrogen, by means of the coil spark, has grown into the trade-making of nitrates.

And yet another curious lecture-table process has given us its full grown commercial successor. We used to make sugar from linen, or to put it more exactly, glucose from cellulose, by treatment with dilute sulphuric acid; and for a long time glucose has been prepared from starch, an isomer of cellulose, in the same manner.

Of course it is but a short chemical step from glucose to alcohol. And Prof. Classen, of the Aix-la-Chapelle Technical High School, in Germany, has taken a step backwards and forwards by making alcohol from sawdust.

The reactions in this process were known to Braconnet, in 1819, but the difficulties in separating the sulphuric acid from the alcohol were too expensive for large working. Professor Classen conceived the idea of using sulphurous acid which, being a gas, may be easily driven off by heat after the necessary changes take place.

The description of the operation may be condensed from the *Scientific American* account (April 15). A long ton of sawdust, or woodchips, not larger than quarter-inch cubes, is thoroughly mixed with a water solution of sulphur dioxide and placed in a large lead-lined iron drum, fitted with a steam-jacket.

The drum is revolved slowly, steam is turned on and the mixture is heated to nearly 300 degrees F. The expansion of the gas runs the pressure up to 100 pounds. Under this pressure and temperature, maintained for three hours, a large part of the cellulose in the wood is changed into sugar.

The exhaust valve is then opened and the sulphur dioxide, unchanged, is blown into water and most of it is saved for future work.

The converted sawdust is treated with water till finally a solution is got which contains from 450 to 500 pounds of sugar. This sugar is made up of 20 to 30 per cent. of pentose, non-fermentable, and 70 to 80 per cent. of glucose, which latter easily yields ethyl alcohol when fermented with yeast. Some thirty gallons of absolute alcohol may be obtained from one ton of sawdust; and the sawdust residue, when dried out, makes a very good fuel.

Comparing the original cost of sawdust with that of grain and the output of alcohol from the former with that from the latter, it seems that the new process is destined in time entirely to supersede the older one.

The Vanishing Crab.—The dodo became extinct towards the end of the seventeenth century, the great auk disappeared from our North Atlantic coast in 1844, and to make matters worse, Prof. Williston told his students lately that the human race is doomed to annihilation. "Man is already too highly specialized and cannot change into another form; in a few million years he too will disappear." The cat, the horse and the whale, according to the same authority, are running, if we may use the term for all, the same course. We should state that Prof. Williston belongs to the University of Chicago, and this probably will relieve our apprehension.

There are disappearances however, not on account of high specialization, not in the distant past nor in the far, far future, but close to our living horizon, which are of more practical importance. We have already spoken of the threatened passing of the terrapin and now we hear Mr. René Bache, in the *Saturday Evening Post*, warning us of the vanishing of the crab.

The common blue or edible crab, next to the lobster, the most valued of crustaceans, is caught in greatest number in Chesapeake Bay. For some reason, probably on account of the density or clearness of the water, the egg-bearing crab is commonly found, not in the upper but in the lower bay. Unfortunately too it is from the lower bay that the crab supply is chiefly drawn, and there are situated the "crab farms" and huge factories or canneries.

One of these canneries uses some hundreds of millions of crabs every year, nearly all of them egg-bearing. The average egg-bearing crab lays about 2,500,000 eggs; but the larger part of this enormous number goes to feed the fish and other swimming creatures. If the source of the egg supply finds its way to the cannery, we, with the fish, shall be the sufferers.

The attention of the United States Fish Commission has been directed to this problem and the experts are confident that there will be no difficulty in hatching large numbers of crabs by the artificial process. On account of the wholesale destruction of the species in the Chesapeake, it looks as if the "incubator and brooder" will soon be a necessity in the keeping of the crab.

Magnetic Alloys of Non-Magnetic Metals.—The phenomena of magnetism, according to physicists, belong to the molecule not to the mass. Ampere's theory supposes that electric currents circulate round the molecules of a magnetic substance, thereby polarizing them. By no known means can these Amperian currents be produced or destroyed. The act of magnetization therefore consists simply in rotating the molecules so that their magnetic axes all point in the same direction.

Magnetism then is a vortical electrical current; and magnetic substances are supposed to have, by their very nature, electrically excited molecules.

They may therefore become temporary magnets; and if moreover they possess coercive force or resistivity they may become permanent magnets. Iron, nickel and cobalt are magnetic and may be magnets if the molecular current whirls are fixed in parallel planes; manganese is known to be feebly magnetic.

Recent researches show that alloys of certain non-magnetic metals may posses magnetism in quite a high degree. Dr. Heusler, according to the *Elektrotechnische Zeitschrift,* has discovered that alloys of maganese, copper and aluminum are strongly magnetic, some samples not varying in capacity when heated to 110 degrees C. or when cooled to minus 190 C.

The *Electrical World* admits that from a practical standpoint these new alloys have as yet no importance, since they are still much inferior to soft steel. Nevertheless the hope is awakened of ultimately discovering an alloy that may compete with steel, and may simplify and cheapen the building of dynamo machinery.

Level Rise in the Great Lakes.—Scientists and ship owners are puzzled over the rise in the levels of the great lakes during the last ten years. From 1895 to the present time the level rise has been as follows: For Superior, one inch; for Huron and Michigan, eighteen inches; for Erie, twenty-one inches, and for Ontario, thirty-six inches.

The increase in depth would naturally be ascribed to excessive rain and snowfall; but the Weather Bureau statistics show that during the period in question the precipitation has been somewhat below the normal. No other explanation has been proposed.

The business men are not interested in the cause, but are hoping for a continuance of the effect. The level rise implies increased draught of water channels and harbors and this means deeper ships and greater freight space. On a 10,000 ton steamer, now the standard for the lakes, one foot added draught means an additional carrying capacity of 500 or 600 tons. Figuring on the basis of last year's iron ore rate, this would mean an increased earning capacity of nearly $10,000 in the season.

Vandalism at Niagara Falls.—We had occasion some months ago to call attention, in these notes, to the threatened destruction of Niagara Falls by the withdrawal of the water for power generation.

New and extensive concessions of water rights, granted or proposed, by the Province of Ontario and New York State, have provoked new protests. The Canadian Government receives revenue for the privileges while New York State has asked for no money return.

The New York State Geologist, Dr. J. M. Clarke (*Popular Science Monthly,* April) and the editor of the *Scientific American,* are at one in protesting loudly against the spirit of brutal utilitarianism which tries everything by the test of the money that is in it. The sense of both articles is well expressed in the closing sentence of the editorial above cited:

"And the spirit which is back of this attempted vandalism is the same spirit that is becoming rampant throughout the whole of our commercial life, a spirit of cold, hard, ugly utilitarianism which, if not curbed in this and many other similar cases that confront us at every turn, will work irreparable injury to the ideals and the character of this the youngest, and as many of us believe, the greatest among the nations of the earth."

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DR. WHITE ON WITCHCRAFT.

DR. ANDREW D. WHITE is one of the most prominent writers of the present day in this country. His recent *Autobiography* has been received with great applause, but the *Athenæum*, May 13, 1905, commenting on it says: "In spite of Dr. White's considerable abilities, which caused him to be appointed by successive Presidents to the highest posts in the gift of the American Government, he does not know how to write a book." It takes him severely to task in one instance for language about the present Czar, which it says is "hardly the diplomatic style." Dr. White's career has been a varied and important one as educator and diplomat, and his former positions as president of Cornell University and ambassador to Russia and Germany give him a certain authority which few writers in this country possess. In his literary productions he appears before the public chiefly as historian, and preferably, if not exclusively, treats most difficult and delicate subjects, such as the struggles between scientists and theologians, or as he calls it, the "Warfare of Science with Theology in Christendom." Topics of this kind, more than any others, require a most comprehensive and thorough knowledge, scrupulous accuracy, and above all great calmness of judgment, particularly in a writer whose words, owing to his position, carry exceptional weight with the majority of readers. Does Dr. White possess these necessary qualifications? This question must force itself upon the mind of the careful reader of Dr. White's articles now appearing in the *Atlantic Monthly*. For some months he has been discussing the "Warfare of Humanity with Unreason," and in the May issue he dwells on the activity of Christian Thomasius, especially his struggles against the witchcraft delusion. In less than three pages he gives a very brief summary of the development of the persecutions for witchcraft; but these few pages contain so many remarkable statements that they furnish abundant material for an appreciation of Dr. White's methods of dealing with history. The author, indeed, is fair enough to admit that the leading Re-

formers, both Lutheran and Calvinistic, accepted the whole witchcraft superstition, and that the great body of Protestant theologians and ecclesiastics made their procedure against the witches even more cruel than that obtaining in Catholic states. But his chief contention is that the development and strengthening of this delusion was due to official actions and authoritative utterances of the Catholic Church, and that the main agents in carrying on the witch persecutions were first the Dominicans, and at a later period the Jesuits. We shall have to examine the arguments by which Dr. White endeavors to prove these formidable charges.

Before entering into historical details, we wish to state that Catholics no less than others deplore the sad witchcraft delusion which surrendered thousands of innocent victims to frightful tortures and a horrible death. Nor do we try to exculpate all ecclesiastics, be they Popes, Jesuits or Dominicans. It was during the latter part of the middle ages that the belief in witchcraft began to assume larger proportions and gradually led to systematic persecutions. As Father Grisar, S.J., says, this age was really in infancy, as far as historical instinct and critical spirit were concerned. The love of the extraordinary, and the tendency to see supernatural and preternatural intervention in all events, were supreme. Lack of knowledge led the childlike and credulous to accept the most fantastic tales. Ecclesiastics were children of their age, and influenced by the spirit of the time. Lacking sufficient critical spirit, they often failed to direct their energies toward dispelling popular delusions. Many of the scholastic theologians did not apply the necessary examination to the current notions and alleged magical arts and their one-sided, *a priori* treatment of the whole matter, proved harmful. But it is equally one-sided, and not proved by historical facts, to make the theologians chiefly responsible for the witch persecution. Much less is Dr. White justified in asserting that the witch delusion was "more and more bound on the consciences of the faithful by the edicts of various popes and councils."

As typical among these edicts Dr. White notes "the Bull *Spondent Pariter*, issued in 1317 by Pope John XXII. In this solemn utterance to the universal Church, under guarantee of his infallibility in all teachings relating to faith and morals, he complained that he and many of the faithful were in danger of their lives from the arts of sorcerers; that such sorcerers could send devils into mirrors and finger-rings; could kill men by magic words; that they had

tried to kill him by piercing a waxen image of him with needles." Here we are confronted by a difficulty. Unless Dr. White is in possession of valuable documents unknown to others, we must maintain that a Bull of the nature described by him does not exist. There is a decree of John XXII., issued in 1317, beginning *Spondent,* but it treats of alchemy, and as far as embodied in the *Corpus Juris Canonici* does not contain a single one of the details mentioned. It is more than improbable that there should be a second Papal decree of the same year, beginning with the same words. Nor can any such Bull be found in the authentic collection, the " Bullarium " (editions by Cherubini and Cocquelines), or in the " Ecclesiastical Annals," by Baronius and Raynaldus. Nor is a word said about it in a recent collection of all important documents relating to witchcraft, published by the leading author on the subject, namely Dr. Hansen (" Sources for the History of Witch Delusion and Witch Persecution ").(1) And still a document similar to the one noted by Dr. White would be of vast importance and would certainly not have been overlooked by this author, who is scarcely surpassed by Dr. White in condemning the Church.

Until the existence of this Bull *Spondent* is proved, the following facts may furnish an explanation of Dr. White's statements: In 1318 Pope John XXII. wrote a letter to three French ecclesiastics. In this letter, usually assigned to the year 1317 (so also by Raynaldus, *ad annum* 1317), we find some of the details mentioned by Dr. White. Thus the Pope says that reprobate persons endeavor to conjure up evil spirits and do harm to other people by the aid of mirrors and rings. In the year 1326 or 1327 the same Pope issued a Constitution, beginning *Super illius Specula,* (2) which forbids similar practices and the use of magical books under severe penalties. Various other letters of John XXII. to different Bishops speak of the same subject. In letters to Count Charles de la Marche and King Philip of France, the Pope mentions that attempts had been made to take his life by poison, by piercing waxen images and by other magical practices. Has Dr. White, or the authority from which he got his information, confounded these various sources and through oversight assigned them to the Papal decree *Spondent* of 1317, or rather 1318? This would certainly imply great want of accuracy on the part of one who lays claim to critical scholar-

(1) " Quellen und Untersuchungen zur Geschichte des Hexenwesens und der Hexenverfolgung." Bonn, 1901.

(2) Hansen, *l. c.,* p. 5.

ship. But we must object chiefly to the further statement that these matters were contained in a "solemn utterance to the universal Church, under guarantee of his infallibility." This clause insinuates that the Pope claimed infallibility for his utterances, whereas not a word is contained in all the documents mentioned which could possibly warrant such an interpretation. More than this, it is an absurdity to assume for a moment that any Catholic considered letters of such a character, addressed to individuals on such disciplinary or even personal matters, to be infallible definitions of the teaching authority of the Church.

The same judgment must be passed on the following statements of our historian. "Still another effort in the same direction was made by Pope Eugene IV. Bringing *his* infallibility to bear on the subject, he exhorted inquisitors, especially in the Bulls of 1437 and 1445, etc." Or again: "To maintain this system (of torturing witches) there continued a stream of infallible teachings from Rome." Even Hansen, though bitterly criticizing the Popes, says of these and similar documents: "They were not dogmatic decisions, and with the exception of the Constitution of John XXII., of the year 1326, were not viewed as general laws of the Church."(1) And when Dr. White says that these edicts were "universally supposed to be issued under direct guidance of the Holy Spirit," he speaks not as a careful and critical historian, not as a scholar, but rather as a partisan writer, who tries to discredit the Catholic teaching of Papal Infallibility.

The strongest argument against the Popes is taken from the famous Bull of Innocent VIII., popularly called the "Witchcraft Bull," and the "Witch Hammer" of the two Dominicans Institor and Sprenger. The historical facts concerning these works are as follows:(2) The two Inquisitors Institor and Sprenger were engaged in Germany in rooting out witchcraft. Their activity met with fierce opposition, especially from the clergy, some of whom went so far as to deny that the inquisitors had any right to try such cases. Institor and Sprenger now appealed to Pope Innocent VIII. They gave a most gloomy account of the wide spread of witchcraft and its terrible effects. They were both very credulous

(1) Hansen, *Zauberwahn, Inquisition und Hexenprozess im Mittelalter.* 1900, p. 470.

(2) On this subject see Hansen, *Zauberwahn*, etc., and the same author's work: *Quellen und Untersuchungen zur Geschichte des Hexenwahns.* 1901, pp. 360 foll. Further Janssen-Pastor, *Geschichte des deutschen Volkes.* Vol. VIII. (14th ed. 1903), pp. 550 foll.

men and accepted the most absurd popular beliefs and tales as a reality. Unfortunately, the Pope acted on their uncritical and misleading information, and in 1484 he issued the Bull *Summis desiderantes,* commonly styled the "Witchcraft Bull." The Pope enumerates the list of crimes, as were reported to him by the two inquisitors, and confirmed their jurisdiction over such cases. Three years later, in 1487, Institor and Sprenger published a work, called the *Malleus Maleficarum,* or *Witch Hammer.* In this book, which is filled with startling and horrible stories, most rigorous measures are advocated against the witches. This production, although entirely a private work, did great harm, as later zealots justified their relentless cruelty in persecuting witches by appealing to it. We say it was entirely a private work, without any approbation on the part of the ecclesiastical authorities. This we must maintain, although the two authors had the Bull *Summis desiderantes* printed in the *Witch Hammer;* for this they had done of their own account and without ecclesiastical authorization. Nor is the character of the work in any way changed by the approbation of the theological faculty of the University of Cologne, which appears in the editions published since 1487. The University of Cologne enjoyed in those days the highest reputation, and its theological faculty exercised the censorship of books. In the document printed in the *Malleus* seven professors of theology give full and unreserved approbation to the work, but Hansen has proved that this document is a forgery, that in reality the two inquisitors did obtain from the faculty only the very reserved and much modified approbation of four professors.(1) Hansen's deductions in a matter of this kind can certainly be trusted. He has maintained his position recently against the apostate priest Paul von Hoensbroech, who, in a book against the Papacy tries to defend the authenticity of the full approbation of the Cologne faculty. Of course, even if this approbation were genuine, the work would remain a private one without any official character.

We have given these details concerning the *Witchcraft Bull* and the *Witch Hammer,* because they will serve to illustrate Dr. White's historical methods. How does he represent the case? He says that the *Witch Hammer* was "received as almost divinely inspired." We would like to know by whom it was thus received, all the more so, as several theologians stoutly attacked it; as, for instance,

(1) See Hansen, *Quellen,* etc., p. 386. In Janssen-Pastor, in the latest edition of Vol. VIII, p. 558, Hansen's position concerning the forgery is fully endorsed.

the Minorite Friar Samuel de Cassinis, in 1505, and later the Jesuit Spe. The latter bitterly complained that some of the principles of the *Witch Hammer* had given free scope to the worst arbitrariness of wicked judges, and he calls their conduct unpriestly cruelty, responsible for many unjust executions of supposed witches in Germany.(1)

In regard to the Bull of Innocent VIII., Dr. White is guilty of various important misrepresentations. He again makes of it an infallible definition of the Popes, when he says: "The great stroke of all came later, when Pope Innocent VIII. used *his* infallibility (the italics are Dr. White's) to yet more serious purposes." Now if the author has no idea of what is meant by Papal Infallibility, he should have acted like the anti-Catholic historian Riezler, who says: "As I am no theologian I do not wish to take the liberty to judge whether this Bull is an *ex-cathedra* definition or not." (2) As *historian,* Dr. White should at least have consulted the works of standard authors on the subject. If he distrusts Catholics, he might have found the following verdict of the famous Protestant, Professor Hinschius, of Berlin: "Doellinger goes too far when he designates this Bull as an *ex-cathedra* utterance of the Pope; for neither the contents nor the occasion on which it was issued warrant such an assumption." (3) Or he could have consulted Hansen, who, though vehemently opposed to Catholic tenets, says of this Bull: "It is evident that the Pope did not pronounce a dogmatic definition; there was no occasion for such a definition." (4) The object of the Bull was merely to confirm the jurisdiction of the inquisitors, and to declare that they were the competent judges, in case such crimes as they had mentioned in their appeal to the Papal authorities were found out.

Still more serious is the following misrepresentation in Dr. White's article: "But this (the Bull of 1484) was not the worst. As his (the Pope's) apostles were sent out two inquisitors, Institor and Sprenger. To increase their authority they were furnished, not only with the Papal Bull, but with an Imperial patent, and certificates of sundry theological faculties; while to complete their effectiveness they were provided with a special manual: the *Witch-Hammer,* the *Malleus Maleficarum.*" We cannot help saying that

(1) Janssen-Pastor, l. c., pp. 565-566.
(2) *Ibid.*, p. 551.
(3) *System des kath. Kirchenrechtes.* Berlin, 1897. VI, p. 402.
(4) *Zauberwahn*, p. 468, note 3.

"this *is* the worst" a historian can do, namely, inverting and perverting historical facts. As we have seen, the *Witch Hammer* is a strictly private work, without any official authorization or approbation. And here it is represented as furnished to the inquisitors by the Pope; for according to the context of the sentence, the clause: "they were provided" cannot mean anything else than that they were thus provided by the Pope who sent them out as his apostles.

This may suffice to show how Dr. White deals with Papal documents. We do not want to enter upon the question how far the Popes believed in witchcraft, as this does not belong to our present paper. It would be surprising if all Popes had been so utterly free from the influence of their times, as to discredit all stories current. As regards the tenor of the documents themselves, it is difficult, in many cases impossible, to decide whether they believed in the accounts of magic practices, or merely *relate historically* what has been reported to them. Even the Protestant Jarcke maintains that Innocent, in his Bull, merely enumerates historically the different crimes which were attributed to witches.(1) Those who wish, may give the Popes the benefit of the doubt, but those inclined to think that they did believe in what they say about witchcraft, cannot draw any conclusions against the personal characters of the Popes, much less against Papal infallibility.

The second charge of Dr. White is against the Dominicans and the Jesuits, whom he styles "the main agents in carrying on this sacred (*sic*) work," *viz.*, of strangling and burning witches. In his later discussions he does not say anything about the Dominicans, so we may confine our remarks to what he says concerning the Jesuits. The attitude of the Jesuits toward witch belief and witch trials can be treated briefly, as the present writer three years ago has dealt with this subject in a long article. (2) There the writer has endeavored to give an objective survey of the activity of the Jesuits in this regard, to point out the failings of some individual members of the Order, as well as the courageous opposition of others. To this article we must refer the reader interested in this subject for details and for the historical facts proving the statements of the following brief sketch.

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(1) *Handbuch des Strafrechtes.* Berlin. 2,55. *Conf.* Janssen, VIII, p. 551.

(2) "Attitude of the Jesuits in the Trials for Witchcraft." *American Catholic Quarterly Review,* July, 1902, pp. 475-516.

The attitude of the Jesuits in the witch trials has sometimes been painted too favorably, chiefly by Catholic writers for one-sided apologetical purposes; but more frequently, as in the recent instance of Dr. White's article, far too darkly, from a one-sided hostile tendency. A careful historical investigation proves that the Jesuits were neither a glorious exception in that excited age, manfully opposing the mad fury of the persecutors of the innocent, nor were they the "leading agents in all these atrocities and follies," as Dr. White represents them. They, too, were influenced by what the Germans call the *Zeitgeist,* the spirit of the age, and must be judged not by the more enlightened views of the present age, but from the standpoint of their own time. But one thing is certain: The Order as such never assumed any official attitude toward witch trials. Not as much as the name of wizard or witch is to be found either in the constitutions of the Order, or in the decrees of the Generals. Nor is there even mention of possession or exorcism. The Order strenuously declined ever to accept the offices of the Inquisition. One of the first and greatest men of the Order, Blessed Peter Faber, reprimanded a Jesuit of Louvain, who had used the exorcism on some person, saying that such proceedings were open to many deceptions. And several Generals of the Society repeated the warning of Faber, that the occupation with the "devil's mysticism" was something dangerous, which, at the same time prevented more useful labors. The Generals, far distant from the scenes of witch trials—for there were practically none in Rome —received most different and conflicting accounts concerning these matters, and assumed the attitude of a cautious neutrality.

One serious charge of Dr. White is that "people suspected of heresy could be very conveniently brought to the stake by means of trial for witchcraft, and that in this way war was waged against the new religious ideas, to such effect that whole districts were thereby turned back into the older faith." Twenty-five years ago Soldan made the same charge against the Jesuits. He based this accusation largely on the persecution at Treves, in Germany. But Professor Burr, of Cornell University, who thoroughly examined the history of that persecution, writes: "After a careful study of the documents left us, I find as yet no reason to share his (Soldan's) view. . . . That the Jesuits ever consciously confused the two crimes (*viz.*, heresy and witchcraft), I find scant evidence." It is, indeed, surprising to find that Dr. White is so little acquainted

with the researches of the distinguished professor of his own university.

As regards individual Jesuits, some were convinced of the reality of the alleged phenomena and of the justice of the severe proceedings against the guilty persons. Here we find writers against writers, preachers against preachers, as among other classes of men, Catholic or Protestant. Two prominent theologians were under the baneful influence of the witch belief, Gregory de Valencia and Martin Delrio, but they were soon opposed by two of the most distinguished Jesuit theologians of the age in Germany, namely Tanner and Laymann. Dr. White admits that among the very Jesuits there arose three "young" men who sought to open the eyes of their brethren. "Two of these," he says, "were soon silenced with ignominy and cruelty." Why Laymann and Tanner are called "young" men is unintelligible. Laymann was fifty years old when he published his work, Tanner fifty-seven, therefore dangerously near the period of life when, according to Dr. Osler, he should have been "chloroformed." The statement that Laymann and Tanner "were soon silenced with ignominy and cruelty," is a mystery to anyone who knows that Laymann, after the publication of his book, in 1525, was called to the chair of Canon Law at Dillingen, one of the leading universities of the Order, where he taught with great distinction till 1632, three years before his death. Tanner's work appeared in 1628, and until his death, in the year 1632, he enjoyed the esteem and love of his brethren. It is true, both authors were severely attacked by various opponents, Laymann on account of a publication concerning the property of suppressed monasteries, Tanner for defending the lawfulness of taking interest for money. Of *silencing* both with ignominy and cruelty on account of more rational and humane views concerning the treatment of persons suspected of witchcraft, history knows nothing, although Tanner was *threatened* with severe penalties by some inquisitors for his courageous attitude.

The third Jesuit mentioned by Dr. White, as more enlightened in the matter of witchcraft, is Father Spe, the author of *Cautio Criminalis*. This book is the boldest, most thorough and most enlightened work on the subject which appeared before the eighteenth century. It has been styled "one of the most meritorious works that ever were published in Germany." Protestant critics praise it as highly as Catholics. The Protestant theologian David Hauber,

in 1741, calls it "a work used by Divine Providence to put an end to witch trials." Soldan writes: "Under Spe's hands the belief in witchcraft dwindles down to such small dimensions and the trials are so thoroughly transformed that, if his principles had been followed, Germany would hardly ever have seen a single witch burnt." Professor Binz remarks: "Spe cries out to the world like a prophet of old who reproaches the people of Israel for its abominable sin, and he speaks with the deep emotion of a man who has seen, day after day, all the terrors and abominations." "It is a book," says Dr. Cardauns, "in which the highest literary gifts, the fullness of Christian love, and the whole power of moral energy unite in soul-stirring harmony; it is the triumph of reason and humanity over superstition and brutality, the monument which the author has erected for himself, around which to-day mankind stands in gratitude, not excepting those to whom his creed is a folly and his religious garb a scandal." There are several inaccuracies in Dr. White's account of this heroic priest, but we do not want to dwell on them, as they are of minor importance. One omission, however, we must notice. Dr. White says that in spite of its convincing statement of facts and its eloquent arraignment of the whole procedure, it had little immediate effect. This may be disputed. But when later Dr. White speaks in glowing terms of the efforts of Thomasius toward checking the persecution of witches, and of the abundant fruits of his activity, it would have been proper to call attention to the fact that Thomasius owed his humane views in this respect chiefly to the careful study of Father Spe's famous work. Thomasius himself confesses that, at first, he had closely adhered to the opinions of the Lutheran jurist Carpzov, the "lawgiver of Saxony," who was a most zealous persecutor of witches. This jurist declared that not only witchcraft, but the very denial of its reality should be severely punished, and it is said, although this is probably an exaggeration, that he pronounced twenty-thousand death sentences in witch trials.(1) Thomasius declares that he abandoned the views of Carpzov, when he read the work of Naudæus (a Catholic writer) and the *Cautio Criminalis*. In 1701 Thomasius apparently did not know who the author of the *Cautio*

(1) The Protestant biographer of Carpzov says of those who blame the famous jurist for his severity: "These critics who judge from the viewpoint of modern ideas do not apply a fair criticism." This is true; but should not writers like Dr. White apply the same fairness and leniency to Popes and Jesuits?

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As regards individual Jesuits, some were convinced of the reality of the alleged phenomena and of the justice of the severe proceedings against the guilty persons. Here we find writers against writers, preachers against preachers, as among other classes of men, Catholic or Protestant. Two prominent theologians were under the baneful influence of the witch belief, Gregory de Valencia and Martin Delrio, but they were soon opposed by two of the most distinguished Jesuit theologians of the age in Germany, namely Tanner and Laymann. Dr. White admits that among the very Jesuits there arose three "young" men who sought to open the eyes of their brethren. "Two of these," he says, "were soon silenced with ignominy and cruelty." Why Laymann and Tanner are called "young" men is unintelligible. Laymann was fifty years old when he published his work, Tanner fifty-seven, therefore dangerously near the period of life when, according to Dr. Osler, he should have been "chloroformed." The statement that Laymann and Tanner "were soon silenced with ignominy and cruelty," is a mystery to anyone who knows that Laymann, after the publication of his book, in 1525, was called to the chair of Canon Law at Dillingen, one of the leading universities of the Order, where he taught with great distinction till 1632, three years before his death. Tanner's work appeared in 1628, and until his death, in the year 1632, he enjoyed the esteem and love of his brethren. It is true, both authors were severely attacked by various opponents, Laymann on account of a publication concerning the property of suppressed monasteries, Tanner for defending the lawfulness of taking interest for money. Of *silencing* both with ignominy and cruelty on account of more rational and humane views concerning the treatment of persons suspected of witchcraft, history knows nothing, although Tanner was *threatened* with severe penalties by some inquisitors for his courageous attitude.

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Protestant minister Rinder published a sermon in which he "urged the necessity of burning the witches, and, as a faithful Lutheran, rejected the milder practice advocated by the Jesuits."

Space does not permit us to quote any further facts which prove that Dr. White is not justified in representing the Jesuits as "the leading agents in all these atrocities and follies." The reader who wishes to study this question more thoroughly may again be referred to the article in the *American Catholic Quarterly Review*, July, 1902, before referred to. It was highly gratifying to the writer to receive, soon after the publication of that article, a letter from a distinguished non-Catholic professor of history in a leading American university. Among other things this scholar wrote: "I am convinced that you are right in believing that opinion as to witches went wide asunder within the Order itself." But we must repeat that the real spirit of the Order in this regard is to be judged chiefly from the attitude of the Superiors. From the very beginning they were strongly opposed to any participation of their subjects in witch trials. They frequently rebuked and checked those who, against their Superiors' warnings, tried to meddle in these proceedings. Nay more, some Superiors, as the two German Provincials, Hoffaeus and Bader, manifested a sceptical spirit toward the *belief* in the reality of witchcraft. If the *pros* and *cons* in regard to the Jesuits' attitude toward witch trials are carefully and impartially weighed, the balance will decidedly turn in favor of the Jesuits.

In conclusion, we may be allowed to add a few general observations. Many modern writers on witchcraft, who deny the existence of a spiritual world, consistently deny the *possibility* of diabolical influences. No Christian can share this opinion. No one who believes in the Christian revelation can assert the impossibility of such influences upon mankind, although the greatest possible caution is necessary when there is question of a *particular fact.* As a Jesuit theologian, Father Pesch, has said: "We must be very slow in admitting that, in a given case, diabolical influence exists, unless it is proved by irrefutable arguments." In matters of this kind the greatest incredulity is preferable to credulity. Had men always been guided by these principles, thousands of judicial murders would have been prevented. But neither Popes nor theologians are in the first place responsible for these sad occurrences.

The causes of the witch persecutions are quite different. The

main source was the popular belief in witchcraft, which was a remnant of paganism. At various times, and by different means, did the Church endeavor to root out this rank superstition. The famous *Canon Episcopi,* of the ninth century, forbade not only magical practices, but the very beliefs current among the people. So did the much maligned Pope Gregory VII. All in vain. The fatal delusion remained, and even grew among the people. It is a significant fact, which has been well proved by Hansen, that the witch persecutions began in the Alps. In these mountainous regions the sudden and terrifying natural phenomena, as avalanches, landslides, sudden thunderstorms and floods, etc., easily led to belief in diabolical agencies. From the twelfth century on, this superstition received additional strength through the influence of certain Gnostico-Manichean sects, which held dualistic views, that is, taught the existence of two independent divine beings, or eternal principles, the one good and the other evil. Such doctrines were held by the Cathari, and later by the Waldenses, who lived chiefly in the Alpine valleys and the neighboring countries. From this center the delusion spread like an epidemic. Ecclesiastical and secular authorities in many cases were compelled to interfere, as not infrequently great crimes, such as poisoning, abortion, unnatural sins, etc., were committed in connection with, or under pretext of, magical practices. Physicians, jurists and theologians were not sufficiently critical to put an effective check to the prevailing superstition, and the flames of the rising persecution were often enough fanned by unscrupulous avarice and lust of revenge on the part of accusers and judges. These are the main causes of the origin and development of the witch persecutions. It would require a separate paper to show how these different factors contributed toward the rise and spread of the saddest phenomenon in the history of the Christian era. Here it will suffice merely to indicate its real sources. But enough has been said to convince any fair-minded reader that the contentions of Dr. White are entirely one-sided and contradicted by historical facts, and that as a historian he is untrustworthy. It is an unpleasant task thus to analyze and criticize an author's statements, but if some men endeavor to weave out of historical facts a web of errors and misrepresentations, it is necessary that some one act like Penelope of old, and undo their fabric.

ROBERT SCHWICKERATH, S.J.

A RUSSIAN EXARCHATE IN AMERICA.

THE hierarchy in Russia is divided somewhat differently from the other autonomous churches of the Greek Orthodox communion, and of course requires a few words to make it clear. The Church, considered as a civil institution and a part of the Russian empire, is governed primarily by the Holy Governing Synod, that central body instituted by Peter the Great, which subordinated the Church to the State, and made the clergy almost as completely governmental officials as the civil or military officers were. Of course, in their sphere of teaching the faith, the Russian Government did not presume to enter directly; but as the great central body of the Synod regulated the whole management and discipline of the Church throughout the Empire, it was a practical impossibility for the Church to thereafter come in conflict with the State.

The Holy Governing Synod of all the Russias consists today of the three great Metropolitans, those of St. Petersburg, Moscow and Kieff, the Exarch of Georgia, several bishops elected from the most prominent dioceses and three secular priests. The president or chief member of the Holy Synod is the Most Reverend Antonius, Metropolitan of St. Petersburg. As the Holy Governing Synod has not only to do with spiritual affairs, but also with temporal ones, it also has its lay element in the shape of officials who represent it before the Czar, bring matters to its attention, who are its chief advisers, and whose advice it rarely disregards. The chief of these are the Chief Procurator, Constantine Petrovitch Pobiedonostzeff, and the Assistant Procurator, Vladimir Karlovich Sabler. Both of these are laymen and they bear somewhat the same relation to the Synod as the prosecuting or district attorney does to the grand jury, if one may use that comparison.

This central body, holding its sessions in the white building facing the Alexander Gardens near the Cathedral of St. Isaac, in St. Petersburg, combines the functions of a council, a court and a Papal congregation. It oversees the smallest details of Church government in Russia, and the places where the Russian government has established missions, and some of its decisions have almost the effect of a dogma.(1)

(1) Witness the decision of May 28, 1904, that persons divorced for adultery, have the right to contract a new marriage after a penance of two to seven years.

After the Patriarchate of Moscow was abolished by Peter the Great, the highest ecclesiastical dignitary in Russia was a Metropolitan. This word, nominally the equivalent of governing Archbishop, became restricted to the sees of St. Petersburg, Moscow and Kieff. The next ecclesiastical dignitary known to the Russian Church was that of Exarch,—the only one in Russia now being that of Georgia. It is chiefly applied to semi-independent Archbishoprics,—such a one as we designate " subject directly to the Holy See." After the Metropolitans come the Archbishops, of which there are not many in Russia,—relics of the Patriarchate, as it were.(1) Then come the Bishops, the immediate rulers of their dioceses. Frequently these have auxiliary or suffragan bishops,—Vicar-Bishops as they are called. Thus, for example, the bishop in Japan, Right Reverend Nicholas, whose residence is at Tokio, is an auxiliary bishop of the Diocese of Riga and bears the title of Bishop of Revel in Baltic Russia. This will serve to show the nature of the distinctions in the hierarchy.

In the United States the Russian Orthodox Church has been established for a hundred years. At first it was confined to Alaska,—then known as Russian America,—then it came to San Francisco and along the Pacific coast. Then it flourished along the Atlantic coast and the adjoining States, and now has its chief and most splendid temple in the City of New York. The episcopal title has varied as the fortunes of the Church have waxed. First, it was " Bishop of the Kodiaks," afterwards " Bishop of Kamschatka, the Kurile and Aleutian Islands," (Bishop Innocent), then " Bishop of New Archangel " (Bishop Paul), the " then Bishop of Aleutia and Alaska " (Bishops John, Nestor, Vladimir and Nicholas), and finally it is now " Bishop of Aleutia and North America " (Bishop Tikhon). The latter bishop has been provided with two vicar-bishops or auxiliary bishops, Bishop Innocent, " Bishop of Alaska," and Bishop Raphael, " Bishop of Brooklyn." (2)

It is now proposed by the Russian Orthodox Church to form the United States into an Exarchate or at least an Archiepiscopal province. This is to be an ecclesiastical organization, the head of which wlll be subject directly to the Holy Governing Synod, but which in

(1) There are 19 archbishops in all Russia, and about 40 bishops. An archbishop practically does not differ in jurisdiction from a bishop; he merely has a vicar-bishop or so under him to help him rule his diocese.

(2) See the MESSENGER, December, 1904.

other respects will be completely autonomous, the bishops and clergy of which will be ruled by the Exarch.

To appreciate the significance of this, let us consider a moment the latest official figures of the Russian Orthodox Church in the United States. They are as follows for 1905:

Russians from Russia	1,706
Russians (Ruthenians) from Galicia	7,747
Russians (Ruthenians) from Hungary	4,676
Bukovinians and Wallachians	3,653
Servians and other Slavs	6,386
Greeks	731
Syro-Arabians	5,484
Half-breeds	2,124
Indians	2,281
Aleutians	2,272
Esquimaux	3,210
Americans and others	71
Total	38,341

These figures show a slight increase over those for the preceding year. Among them are 772 persons who were formerly Uniate Greek Catholics.

I cannot better explain the purpose and scope of this movement to erect here an Exarchate of the Russian Orthodox Church than by translating an article on that subject by the Reverend Archpriest John Nedzelnitzky, of the Russian Church of St. Michael, in Pittsburg, Pennsylvania. After giving a short history of the Russian mission in America, he says:

"The American Orthodox diocese, after a century of its existence, has grown in the number of its members, both clergy and laity, and has become exalted in its significance in the eyes of those of other faiths,—such as the Episcopalians and the old Catholics of America, and it has so important a missionary purpose in spreading orthodoxy among the Uniates, the Slavs and other peoples of the new world, that in justice, both by reason of its purpose and by the merits of its bishops, it ought to have for its visible head in America an Exarch or at least one with the title of Archbishop. For this the following facts will speak:

"In the past year, 1903, the Holy Synod in Russia established in

America a vicariate with the cathedral see at Sitka, and on February 24, 1904, the first vicar-bishop arrived in America. He was the Right Reverend Innocent, with the title of 'Bishop of Alaska.' On the first of February, 1904, the Holy Synod established a second vicariate for the Syro-Arabian missions, with the cathedral see in the city of Brooklyn, and on February 29th there was celebrated in New York the first Orthodox consecration of a bishop in America, when the Archimandrite Raphael was made Bishop of Brooklyn. There are therefore now in America two vicariates and the ruling bishop, who continues to bear the title of 'Bishop,' the same as for a century past. There is nothing in the title to distinguish him from his vicars, and he is only differentiated from them by the powers exercised by him, although in reality it follows that a ruling bishop should be distinguished from assistant bishops even in title. For the effectiveness of an archbishop and two vicar-bishops in America, the Diocese of Aleutia ought to be placed first in rank of Orthodox dioceses, not only by the alphabet, but in reality. It ought to be an Exarchate like the Exarchate of Georgia, or at least an Archbishopric. If in Russia there is not a diocese where the ruling bishop with two vicars bears only the title of 'Bishop,' but is called 'Archbishop,' so it should be in the American Exarchate or Diocese of Aleutia and North America.

"Further. There is before us the 'World Almanac and Encyclopedia, for 1905.' From it we learn that up to 1905 there are in the United States of America 9,762,264 Roman Catholics. They are ruled by one Apostolic Delegate, the Most Reverend Diomede Falconio, Archbishop of Larissa, residing in the capital city of Washington, D. C., sixteen archbishops and eighty-five bishops. A bishop or archbishop therefore governs in a Roman Catholic diocese in the United States of America about 96,688 souls. At the head of the Roman Catholic Church stands the Apostolic Delegate, or special hierarch, subject to the Pope,—a venerable personage, who is by title and power the eye of the Pope. Comparing the situation in America of the Orthodox Church with the Roman Catholic, we see that the eye of the Holy Synod does not bear even the title of Archbishop, that our Church (diocese) in America does not have the name of archdiocese or exarchate, that in comparison with the Roman Catholic Church in America the Orthodox Church is, as it were, lowered in the title of its representatives. If the dioceses of the Roman Catholic Church in America are ruled by archbishops, why then does not

our Orthodox Church in America have even *one archbishop,* especially now, when the Holy Synod, having established two vicariates in America, has thereby extended the importance of the diocese of Aleutia and its head? And of course it will soon establish also a third vicariate, for the Servians in America, since the Servians, having erected their churches and parishes, wish to have a bishop of their own nationality.

" The establishment of an American Orthodox Exarchate will also have immense importance in the eyes of the Episcopalians, who are seeking union with Orthodoxy. There are now in the United States of America 782,543 of them, under 101 bishops. An Episcopalian bishop rules about 7,825 members, and this fact of a moderate number of members under an Episcopalian bishop witnesses the zealous care of the Episcopal Church in placing a bishop over such a small number of the laity. Our Orthodox diocese in America is comparatively great in the number of its members, only there are no regular statistics, in view of the huge territory in America, of those scattered in towns and villages, where the Orthodox may live, the majority of them leading a nomadic form of life, such as factory hands (Russians, Servians and Ruthenians), a few tradesmen (Syro-Arabians and Greeks) and the like.

" The official publications of the American government and of our diocesan organization in regard to the number of the Orthodox differ widely in view of the causes we point out. Dr. H. K. Carroll, late special agent of the United States Census Office, informs us that up to 1905 there were in the United States of America 40,000 Russian Orthodox (including probably also Ruthenians), 21,230 Greek Orthodox and 15,000 Syrian Orthodox. Therefore, according to the information of this government official, there are 76,230 Orthodox souls in the United States, but from his statistics there does not appear the quantity of Orthodox Servians, Bulgarians, Macedonians and Roumanians, who altogether amount to more than 10,000. Nor does this official reckon in the half-breeds, Indians Aleutian and Esquimaux, who comprise the Orthodox inhabitants of Alaska and its islands. And there are not a few of these last-named races! In Canada there dwell more than 5,000 Bukovinians and Wallachians. An official of the United States of course cannot count them in, for Canada belongs to England. Our missions, for instance, count only those Greeks who go to confession to Russian priests, and in America there are many purely Greek parishes which do not give

us their statistical results, but all these really have common ground with us and our bishops, as they are one in faith with us. And in the eyes of the Greeks the presence in America of an Orthodox Metropolitan or Archbishop-Exarch would have tremendous importance, as they, as well as the Syro-Arabians and Servians of Austrian territory are accustomed in Europe and in Asia to have many metropolitans, archbishops and bishops of their own.

" For the sake of this one thing, that imposters may not appear in America after the style of the pseudo-metropolitan Seraphim (1), bringing dissension among the Orthodox of America, with his white cowl and torn sleeves, it is necessary for the Orthodox Church in America to have in reality a Metropolitan or Archbishop-Exarch. Then the Seraphim affair will not be repeated again.

" We need an archbishop also with regard to the effect upon the Uniate Ruthenians. From the city of Eperies in Austro-Hungary, we are informed that on December 1, 1904, the Pope of Rome received in audience two Uniate Russian bishops, Firtzack of Munkach and Valiya of Eperies. These two bishops went to Rome at the instance of the Hungarian government for the purpose of soliciting the appointment of a special Uniate Russian bishop for America. The Pope was inclined to grant the request of the Hungarian government, but advised them to wait a little for the collection of the necessary information and for the settlement of disputes among the Uniate clergy in America,—the Galician and Hungarian Russians. In America there are now upwards of 200,000 Russian Uniates and more than seventy churches and more than fifty priests. (2) They need a bishop and they have asked, with the co-operation of the Hungarian government for the establishment of a Russian Uniate episcopate in America. Does it not follow, in regard to the effect on the Uniates, not only for the teaching of Orthodoxy to them, but also for the external pre-eminence of the Orthodox diocese in America, that the Exarchate should be established? The very position of a Russian Uniate bishop in the eyes of the people would be somewhat lowered in comparison with an Orthodox Russian Exarch in America."

(1) Seraphim is a Russian monk who several years ago was dismissed from his monastery, and afterwards went to Damascus, where he claimed to have been ordained Bishop. He came to America and has since exercised episcopal powers, and now heads an independent Greek church in Canada. The Orthodox Russians deny that he was ever a bishop.

(2) These figures are too low. There are now more than 300,000 Greek Catholics, 84 churches and 86 priests. See the MESSENGER for November, 1904, for the number at that time.

Thus far the archpriest. But other articles have appeared in the Russian Orthodox papers, showing the proposed foundation of an ecclesiastical seminary in Cleveland, Ohio, the laying out of an extensive school plan and other signs of progressive church work. The latest news in a statement in the daily papers that Bishop Tikhon, with his entire cathedral staff, is about to remove from San Francisco to New York, which latter will hereafter be his chief see city. The change is expected to be made in the month of May of this year, and if San Francisco thus becomes a vicariate with a new bishop, the American Exarchate may be an accomplished fact within a very short time.

ANDREW J. SHIPMAN.

THE PIONEER FORECASTERS OF HURRICANES.

WHEN the United States Weather Bureau, shortly after our war with Spain, established a branch office in Havana, it informed the public that "at first it was difficult to interest the Cubans in the warning service, since they are by nature very conservative and slow to adopt any change in their accustomed methods and mode of living. The issue of warnings of hurricanes was a most radical change, the inhabitants being accustomed to hear of these phenomena only upon their near approach." Of course the "issue of warnings of hurricanes" by the United States Weather Bureau in Havana was not a "most radical change." For thirty years such timely warnings of hurricanes have been issued, and the inhabitants of the city have been accustomed to hear of these phenomena long before their near approach. No one knows that better than the authorities at Washington. The contrary assertion was probably made by some minor official full of enthusiasm, though not of knowledge, and the Observer-in-chief put his name to the document inadvertently. The whole world acknowledges what the famous Observatory of Belén has been doing for a quarter of a century back, and there was not the slightest fear of its great reputation being in any way impaired by this chance utterance, even if it had the appearance of an official sanction. The United States officials, like all scientific men whose opinion is worth having, will welcome the splendid memorial volume entitled "*Quincuagesimo Aniversario del Colegio de Belén,*" which in a dignified way places before the world the record of the great services of the Observatory. The book is in great part made up of a sketch of the Observatory, and this part has also been published by itself under the title "*Apuntes Historicos acerca del Observatorio del Colegio de Belén, Habana, por el P. M. Gutiérrez-Lanza, S.J.*" We draw our materials for this review from the work of Father Gutiérrez-Lanza.

The Observatory was founded in 1857, by Father Antonio Cabré. On March 1, 1858, were started the regular meteorological observations that have not since been interrupted. The science of meteorology was just in its infancy when, in December, 1859, the Jesuits of

Belén published a report to show the variations of meteorological and climatological elements in Havana from March 1, 1858, till the date of publication of the report. From that time, with few omissions, annual reports have been published by the Observatory. Father Guitérrez-Lanza announces that the omissions will soon be supplied, and the Observatory will have given to the learned world a set of meteorological reports that cover a period which is probably longer than any other observatory may boast to have covered with accuracy and care. By means of these reports, a comprehensive study may now be made of all meteorological phenomena in Havana during well nigh fifty years past. The worth of this collection may be estimated by the awards it has won the Observatory. The meteorological publications of Belén received a diploma of honor at the Philadelphia Exposition of 1876; a diploma and silver medal at the Paris Exposition of 1878; a diploma and gold medal at the Barcelona Exposition of 1888; a diploma and bronze medal at the Chicago Exposition of 1893, and a gold medal at the St. Louis Exposition of 1904.

Father José Reynal, who was in charge from 1864 till 1867, began a monthly meteorological review, which has since been discontinued.

In 1870 the golden age of the Observatory began. Father Benito Viñes, a man of rare talent, masterful knowledge of the sciences, and a will power which pushed through with indomitable energy whatever plan he proposed, became director of the Observatory and at once undertook to grapple with the problem of the storms of the Antilles. The havoc wrought by cyclones had been terrible. Before he took up the work, it was true that the inhabitants "being accustomed to hear of these phenomena only upon their near approach," could not make ready for the scourge. The loss of life and property was very great. For the sake of science, but chiefly for that of humanity, Father Viñes set himself to discover ways and means of issuing timely warnings of the oncoming storm.

For twenty-three years he took the readings of various instruments, and worked at the problem of how to organize a defense against hurricanes and to lessen the loss of life which ensued. He had not the corps of able assistants of a liberally founded observatory, but he did the work almost single-handed and alone. The daily routine was crushing in the labor it entailed. It included observations of atmospheric phenomena every even hour from 4 A.M. till 10 P.M., an extraordinary international observation at 7.30 P.M., and,

in time of special need, observations every hour of the day and night. The phenomena noted at each observation were readings of the declinometer, bifilar, barometer, thermometer (normal, maximum and minimum, wet and dry bulb); tension of water vapor, relative humidity, direction and velocity of the wind, direction of upper and lower and middle strata of clouds, solar or lunar halo, rainfall and other magnetic, electric and optical elements. The wonderful accuracy and care with which Father Viñes noted all these phenomena from 1870 till his death, shows the conviction he had of the importance of the work. His annual reports give accurate details of all these weather phenomena, the averages of all the observations of each phenomenon during each month, the daily mean of each phenomenon, the monthly mean of each hour, and the average of both these means. The results are plotted on large monthly diagrams by means of curves, which are determined not only by the records of instruments that chart automatically, but also by the ten daily readings of each normal instrument. Of these diagrams, "Nature" (Volume 31, p. 36) says: "As each day has one-tenth of an inch devoted to it, the two-hourly observations of all the different elements can be readily seen and compared with each other, and this part of the work is done with a scrupulous care and accuracy it would not be easy to surpass. The *Diario de la Marina* (25 June, 1887,) says: "The publications are an honor, not only to the College of Belén and to their learned author, but to Spanish science that counts among its most illustrious representatives the wise and modest Jesuit, Father Viñes." The Meteorological Reporter to the Governor of India and Director General of Indian Observatories wrote: "I am extremely anxious to have a complete set of all the Havana observations, and hence the trouble I am giving you." The chief observatories and scientific societies all the world over have shown like anxiety and appreciation.

These annual reports represent only one part of the work of Father Viñes. He studied the structure of the cyclone, the phenomena that preceded it, and the havoc left in its wake,—in fact, he noted with ardor and painstaking care all meteorological signs and data which preceded, accompanied and followed up the storm, and that, too, without neglecting the ordinary and toilsome routine work of the Observatory. Fortunately the records of the Observatory gave full information about the hurricanes of twelve years past, and Father Viñes was laboring right in the trajectory of most of

the West Indian storms. Nearly every year he had an opportunity of observing a cyclone either whirling round almost in a circle, or losing its force and turning at well nigh a complete calm, or rushing along with ever-increasing velocity on the second branch of its parabolic trajectory. The purpose of his study was fourfold:

1° To find some sign or group of signs that would invariably prove the existence of a cyclone while it was yet at a great distance from the observer;

2° To get his bearing in regard to the whirlwind, *i.e.*, to determine what part of the horizon it was coming from;

3° To locate the trajectory or curve along which the cyclone would move, and to do this in time for the observer to betake himself to a safe distance from that fatal curve.

4° To determine the distance of the hurricane from the observer, its intensity, volume and velocity.

Father Viñes was the first to work with any success at this fourfold problem; to him belongs the credit of whatsoever has been accomplished by the issue of hurricane warnings.

He first worked especially at barometric variations, and published the Havana readings, regular and irregular, from 1858 till 1871, together with a study of the connection of these variations with storms. He was then attracted by the singular form, structure, stability and direction of the clouds that he calls *cirro-stratus plumiformes*. The conviction was brought strongly home to him that may be, after all, this marked direction had something to do with the position of the cyclone, and he could by means of these clouds find out the bearing of the storm. Others before him had noticed the connection of *cirro-stratus plumiformes* with the hurricane, but one and all had said or implied that from the appearance of these clouds nothing at all could be learned about the nature and bearing of the whirlwind. No one before Father Viñes even suspected that these clouds were fleet messengers sent high in air and from the very heart of the cyclone to give timely notice of its oncoming violence. He made observations and discovered that his conjectures were right,—the directions of these light upper clouds corresponded almost exactly with the radius of the cyclone, and the vanishing point toward which these directions converged coincided in direction with that point of the horizon at which the storm was. The discovery was simple, yet wonderful, and spurred on Father Viñes to further investigation. He observed that the different clouds in

different altitudes revealed the direction of the different currents of air, and found in the relative altitudes of these clouds a means of establishing his "law of cyclonic currents at different altitudes," a law unheard of before it was formulated by Father Viñes.

In the years and centuries to come it will ever be the glory of this pioneer forecaster of hurricanes that he was the first meteorologist to forecast the cyclone by observation of the upper as well as the lower clouds, and the first to explain with scholarly and scientific accuracy the hitherto mysterious gradation of the various currents that go to make up the scourge of the tropics. Father Federico Faura, S.J., predecessor of Father Algué in the Observatory of Manila, writes, in a pamphlet entitled *Señales Precursoras de Temporal en el Archipelago Filipino,* that the discovery of the connection of the upper clouds with the hurricane is "one of the greatest triumphs brought about in the past few years."

The people and the government of Cuba were not so "conservative and slow to adopt any change." They took the greatest interest in the work of Father Viñes. All knew that their interests were involved in his work. After the three cyclones of 1875 and 1876, the Cubans were most anxious to have the great meteorologist study the tracks which the storm always left on the island. The Governor-General and subordinate officials, the Royal Academy of Science in Havana and the learned societies all gave him letters of enthusiastic recommendation. Steamship companies offered free transportation. Railroad companies showed such marked consideration and courtesy as several times to put a special express on the road for his convenience and at their own expense. All telegraphic service was given free. Great was the joy in Havana when it was found that these excursions had proven to the eminent scientist the truth of the theories he had formulated in his observatory.

At last, in 1877, after six years of study, he gave to meteorologists his great work, "*Apuntes Relativos á los Huracanes de las Antilles.*" This remarkable treatise was incorporated into the "*Anales de la Academia de Ciencias de la Habana.*" The Signal Office at Washington published a digest of it as "*Practical Hints in regard to West Indian Hurricanes,*" whereof three large editions were exhausted in a couple of years. The *Pilot Chart* of the Hydrographic Office at Washington, during 1888 and 1889, published the laws of Father Viñes a few at a time, and often reprinted the same laws month after month so as to leave them fixed in the memories

of navigators. In its issue for May, 1889, the *Pilot Chart* says of certain of Father Viñes' laws: "These important laws, established by the study and long experience of Father Viñes, should be thoroughly understood by every navigator and utilized by shaping his course so as to avoid a hurricane." In April, 1889, the same publication speaks of "an officer detailed from the Hydrographic Office to visit Havana in order to consult with *Father Viñes, the leading authority on West Indian hurricanes.*" This officer was Mr. Everett Hayden, Chief of the Division of Meteorology of the Department of the Navy and editor of the *Pilot Chart.* After his return from the trip on which the Secretary of the Navy had sent him, Mr. Hayden, in a lecture before the Naval Academy, spoke of "Padre Viñes, the eminent Havana meteorologist, whose scientific ability, indefatigable energy and unrivalled opportunities have linked his name so inseparably with all recent advances in our knowledge of these storms. Indeed the lecturer has himself suggested coining the word Viñesa to express for our tropical storms what the word typhoon does for those of China, in honor and recognition of the distinguished services of his esteemed friend, the Director of the Meteorological Observatory of the Colegio de Belén." Professor Willis L. Moore, Chief of the Weather Bureau of the United States, wrote in *Collier's Weekly,* October 6,1900: "Reverend Father Viñes, who probably gave more intelligent study and investigation to tropical storms than any other scientist, says that it must be admitted that tropical cyclones do not form at any point within the tropical zones, but that they single out for their formation and development definite regions in these zones."

Across the Atlantic there was the same enthusiasm over the great discovery and the epoch making of Father Viñes. One abstract of the work appeared in the *Ann. Hydr. Berlin* under the title *Neure Forschungen über Westindische Orkane,* another in the weekly rereview *Wochenschrift.* In the *Meteor Zeitschrift* of Berlin, there appeared a lengthy article *Die Untersuchungen von Pater Viñes über Westindische Orkane.* Abbé Moigno made a thorough study of the work of Father Viñes in *Les Mondes,* and a like study was published by the *Revue des Questions Scientifiques* of Brussels. Mr. R. H. Scott, F.R.S., spoke in glowing terms of the great discovery before the Royal Meteorological Society of London, whereof he was president. Such authorities as Ferrel, Waldo, Garriott and Algué

have all introduced the laws of Father Viñes into their meteorological works.

Shortly before his death the eminent Jesuit meteorologist wrote his *Invstigaciones Relativas á la Circulacion y Traslacion Ciclonica* at the request of the officials of the Chicago Exposition. He died three days after the work had been mailed, and before they received it they had asked him to write a further explanation of the laws he had discovered. In 1895 this posthumous work was published, together with the *Apuntes;* they make up the most noteworthy and useful volume ever written on the cyclones of the Antilles. The *Investigaciones* has already been translated into German by P. Bergholz, the Director of the Observatory of Bremen.

On July 23, 1893, the great Jesuit died. So beloved and revered was he in Havana, that *La Lucha* published a special edition at 11 P.M. to announce "The Last Hours and Death of Father Viñes."

On August 29, 1893, Father Lorenzo Gangoiti took the place of Father Viñes. He has since kept up the high reputation established for the Observatory by his renowned predecessor. His modesty is as conspicuous as his learning.

It is not certain when Father Viñes began his warning service. The earliest extant printed record of any forecast by him bears the date September 11, 1875; he saved many lives during the hurricane of September 12, 1875. On September 14, he forecasted a violent hurricane and its trajectory. One ship, The Liberty, disregarded his authority and was wrecked in the path he had pointed out. No passengers were lost; all had believed Father Vines' forecasting of the hurricane.

On October 19, 1876, *La Voz de Cuba* sent out an *extra* to say: "We have just received from Rev. Father Viñes, the learned Director of the Meteorological Observatory of the Royal College of Belén, the following important communication that we hasten to make known to the public before the time of our evening edition. . . . We are very near to the vortex of a hurricane." The paper then quoted Father Viñes, who located the hurricane, told how the wind would continue northeast, then would come a calm that should not be trusted, and thereafter the wind would shift with sudden and terrific force to southwest. All were urged to make preparations for the cyclone. The storm came exactly as predicted by Father Viñes. *La Voz de Cuba* and *Diario de la Marina* were loud in praise of the protector of the city.

The people of Cuba were so interested in his warning service, that as early as 1877 he was able to organize a system of sub-stations at various points in Cuba and other islands of the Antilles. These stations made simultaneous observations and wired the results to Havana. During this year he announced the path of a cyclone before it was felt in the Barbadoes. The cyclone reached the Barbadoes in the evening and Granada during the night of September 21st; St. Vincent, the night of the 22d; Santiago de Cuba the 24th; it then spent itself south of Cuba. Father Viñes announced the storm at 4 P.M. of the 21st. On the 22d he sent word to Porto Rico that the hurricane had passed the night before at fifteen miles per hour on its way from Granada to St. Vincent, and would not touch Porto Rico. At the same time he wired full information about the storm to Santiago de Cuba, and added: "It will reach you on the 24th; be on your guard." Everything happened according to his forecast. The *Boletin Mercantil* (October 5, 1877), of Porto Rico, said: "Father Viñes, whose voice has for us the authority of an oracle, calmed our souls by his timely warning. He well deserves the European reputation that he enjoys. Spain should he proud of him."

From this time on, the Observatory's warning service has been most extensive. Twenty-eight bulky volumes, full of clippings from Cuban and United States papers, show the interest taken in communications of warnings or other forecastings that emanated from Belén. Far back in 1879, on October 14, we find forty-three communications from Father Viñes to the press either by telegram or by cablegram. These communications represent the Father's forecastings in a single day. From the year 1887 we find constant reference to the forecasts of Father Viñes in *La Voz de Cuba* and the *Diario de la Marina.*

The *Pilot Chart* for September, 1889, says: "This morning the meteorologist at Havana, 900 miles away, reports the cyclone's movements guided by the motions of the upper clouds. . . . The Chief Signal Officer is pleased to acknowledge the ability and zeal of Father Viñes." The *Times-Democrat,* of New Orleans, in one of its September numbers of 1890, says: "A Havanese meteorologist, who has made observations and forecasts gratuitously for a quarter of a century . . . Padre Viñes, a celebrated Jesuit priest in Havana . . . is regarded by navigators and meteorologists all over the world as one of the most correct and reliable weather

scientists of the age. . . . During the hurricane season his opinion is anxiously sought after. . . . It has been a *general custom for years for the Padre to inform the agents* of the various lines of the condition of the weather just prior to the departure of the vessels. During the many years that this excellent work has been performed it has on many occasions resulted in saving lives and a great deal of valuable property." In another number the same paper says: "Padre Viñes, for all that long period, without a thought, or a hope, or even a possibility of a reward, but simply for love of humanity, has continued his labors and given the result of them gratuitously to masters of the vessels and others whose business is affected by meteorological variations. . . . A man who has done so much for the interest of American shipping and ship owners, as has been done, for sheer love, by Padre Viñes, deserves at least recognition by our government."

Father Gangoiti is as accurate in his forecasts as was Father Viñes. We shall cite but one example—an example that comes home to us Americans. We refer to the sad destruction of Galveston.

On September 1, 1900, a cyclone of little force appeared in the eastern part of the Caribbean Sea, crossed the centre of the Island of Cuba, moved on W.N.W., passed south of Florida, acquired full force and terrific intensity in the Gulf, and on September 8th swept down on the helpless city of Galveston.

The United States Weather Bureau observer, on September 5th, announced that the hurricane was E.¼N.E. of Havana, with a course N.¼N.E. and would spend itself on the Atlantic.

That very day Father Gangoiti published the announcement that the cyclone was south of Florida. On September 6th, at noon, he stated, through the press, that the storm was in the Gulf, and W.S.W. of Tampa. On September 8th, at 4 P.M., while Galveston was being torn to very pieces, he published his report that the currents of the right of the storm had been felt in Georgia and Alabama during the morning of September 7th, and in Louisiana during the evening of the same day; and that the very centre of the hurricane had reached Texas the morning of September 8th. By September 10th no word of the Galveston catastrophe had yet reached either the United States Weather Bureau or Belén. At 8 A.M. that morning appeared Father Gangoiti's press notices of clear signs that the tempest had grown very much fiercer and had prob-

ably struck Texas. These notices the Father ends by saying that the Washington *Weather Maps* will settle whether his forecast or the Weather Bureau's was right. In grim array with Father Gangoiti's report stands this fatal forecast of the United States Weather Bureau observer: "This morning at the Weather Bureau we have noted slight indications that in the W.N.W. is forming an atmospheric disturbance *scarcely worth mentioning.*" The Galveston storm went on and our Weather Bureau observer thought it an "atmospheric disturbance scarcely worth mentioning!"

A few hours after these characteristic reports appeared, the sad news of Galveston's fate began to arrive by cable. Later on both the *Pilot Chart* (October, 1900,) and the *Weather Maps* traced the trajectory of the Galveston storm exactly as it had been followed by Father Gangoiti in the press of Havana. The Cuban papers turned such a stream of ridicule on our Weather Bureau observer as to force him to send them no more forecasts. For a whole month the Havana press kept up its affectionate praise of Father Gangoiti.

The Belén Observatory may well be proud of its glorious half-century of scientific achievement. The hope is cherished in every nation of the world that its work in the future may be still more splendid; and from the United States, especially, whose great commercial interests in the Antilles depend to an incalculable extent on the scientific ability and the unflagging labor of the Observatory comes the recognition of the vast debt that has been incurred. The really scientific men of the country have never underestimated the immense value of the discoveries and the labors which have made Belén Observatory what it is to-day.

WALTER M. DRUM, S.J.

BIBLICAL INERRANCY.

THE doctine of Biblical Inerrancy has been defended by the Fathers of the Church from the earliest stages of Christianity. St. Irenæus upholds it against the Gnostics, St. Epiphanius against the Anomœans, St. Augustine against the Manichæans. Origen indeed distinguished between what the apostles and prophets said in their own name and what they said in the name of God; but even Abelard had his doubts as to the legitimacy of this distinction. Erasmus has been charged with admitting slips of memory on the part of the apostles. Holden required inspiration only for what is purely doctrinal in the Bible, or intimately and necessarily connected with doctrine; in other matters he granted to the inspired writers only the special assistance which God gives to all truly pious authors. Guizot and de Pressensé, too, restricted inspiration to matters of faith and morals, and the Abbé Le Noir found in the Bible geographical, chronological, scientific, and such like errors. But these stray voices are fairly drowned in the pronounced chorus of theological writers proclaiming the doctrine of Biblical Inerrancy.

Coming down to more recent times, we meet with the view of certain English writers, who doubted the inspiration of the so-called *obiter dicta,* and consequently also their inerrancy. Mivart extended this view so as to leave in the Bible only a few and far between passages that must be inspired. Among French writers, Lenormant denied the historical character of the first eleven chapters of Genesis; Didiot did not extend Biblical Inerrancy beyond matters of faith and morals; Monseigneur d'Hulst found certain inspiration only in matters of faith and morals, while in other matters he found either no inspiration or inspiration of a lower degree, which does not necessarily imply Inerrancy. Modified forms of these views were held in Germany by Langen and Rohling, in Italy by Semeria and Canon di Bartolo.

The most chameleon-like expression of this view is found in the November-December issue of the Abbé Loisy's publication entitled *Enseignement biblique:* "The Inerrancy of the Bible cannot imply the absolute truth of all its contents and all its propositions, whatever be their object. A book absolutely true for all times, in every sphere of truth, is no more possible than a square triangle. A book,

even if divine, ever remains a book; destined for men, it necessarily is also a human book. If a book absolutely true for all times, could exist, it would be unintelligible for all times. . . . The idea that the Bible is in positive and permanent agreement with all the results of all sciences, natural and historical, is too plainly contradicted by facts to be admitted by a critic who begins the study of the Bible without theological bias." This passage first appeared in November-December, 1893, but it was repeated in the Abbé's *Études bibliques* published in 1901, and part of it has found its way into our contemporary literature. But we must not anticipate.

When Catholic scholars in their earnest efforts to rebuff the attacks of anti-Biblical critics more than ever needed the clear guidance of the Church, our late Sovereign Pontiff, Leo XIII., complied with this need in his celebrated Encyclical *Providentissimus Deus,* which he issued on November 18, 1893, in the same year and the same month in which the Abbé Loisy first published the above-cited passage concerning Biblical Inerrancy or rather Errancy. "So far is it," says the venerable Pontiff, "from being possible that any error can co-exist with inspiration, that inspiration is not only essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church. . . . Hence because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For by supernatural power He so moved and impelled them to write, He was so present to them, that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words, and with *infallible truth.* Otherwise it could not be said that He was the author of the entire Scripture. Such has always been the persuasion of the Fathers. It follows that those who maintain that error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration or make God the author of such error."

No sooner had the voice of Leo been heard than it was re-echoed throughout the Catholic world. The Bishops of England, Scotland and Switzerland, most of the Catholic Faculties of Theology, and many men of note sent their letters of thanks and congratulation to the Sovereign Pontiff. Catholic students had found a new beacon

light in the darkness of investigation. The vivisection theories of Biblical critics must be discarded. There can be no more thought of a limited inspiration, no more question of partial Inerrancy. Every sentence of the Bible is inspired, every statement of the Bible is inerrant. All this is very simple and very clear; but the application of the formula *every statement of the Bible is inerrant* is manifold and far-reaching. It is narrow enough to satisfy the theologian, and it must prove wide enough to satisfy the critic. It would amount to a miracle in the moral order, if in their explanation of the formula theologians should not endeavor to render its meaning too narrow, and critics should not try to widen it beyond its limits. We invite the reader, therefore, to follow us in an independent analysis of the formula, seeing that its true explanation is the true Catholic doctrine of Biblical Inerrancy.

Before entering upon our work of analysis, it may be well to satisfy the exceptions of some Catholic critics. 1° The nature of Biblical Inspiration and Inerrancy may not depend on the whims of philosophers as to the meaning of divine authorship; but neither does the meaning of Inerrancy depend on the whims of the critics. It will not do to close the Bible and philosophize in the abstract on the terms found in conciliar decrees; but neither will it do to open the Bible and close the catechism. In an investigation like the present, criticism and the Bible must have their say; but the councils and common sense must not be gagged. 2° There is need of prudence indeed on the part of the Catholic Bible student, but prudence is a two-edged sword. True science must not be opposed, but neither must true Catholic doctrine be abandoned. The experienced sea captain will lighten his ship sufficiently to weather the storm; but the storm will not make him cut the bottom out of his boat and throw it overboard. 3° Individuality of thought must be encouraged; but let the best part of individual thought be applied to a study of our Catholic doctrine. Good eyesight is not enjoyed solely by the explorer who penetrates into the wilds of Africa, and sees what no other human eye has ever beheld. Similarly, the fact that a truth was grasped yesterday by a human mind does not detract from the individuality of the mind which grasps it to-day. The reason is plain: a truth does not become more elementary simply because it has been understood by a hundred minds. Men who find individual thought only in the mind's perception of novel truths remind one of the

traveller's account concerning certain California trees so high that it requires two men to see their tops.

But to return to our analysis of the formula which expresses the Catholic doctrine concerning Biblical Inerrancy. We must investigate the subject and the predicate of the sentence in order to arrive at its full understanding. The subject is the clause *every statement of the Bible,* the predicate contains the single word *inerrant.* To begin with the subject, due attention must be paid to each one of its elements, to the word *statement,* the word *every,* and the expression *of the Bible.*

We predicate Inerrancy of Biblical *statements,* because philosophers tell us that simple apprehensions are neither properly true nor false. In order to have an error in the proper sense of the word, we need an affirmation or a negation, we need a judgment, as logicians would say. In a picture gallery there may be many most beautiful paintings; they are most valuable and most beautiful, but they are neither true nor false unless the judgment be added that they represent or resemble such a landscape or such a particular form. Similarly, whatever mental pictures or ideas correspond in the mind of the writer of the first chapter of Genesis with the words heaven and earth, day and night, evening and morning, light and darkness, the greater light and the lesser light, he can not commit any error, nor can he be said to be truthful, unless he passes the judgment that these mental pictures tally with their respective objects.

And now let us suppose that a mental picture or idea becomes part of a judgment, that its verbal expression becomes the subject or the predicate of a sentence, even in this case it must be ascertained under what particular aspect it occurs in the passage. We know that certain words have undergone a change of meaning in the course of time, that certain ideas have had different values, as it were, in successive ages. The word *fire* stood formerly for a substance; now it implies a mere chemical action accompanied by light and heat. The word *light* causes one mental picture, if it be regarded as a quality, another if it be explained according to the undulatory theory, a third if explained according to the vibratory theory. Abraham as a historical personage is quite a different idea from Abraham as a legendary character. What are we, then, to say about Biblical Inerrancy in the case of statements whose subjects or predicates are terms that have changed their mental value? Are such statements infallibly true only relatively, and not absolutely? Are they true

according to the mental value of their subjects and predicates at the time of the writer, and not according to their present value?

Eccles. i, 4, states: "the earth standeth forever and ever," and Lev. xi, 6, says: "the hare . . . cheweth the cud." Our present-day scientists tell us that the earth does not stand, and that the hare does not chew the cud. Must we answer that in the days of the sacred writer the idea of the earth implied Ptolemaic rest, and the idea of the hare implied the chewing of the cud? that these statements are therefore perfectly true according to the mental value of the writer's ideas of "earth" and "hare," but not according to their present value? that they are true relatively, not absolutely? Such an answer would indeed be convenient to the Bible student, and it would be agreeable to the unbeliever. We do not see how the Bible or even the sacred writer can be said to be inerrant, if Biblical truth is only relative. What need was there of a "supernatural power" by which God "so moved and impelled them to write, was so present to them, that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words, and with infallible truth," if the sacred writers must express only what seemed to them to be true? What became of their right understanding of their subject-matter? what about their expression in apt words?

Moreover, the objective meaning of Eccles. i, 4 does not favor such a relative truth of the passage. In the verse "*One* generation passeth away, and *another* generation cometh, but the earth standeth forever," the expressions "passeth away" and "cometh" form an antithesis to the clause "standeth for ever." They refer to permanence in time, and passing in time, not to rest or motion in space; the Ptolemaic and Copernican views of the earth have nothing to do with the meaning of Eccles i, 4. Nor does the statement in Lev. xi, 6, that "the hare . . . cheweth the cud" necessitate the admission of a merely relative truth of the passage. The hare does not chew the cud, it is true, but, then, he moves the jaw like the animals that do chew the cud. And since men in our days are allowed, without the slightest suspicion of their inerrancy, to speak of the rising and the setting of the sun, of the prayer of the prairie-dog, why should not Biblical writers be permitted to take their figures from the outward, sensible appearances of things? The hare's manner of acting can hardly be described in a briefer and clearer way than the writer of Leviticus has done. But did he not deceive his con-

temporaries? did they not really believe that the hare did chew the cud? If they did understand the inspired writer in a literal sense, they were left by him in the condition of their former ignorance. Moses spoke of the hare as they themselves were wont to speak of him. Centuries later our Lord spoke of natural phenomena as the people of his time considered them, without thereby incurring the charge of deception. At the same time our Lord's terms and the inspired writer's terms are such as will bear a figurative interpretation without the slightest violence to text or context. God, the principal author of Scripture, understood and intended the true meaning from the beginning. Whether the inspired writer might read in the sacred text only what his contemporaries understood, or had to grasp its true sense from the start, depends on a question which we shall consider later.

Nor can it be maintained that figurative language by its very nature is opposed to Inerrancy. Rhetoricians, as well as philosophers, tell us that in using figurative expression we do not first present or conceive a mental picture corresponding to the proper meaning of the word, and on second thought substitute the picture corresponding to its metaphorical sense. When the inspired writer speaks about "the lion of Juda, the root of David," as having "prevailed to open the book and to loose the seven seals thereof" (Apoc. v, 5), he does not convey to us the picture of a savage African lion applying its huge paws to break the seals and to turn the leaves of the mysterious book. What is true of this instance, is true of all other Biblical figures. They are infallibly true in the figurative sense; in any other sense their truth is not vouched for by the authority of Divine inspiration. The Divine writer may, therefore, employ metaphor, metonomy, or synecdoche without jeopardizing Biblical Inerrancy.

Thus far we have considered the Biblical statement in relation to simple concepts generally, and especially in relation to simple ideas that have changed their mental values, and to figurative expressions. We have found that simple concepts are neither true nor false; that change of mental value of ideas does not occasion merely relative truth in the Bible; and that Biblical figures are infallibly true only in their figurative sense. And these conclusions apply to *every* Biblical statement. They are not restricted to matters of faith and morals, but they extend also to matters of science and history. They apply not merely to passages expressed in unfigurative language, but they extend to allegory and parable as well. How the infallible truth

must be understood in case of these latter, has been taught us by the Master Himself. Did He not explain the parable of the sower? And who can miss the description of the fall, the misery and the return of the sinner, as portrayed in the parable of the prodigal son? The other Biblical parables contain in a similar manner more or less clear expressions of matters of faith and morals. But the reader understands that in each case Biblical truth is found not in the unfigurative meaning of the single sentences composing the parable, but in the figurative sense of the whole passage.

One more element must be considered, and we shall have finished our analysis of the subject of the formula which contains our Catholic doctrine of Biblical Inerrancy. Thus far we have dwelt upon the clause *every statement;* now we must investigate the additional words *of the Bible.* Here we have a certain limitation of the preceding clause, a limitation which extends its practical influence in a double way. First, the statement must form at least a material part of the Bible in order to enjoy the privilege of Biblical Inerrancy. Hence readings not found in the genuine original text are not covered by the expression " every statement of the Bible." Such readings may be found in versions or even in the corrupted original text; but they were not penned under the inspiration of the Holy Ghost, and are not even material parts of the genuine Bible. Secondly, a statement must also be what we may call a formal part of the Bible, in order to be covered by the expression " every statement of the Bible." There are statements *in* the Bible that are not statements *of* the Bible. There are statements that belong to the genuine original text of the Scripture which are not upheld by the authority of the inspired writers. In Ps. xiii, 1 we read the statement, " There is no God." The Psalmist does not uphold this contention by his own authority; he adds in the very context, " The fool hath said in his heart." The reader knows that the foregoing example is not the only instance of a statement that is *in* the Bible but not *of* the Bible. Let him remember the words of the friends of holy Job, or the words of the scoffers in Isaias, and a hundred other explicit quotations from profane sources, and he will begin to realize the practical importance of this second limitation.

Melchior Canus, a theologian of the sixteenth century, relates that Cajetan, another great theologian of the same period, had solved a certain Scriptural difficulty by admitting that the inspired writer had implicitly quoted an error of the Septuagint, without

vouching for the truth with his own inspired authority. Canus shows Cajetan the unsoundness of his method. Would to God we had a thousand theologians of Canus's character in our days. Their learning as well as their spicy writing would find ample employment. For the theory of implicit quotations in the Bible has gained rapid ground, and has been extended practically to the whole of the Old Testament. How long the New Testament would have been safe from this canker-worm of Biblical Inerrancy we cannot say, if quite recently Biblical authority had not interfered with the theorizing of our critics.

The following question was proposed to our Biblical authorities in Rome: "Is it lawful for the Catholic Exegetist to solve the difficulties occurring in certain texts of Sacred Scripture, which appear to relate historical facts, by asserting that in these we have to deal with a tacit or implicit quotation of a document written by an uninspired author, and that the inspired author did not at all intend to approve or adopt all of these assertions, which cannot, therefore, be held as free from error?" The English form of this question, as well as the following answer, given by the Biblical Commission, has been taken from the *London Tablet* of April 22 (p. 613). To the above question the Commission has decided to answer: "In the negative, except in the case when, due regard being paid to the sense and judgment of the Church, it is proved by solid arguments: (*i*) that the Sacred Writer has really quoted the sayings or documents of another; and (*ii*) that he has neither approved nor adopted them, so that he may be properly considered not to be speaking in his own name." The answer was submitted to the Holy Father and was signed and sanctioned by him on February 13, 1905.

A little reflection will show that this answer practically undermines the theory of implicit quotations, as upheld by recent Catholic critics. If one asks the question, "Is every German a thief?" and gets the answer, "No, except in the case that a particular person is proved by solid arguments to be a German and a thief," one easily sees that this answer does not acknowledge the inference that a person is a thief because he is a German. Similarly the Biblical Commission does not allow the argument: this is an implicit quotation; therefore it is not covered by Biblical Inerrancy. Solid proof is demanded for this last assertion, and proof quite distinct from the fact that the passage is a quotation.

It cannot be denied, however, that we have in the Bible at times

rather lengthy quotations from profane sources, and acknowledged quotations at that. The above answer of the Biblical Commission does not directly tell us whether the contents of these quotations fall under the protection of Biblical Inerrancy or retain merely the authority of their profane sources. But the question admits of a solution on other grounds. It has been defined that the entire books of Scripture, with all their parts, are divinely inspired. Hence the second Books of Machabees, with all its parts, is inspired. Now, the whole second Book consists of a quotation of two letters and an abbreviation of Jason's five books. If, then, matter taken over from profane authors is not covered by Inspiration, the inspired matter of the whole Book is reduced to the simple statement: The following is a reproduction of two letters and of the five books of Jason. Such a tenet is unheard of in the Church, and does not agree with the conciliar decree which defines that the entire Book, with all its parts, is divinely inspired. Now the nature of the quotations contained in the second Book of Machabees does not substantially differ from the character of acknowledged quotations from profane sources contained in other parts of Sacred Scripture. It follows, therefore, that, in general, explicit quotations from profane sources contained in Sacred Scripture fall under the inspiration and, therefore, under the Inerrancy of the Bible.

We said that the recent answer of the Biblical Commission concerning implicit quotation did not bear directly on explicit quotations. An important inference, however, as to the conditions under which the contents of explicit questions do not share Biblical Inerrancy can be drawn from the answer: 1° It must be certain that the sacred writer quotes a profane source; 2° it must be proved by solid arguments that he neither approves nor adopts the contents of his quotation, so that he does not properly speak in his own name. If this inference be kept in mind in our examination of some recent views concerning the Inerrancy of Genesis and the other historical books of the Old Testament, we find that the patrons of those theories comply with neither the one nor the other of the foregoing two conditions. They do not prove by solid arguments that the Book of Genesis is a series of quotations from profane sources, and much less do they show that the inspired writers do not speak in their own name in the Book of Genesis and the other historical Books.

Thus far we have dealt with the *subject* of the formula that expresses the Catholic doctrine concerning Biblical Inerrancy; we

must now add a few remarks about its *predicate*. The reader remembers the wording of the formula, "every statement of the Bible is [illegible] what then, is the meaning of the word *inerrant?* Firstly, [illegible] not the same as veracious or truthful. Inerrancy is a [illegible] veracity is a moral virtue. A speaker is veracious, if [illegible] deceive, if he does not tell a formal lie; a book is [illegible] statements are in strict conformity with the objective [illegible] things or with the truth of the principles it pro- [illegible] the truth of certain statements in our daily [illegible] necessarily pronounce the reporter a liar; the [illegible] or both, his report is veracious [illegible] His facts are false, his principles are [illegible] Biblical Inerrancy is not mere [illegible] that the inspired writers were no [illegible] that every statement of the Bible is [illegible] Inerrancy Biblicists cannot save the Inerrancy [illegible] shrugging their shoulder at a Biblical statement and [illegible] we can blame the sacred writers for not knowing [illegible] "by supernatural power so moved and impelled [illegible] was so present to them, that the things which He [illegible] these only, they first rightly understood, and then willed [illegible] down, and finally expressed in apt words, and with [illegible]."

[illegible] Biblical Inerrancy does not imply a merely relative or [illegible] of the statements of Sacred Scripture. We have [illegible] busy denouncing the possibility of a "book absolute [illegible] times, and in all spheres of truth." The same [illegible] *Inspiration*, p. 60) tells us that "the truth of the [illegible] which one can call *economic* in certain respects. [illegible] with the infallibility of the Church which interprets [illegible] under which this truth has been presented, at first imperfect to us, imperfections which, from the standpoint of science, one can call errors, but which, not being the object revealed teaching contained in the Bible, enjoy, from a [illegible] point of view, a kind of proportionate truth, such being [illegible] selection of revelation in Biblical times."

[illegible] that these words rather puzzle us. Do they imply that scientifically false can be theologically true? Or is [illegible] proportionate truth" no truth at all, even "from a [illegible] point of view"? And again, is it the "inevitable con-

dition of revelation in Biblical times" to be presented in a form scientifically erroneous and theologically only proportionately true? We have all due respect for Catholic scholars who toil and sweat in their grapple with the theories and conclusions of anti-Biblical critics, but we cannot see how the theory of relative and economic truth tallies with our Catholic teaching that "so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as *absolutely* and *necessarily* as it is impossible that God Himself, the Supreme Truth, can utter that which is not true."

Thirdly, Biblical Inerrancy does not admit any so-called material errors, errors that do not count, errors that are not errors. Here is a list of these wonderful things as they occur in a recent publication. 1° An error is not an error if the inspired writer did not definitely intend to teach it. 2° An error is not an error when it is merely adopted for the purpose of conveying a truth, or when the sacred writer did not intend it to be regarded as a fact or truth. 3° An error is not an error, when it is only an adaptation of truth to the moral and religious capacity of the time when it was written or told. 4° An error is not an error, when it is in accordance with the literary habits of the age. Ancient historians, *e.g.*, were artists, modern historians are scientists; the former were painters, the latter are photographers. Orientals especially merely repeated a story as they happened to find it in the first book or to hear it from the first *raconteur*. The concluding formula of the Oriental *raconteur*, "God knows better than I," sufficiently proves that he does not vouch for the truth of his story.

It is hard to see how a Catholic critic can in the same breath assert the presence of the foregoing errors in the Bible and the doctrine of Biblical Inerrancy. Will he call any other book inerrant which contains all the errors enumerated? According to this explanation, the Bible is inerrant because it is not fuller of errors than were the opinions current in Biblical times, nor fuller of falsehood than were the private convictions of the inspired writers. The inspired writers did not err, because they merely agreed with their contemporaries in their scientific and historical vagaries.

Recent Catholic critics base the above view on a more fundamental principle. Here is the outline of their reasoning: God teaches all that Sacred Scripture teaches. But Sacred Scripture teaches only

what the inspired author teaches. Hence all the Scripture teaches is only what the inspired author teaches. Now the inspired author teaches only what he intends to teach. Hence all the Scripture teaches is reduced to what the inspired author intends to teach. What shall we say about this argument? In all sincerity we must question the truth of two of its premises.

We will not wrangle about the truth of the assumption that Biblical teaching and Biblical truth are co-extensive, as if *all* Biblical truth were formally taught by the Bible. But it is false that the Bible teaches only what the inspired author teaches. The typical sense of the Scriptures is a true Biblical sense; and where is the Biblicist who is prepared to grant that the inspired author teaches the typical sense? Again, how can it be maintained that the inspired writers of the Old Testament did not understand the glory of the Messias of a *worldly* glory? The Jewish people at large adhered to this meaning of the prophecies; and still, it is not the true teaching of the Bible. Thirdly, how can it be known that St. Matthew and St. Luke did not regard the second coming of Christ as imminent? The true sense of the Bible teaches no such imminence. It is not self-evident, then, that the Bible teaches only what the inspired authors teach. There are good reasons for rejecting this statement as false.

The second premise of the critical argument which cannot stand scrutiny, reads "the inspired writer teaches only what he intends to teach." This may be the case in those passages whose objective setting leaves it doubtful whether we are to assume their figurative or their proper meaning. But it cannot be granted as an allowable assumption in texts whose objective meaning is clear and definite. It will not do to abandon in this case the objective meaning of the sacred text for the subjective meaning of the inspired writer. Nor can it be claimed that this concession sufficiently guarantees the position of our recent Catholic critics. They endeavor to introduce figures and an Oriental manner of speaking in passages whose objective meaning has been considered as clear and definite for thousands of years. We do not understand how such a method of interpretation can be consistent with the words of the Encyclical that under God's supernatural impulse the inspired writers "first rightly understood, and then willed faithfully to write down, and finally expressed in apt words, and with infallible truth" the things which God ordered and them only.

It may assist the reader if we briefly summarize the various views concerning Biblical Inerrancy that have been considered in the preceding pages. Here is a list of its positive elements: 1° Biblical Inerrancy implies logical truth, and not merely moral veracity. 2° Biblical Inerrancy implies absolute truth, not merely relative or economic truth. 3° Biblical Inerrancy implies both the material and the formal truth of all Biblical statements. 4° Biblical Inerrancy extends to all Biblical statements; it is not limited to matters of faith or morals, nor to matters which the Bible intends to teach. 5° Biblical Inerrancy extends to quotations from profane sources, unless independent proof be brought to the contrary. 6° Biblical Inerrancy extends to figurative language in its figurative sense. These are the positive elements determining the nature and the extent of Biblical Inerrancy.

The following are the negative determinations which settle the limits of Biblical Inerrancy more accurately: 1° Biblical Inerrancy does not affect the simple apprehensions or the mere mental pictures of the inspired writers. 2° It does not affect statements which do not belong to the sacred text even materially. 3° It does not extend to statements which are found *in* the Bible, but are not *of* the Bible. 4° It does not affect the proper sense of figurative passages or words.

Let it not be said that, after all, the concrete difficulties of the Bible cannot be satisfied on the preceding lines. The great men who worked and wrote between the time of St. Thomas and that of our recent Catholic critics have not been as complete nonentities in the field of Bible study as some of our friends would wish to make us believe. In mental endowment and solid learning they compare very favorably with many of the recent writers who appear to ignore what Catholics have said and done in this branch of study, and to bow low to the ipse dixit of a Cheyne and a Kuenen. The solutions which can be given to Biblical difficulties on the above lines of Biblical Inerrancy may not agree with the theories of advanced criticism; but it is to be feared that these latter do not agree with the Infallible teaching of Christ.

A. J. MAAS, S. J.

THE LATEST PHASE OF SOCIALISM.

SHORTLY after the last Presidential election there appeared in a St. Louis Socialist paper this striking paragraph: "Six hundred thousand Socialist votes will be recorded in the annals of American history. In 1900, Debs received 90,000 votes; in four years our vote has increased sevenfold; suppose we increase in the same ratio in the next four years,—that would mean 4,200,000 Socialist votes in 1908."

This note of exultation was echoed by the entire Socialist press of the country, and candidate Debs, commenting on the results of the election, pointed to an early fulfilment of the late Senator Hanna's prediction, that "the next great political struggle in the United States would be between the Republicans and the Socialists." In view of the 600,000 votes claimed for the Socialist party, and the somewhat supposititious inference drawn therefrom, this enthusiasm was quite excusable. However, it so happened (as it so commonly does in the case of Socialists' calculations) that the wish had been father to the thought. Official election returns reduced the supposed 600,000 votes by fully one-third, leaving for Debs a little less than 400,000, as opposed to the five millions for Parker and the seven millions and a half for Roosevelt. This showed a fourfold instead of a sevenfold increase in four years, and at the same rate of increase the Socialist vote for 1908 would be 1,600,000,—a number just a little in excess of the Populist vote for Weaver in 1892. Hence Mr. Debs' statement that the beginning of the end had been passed, and that in four years the Socialists might sweep the country, appears a trifle exaggerated.

Nevertheless, if it be considered that the total vote cast in the last election was only thirteen millions and a half, therefore fully half a million less than in 1900; and also that the vast gains of the Socialists were made during a period of comparative prosperity, matters look sufficiently serious to warrant a thorough inquiry into the present state of Socialism. If it were a question of introducing a new fashion in our wearing apparel, or of revising our present code of social etiquette, we might treat the whole matter as a fad, the ultimate success or speedy failure of which would be of little conse-

quence. But when we are told that our "present social and industrial order is founded in fundamental injustice," and must therefore be radically changed; when we are bid to set aside the very constitution of the land, which has been the nation's pride from its first inception, and when these demands are urged with an energy and persistence that brings their realization within the range of possible future events, our sense of justice and love of country alike demand that we take an active part in the struggle. This, however, we cannot do unless we make ourselves thoroughly acquainted with the spirit that has set this movement on foot. To decry the Socialist system as visionary and impracticable, without being able to give a reason for our decision, is as unjust as it is useless.

Hence the primary object of this article is not to refute Socialism, but rather to discuss its present state and spirit. Its purpose is to furnish the reader with a fair estimate of the present strength of Socialism, its present message and its present dangers.

Touching the first point, namely, the present strength of Socialism, it will be well to bear in mind that Socialism is truly what its advocates claim it to be, a world movement. It is not confined to this country or that, but permeates the whole industrial world; and it is in this universality that we must, in the last instance, look for its real strength. The 400,000 votes cast for Mr. Debs in the last election look insignificant enough when considered in themselves; but when they are viewed as the advance ripples of a mighty tidal wave that is rolling in upon us from distant shores, they receive a terrible significance,—they mean nothing less than that the Socialistic deluge, which is inundating Europe to-day, will be upon us to-morrow, unless timely measures be taken to divert it from its course. It is but little more than half a century since Karl Marx, "the pathfinder of modern Socialism," as his disciples love to call him, closed his London Manifesto with the battle cry: "Proletarians of all countries unite," and to-day that battle-cry has done its work. International Socialist conventions are held at short intervals; a permanent bureau of international Socialism has been established, and though the different Socialist bodies have their own private quarrels, still these are subordinated to the one common purpose, which finds expression in their stubborn opposition to the prevailing order.

Taking Socialism, then, as a world movement, we may gauge its present strength by considering the two elements of which that strength is composed, namely, the number of actual adherents of

the Socialist system and its vitality or power of growth. With regard to the first element, the different countries, that come in question, vary to a considerable extent The actual number of Socialists is greatest in Germany, the cradle of modern Socialism. In the general election of 1903, the total vote cast was nine millions and a half, and of this one-third, or over three million votes, were polled by the Socialists, giving them eighty-one seats in the Reichstag. This does not necessarily mean that one-third of the people are Socialists, but it undoubtedly does mean that the Socialists may form the most numerous party in the Empire, and it also means that, if Germany had a popular form of government, like the United States, we might look for an early attempt at the realization of the Socialists' dream—an attempt to establish a co-operative industrial commonwealth.

Next to Germany stands Austria, where in the last elections the Socialists polled nearly a million votes, resulting, however, in the return of only about a dozen representatives to Parliament.

Belgium, though mainly Catholic, contains a strong Socialist element. The latest data available are those furnished by the elections of 1902, in which half a million votes were cast for Socialist candidates, giving the party thirty-four seats in the Legislature.

In France there were for a long time a number of independent associations, loosely held together by identity of interest in Socialistic ideals; but in 1898 the representatives chosen by them united to form a parliamentary party. Now they command about a million votes and the last election gave them forty-six deputies in the Chamber and one minister in the Cabinet.

Next in order come Holland, Denmark, Sweden and Norway, in all of which countries Socialism is strongly represented.

In Italy and Spain international Socialism is still in its infancy; but in the former country it is gaining ground very fast. Press reports, concerning the last elections, are somewhat at variance, still there seems to be sufficient warrant for the statement that in Italy at least 300,000 votes were cast for Socialistic candidates, resulting in the election of nearly thirty deputies.

A somewhat similar state of things obtains in Russia, where until recently the revolutionary party was almost wholly made up of Anarchists and Nihilists. At present the Social Democrats form a well organized party, though, owing to the peculiar conditions of the country, they are not as yet very numerous.

The only two European countries where, despite favorable conditions, Socialism does not seem to thrive are England and Switzerland. According to Mr. Hindman, a prominent English Socialist, Socialism is as badly off in England to-day as it was fifty years ago, whilst in Switzerland, it is claimed, there has been an actual decrease for some years past. Recent Socialist publications, however, maintain that within the last year there has taken place in both countries a noticeable change in favor of Socialism.

Taking our own country as a whole, the numerical strength of Socialism is not yet so very formidable, since the 400,000 votes cast for Debs are, after all, but a small fraction of the grand total of nearly fourteen millions. Still in particular States, as New York, Massachusetts, Pennsylvania, Illinois, Wisconsin, Ohio and California, Socialism is a strong factor. The last four of these States gave Debs one-half of his votes. Illinois alone gave him over sixty thousand. No electoral votes were secured by the Socialist candidate, but two Socialists will sit in the Illinois and six in the Wisconsin Legislatures. Besides, a number of aldermen and minor officials have been elected in various parts of the country.

From this brief survey it appears that, with the exception of a few European countries, the actual number of Socialists, relative to the rest of the population of any given State, is still rather small. It would, however, be a great mistake were we to base our judgment regarding the strength of Socialism upon this alone. A very important factor in this matter is the vitality, or power of growth, which Socialism everywhere manifests. In our own country Socialism dates practically only from the Newark Workingmen's Convention in 1877. The Socialist Labor Party, which then sprang into being, had indeed a rather slow growth, owing partly to the anarchistic elements found in its ranks, and partly to the fact that it was largely composed of foreigners. But when, in 1897, at the Chicago Convention, the present Socialist party was formed, "comrades" flocked to it from all sides. In the State elections of 1898, this party polled not quite ten thousand votes. It put up its first Presidential candidate in 1900, and polled 87,753 votes, which number, we have seen, was raised in the last election to 400,000, representing a fourfold increase in four years. Nor can the Socialism represented by this party be regarded as an exotic; it has all the vitality of native growth. At the Chicago convention, last May, there were 183 dele-

gates, representing thirty-six States, and of these 120 were native-born Americans.

A similar rate of increase is recorded in nearly every country of the world, where industrial competition has found a home. In Germany the Socialist vote reached the million mark in 1890; in 1898 it was two millions and in 1903 over three millions. Other European countries show a proportionate increase, with the exception of England and Switzerland, as already stated.

Much of this rapid spread of Socialism must, no doubt, be attributed to the active propaganda carried on by the Socialist press. Wherever Socialism has obtained a foothold the country is flooded with magazines, journals and newspapers devoted to Socialist interests. These publications are filled with exaggerated accounts of the workingman's misery and the capitalist's greed, interspersed with the most glowing descriptions of the Socialists' paradise, where "the richest will be poor, and the poorest will live in abundance." In this country the Socialist party publishes at present five monthly magazines and twenty-four weekly papers,—all in English. In the German language there are issued in various parts of the United States three daily papers and seven weeklies. There is one weekly paper in French, one in Polish, one in Bohemian, one in Italian, one in Swedish and one in Hungarian. Besides there is a large number of trades journals and union papers that more or less openly defend Socialism.

In Europe the Socialist press is more active still. The German Socialists publish fifty-four daily papers; eleven are issued three times a week, thirty-nine once a week, twenty-one twice a month, and thirteen once a month. In Austria the party has ninety-eight journals and papers, eight of the latter appearing daily. In other countries the Socialist press is similarly active, and as special care is taken to distribute these publications among the working people, even gratis, if need be, it is unavoidable that the laboring classes should, in the course of time, become thoroughly imbued with Socialistic principles, and in the end swell the ranks of Socialism.

However, even this active propaganda of the Socialist press would be comparatively ineffectual were it not for the widespread disorders that disgrace the industrial world to-day. Socialism owes nine-tenths of its strength to the enemy against whom it is waging relentless war. Both the hopeless misery of the laborer and the boundless greed of the capitalist, as

set forth in Socialist publications, are too highly colored, as all ex-parte statements are apt to be; nevertheless there is an element of truth in them that is more than sufficient to prepare the soil for a vigorous growth of Socialism. When the Socialist platform of 1904 states, that "our American institutions have been seized upon by the capitalist class as a means of rooting out the idea of freedom from among the people; that our State and National Legislatures have become mere agencies of great propertied interests; that these interests control the appointment of the judges of our courts; that they have come into what is practically a private ownership of all the functions and forces of government, and that, by enacting new, and misinterpreting old laws, they are preparing to attack the liberty of the individual even to think or speak for himself or the common good"—when such sweeping statements are made, and such scathing and unqualified condemnations are hurled against our whole present system of economy and politics, it is evident to any man of sound sense and ordinary knowledge of existing conditions that the framers of the Socialist platform were guilty of exaggeration: yet who is there among us that would dare affirm that these charges, exaggerated though they be, are without foundation in fact? Neither the political nor the industrial world can altogether wash its hands of the crimes here set forth in such sweeping terms? Boodling, bribery, dishonest speculation, the crushing out of opposition by unscrupulous means, are prevalent to a greater or less extent in every State of the Union. Miss Tarbell's "History of the Standard Oil Company," Steffens' "Shame of the Cities," and Lawson's "Frenzied Finance" contain revelations that are calculated to drive more honest men to the ranks of Socialism than the most scathing denunciations of all the Socialists together. For Socialists' utterances are, as a rule, heavily discounted by the public; whereas these disclosures are likely to be taken at their face value, and hence to many minds suggest, as a proper remedy, the abolition of the whole system that lends itself to such monstrous injustice. It is true enough that the remedy is worse than the disease, but that fact appeals but little to people who are goaded to madness by the smart of present evils.

Again, when the same platform states that the producing class, or the laborer, "has only increasing economical uncertainty, and physical and intellectual misery for his portion," it is guilty of exaggeration; yet under that exaggeration there lies concealed more

[illegible] must all of us are prepared to admit. Mr. Robert Hunter, [illegible] recent work entitled "Poverty," makes the statement that [illegible] there are in the United States 10,000,000 people who live in pov- [illegible] and of these 4,000,000 are public paupers. He [illegible] moreover that 3,000,000 workingmen are employed only [illegible] months of the year, spending the rest of the time [illegible] secure work. Let us hope that this statement is [illegible] even if it is overdrawn, there remains enough [illegible] color to the Socialists' charge. No one, who [illegible] with the lower classes, can deny that in the midst of [illegible] prosperity there exists extreme and widespread pov- [illegible] this poverty may indeed be traced to the idleness, [illegible] dissipation of the workingmen themselves; but in [illegible] instances must it ultimately be referred to unrestricted [illegible] the unscrupulous greed of employers. Some [illegible] railroad employees were thrown out of work [illegible] their. The reason which the employers gave [illegible] discharge was want of traffic, owing to competi- [illegible] that was the true reason, the fact remains that [illegible] are productive of want and misery for which [illegible] are in no way responsible. Facts like these [illegible] commentary on Marx's famous theory concerning [illegible] army." "When industry is at high press- [illegible] into action; at the succeeding crisis it is [illegible] the street," without any chance to obtain even the [illegible] these various disorders that Socialism [illegible] Correct these abuses and Socialism will [illegible] them, and there will not be found in [illegible] enough to stay its onward march.

[illegible] therefore, Socialism is certainly a power that [illegible] what is the real import of this power? [illegible] these Socialists? What is their message [illegible] twentieth century? Before answering these [illegible] well to remove a popular misconception [illegible] Socialism. Many there are who see nothing [illegible] scheme of industrial reform, advocating [illegible] railways, means of transportation, light- [illegible] telegraph lines, and similar public utilities, [illegible] enactments in favor of the laborer, secur- [illegible] working day, higher wages, and public support

in case of sickness, accident and old age. That such a view of Socialism is wholly inadequate ought to be evident from the fact that nearly all the reforms here enumerated are strongly recommended by men who are decidedly opposed to the Socialist propaganda. These reforms are indeed advocated by Socialists, but they do not constitute Socialism. There is no more Socialism in the municipal ownership of street railways than there is in the national ownership of the postal system. The German government owns nearly all the railroads of the Empire, yet it is Socialistic neither in fact nor in principle. Boston has its own municipal lighting and power plants; New York has passed a law forbidding all further concession of franchises for public utilities, yet neither Boston nor New York ever dreamed of dabbling in Socialist experiments. Socialism aims at reform, but that reform spells revolution.

What, then, is the message of modern Socialism? What do Socialists intend to do in order to remedy present evils? The answer to this question we read in the Chicago platform of 1904. Its opening paragraph reads thus: "The Socialist party, in convention assembled, makes its appeal to the American people as the defender and preserver of the idea of liberty and self-government, in which the nation was born." That, of course, is quite reassuring. According to their own testimony, Socialists are the defenders and preservers of liberty. "Old Liberty Bell," they tell us, "is cracked, and so is the liberty it stands for;" and they are going to mend it,—not the bell, indeed, but liberty. And if we ask them how they are going to do it, they answer in the same platform that, "as an American Socialist party, they pledge their fidelity to the principles of international Socialism, as embodied in the united thought and action of Socialists of all nations." What these principles are we learn from the definition of international Socialism, as given in the fourth paragraph of that same interesting document. The definition runs thus: "Socialism means that all those things upon which the people in common depend shall by the people in common be owned and administered. It means that the tools of employment shall belong to their creators and users; that the making of goods for profit shall come to an end; that all the production shall be for the direct use of the producers; that we shall all be workers together; and that all the opportunities shall be open and equal to all men. The Socialist movement, therefore, stands for the freedom of the

workers of all nations; and in so standing it makes for the full freedom of all humanity."

This, Mr. Debs tells us in his speech of acceptance, is the American expression of international Socialism. He also says, in that same speech, that American Socialists have ceased to repeat, to reiterate, to follow. Hence we might, perhaps, suspect that the American expression of international Socialism is somewhat different from the German expression, or the French expression, or any other expression. However, when we examine the Socialist programmes of the different countries, we find that the difference, if any there be, is one of words, not of principles. Present day Socialism, wherever it be found, is but a modification of the scientific Socialism introduced, some fifty years ago, by Karl Marx, a German Jew, who first turned Protestant, and then became a materialist.

This, then, is the message of Socialism to the people of the twentieth century,—the establishment of a co-operative industrial commonwealth, in which the whole nation shall be the sole owner of all instruments of production. Now by instruments of production or productive goods are meant, as is evident from the very nature of things, whatever is in its use productive of an increase of wealth; such as real estate, raw material, factories, machines, means of transportation and communication, etc, or, as some put it, everything not intended for immediate consumption. Goods, on the other hand, that are not productive, but perish in their use without yielding an increase of wealth, may be owned by private individuals.

Hence, whilst the proposed commonwealth is communistic in character, it differs widely from that old-time communism which proposed to abolish every form of private property. The system advocated by modern Socialists does not abolish private ownership as such, but limits it to non-productive or idle capital.

In such a Socialistic commonwealth, therefore, a person could not, strictly speaking, own a house and lot, yet he might occupy a house as his own private residence. He could not let that residence to obtain rent therefrom, yet he might dwell in the same to the exclusion of others,—he might take his meals with his own family and die in his own bed. What is chiefly intended is to do away with competition and class distinction. The former it removes by making all productive goods common property, administered by the State, and the latter it abolishes by obliging all to work for their living.

From this it follows that our present Socialism is not reformatory

in its aims, but revolutionary. Its purpose is not to modify our present system of production but to supplant the same. What Socialists offer us in place of private ownership and competitive production is briefly this:

1° "Collective ownership of all means of production."

2° "Common exploitation of the productive forces, on the basis of free co-operative labor."

3° "A common co-operative product."

4° This common product shall be divided into two parts. One part shall serve as means for further production, and for defraying public expenses,—this will be a sort of single tax. The remaining part is destined for consumption, and will be distributed among all the laborers according to their share in the production, and thus will become private property.

Hence modern Socialism is primarily an economic system, affecting directly only the production and distribution of goods, though indirectly it must needs modify the State, society, the family and the Church. Its immediate aim is to effect such a modification of private ownership that every one shall be obliged to work for all he gets, and get all he works for.

That the establishment of this contemplated commonwealth would be a most effective means of destroying monopolies and trusts, and other monstrous excrescences of unrestricted competition, is quite obvious; but it must not be overlooked that it would be equally effective in destroying every other sort of propertied interest. It not only bids the Standard Oil magnates and Copper kings to disgorge their ill-gotten goods, but it also requires the millions of farmers and small tradesmen to hand over to the State the hard-earned money invested in their respective holdings. It not only snatches from the grasp of a few thousand millionaires their palatial dwellings and baronial estates, but it likewise takes away from every laborer his cherished ambition of one day acquiring a patch of ground and an humble dwelling, which he may truly call his home. Yes, the establishment of the Socialist commonwealth would certainly eliminate the thousand and one evils arising from unrestricted competition, but in doing this it must needs destroy the chief incentive to every industrial effort,—the hope of an independent individual existence.

This view of the matter naturally suggests the question whether the proposed scheme can be made to tally with the principles of justice that are necessarily involved. Taking Socialism merely as an

economic system, the answer to that question is sufficiently obvious. If all those concerned in the matter were to agree freely to the establishment of a co-operative commonwealth, the scheme would certainly be just. If, on the other hand, they were forced to this agreement, it would certainly be unjust; the more so as the proposal of some Socialist leaders to recompense private producers for ceding their plants to the State is plainly impracticable. Now, that matters should ever come to such a pass, that property-holders would freely hand over their possessions to the State, not even the most sanguine Socialist seriously maintains. Hence it follows that the practical establishment of Socialism must always imply a violation of justice.

However, this question of justice or injustice is not likely to appeal very strongly to men who regard the evils of our present system as intolerable. Consequently the chief difficulty that confronts Socialism is its patent impracticability. How so to assign the various duties that every one would be satisfied with the task fallen to his lot; and how so to distribute the common product that every one would receive his own just share and nothing but his own, is a problem that no Socialist has ever yet solved, nor ever can solve, though he have all the wisdom of Solomon. A hundred different theories have been proposed, yet upon investigation every one has been found wanting. Even with regard to the distribution of the product, which is certainly the easier of the two, not a single standard has yet been found that is not plainly impracticable, or that is acceptable even to Socialists themselves. The standard of Time, the standard of Labor-time, the standard of Numbers, the standard of Diligence, the standard of Need, and many other standards, invented, discussed and rejected, strew the path of Socialist ingenuity through the years that are past, and will one day be gathered to erect upon the grave of Socialism its appropriate monument, whereon shall be engraven as epitaph the one word: "Folly."

If men were what they ought to be,—so industrious that they would rather work than be idle; so self-sacrificing that they would rather do disagreeable tasks than pleasant ones; so unselfish that they would rather give than receive, the difficulty might be solved; but then there would be little need for Socialism. For in a society made up of such men the competitive system would work to perfection. On the other hand, as long as men remain what they are, and what they have ever been since they had to eat their bread

in the sweat of their brow, the problem must remain insoluble, and the Socialists' earthly paradise must needs continue to be a Utopian dream. Marx indeed expressed his firm conviction, that at some future time work would cease to be a necessity and become an urgent desire, and his modern disciples, faithful to their master, tell us that work will become play, and that men will swing the axe and handle the pick with as much enjoyment as the athlete wields the bat and puts the shot; but what man or woman who is not already a candidate for the insane asylum is going to take them seriously on that point?

Hence in regard to the practical attainment of the end which it sets itself, modern Socialism is precisely where it was when first excogitated by its "great pathfinder,"—it is still at sea. In other respects, and more especially as a scientific system, it is even worse off now than it was fifty years ago; because most of its fundamental principles have been so severely handled by adversaries that they had to be abandoned by Socialists themselves. Up to the year 1891 every Socialist platform contained the words, "Labor is the source of all wealth," but by that time anti-Socialists had so clearly pointed out the fallacy involved in this statement, that the authors of the Erfurt Programme, which was then drawn up, discreetly omitted the whole clause.

Again, Lasalle's so-called Iron Law of Wages, according to which the remuneration of labor can never rise above a low maximum, no matter what be the state of a country's prosperity, is at present almost universally rejected; because the Labor Unions have proved that, under given conditions, they can run up their wages almost at will. In justice to Marx, however, it must be stated that he personally never put any faith in that law, though it was inserted in his system.

A similar fate has befallen Marx's Pauperization Theory. According to this theory unrestricted competition, concentration of capital, and the perfecting of machinery, will so completely impoverish the working class, that destitution shall become universal. Present-day Socialists, in their appeals to the masses, still make much of it; yet, forced by statistics that cannot be gainsaid, they reluctantly admit that the theory is untenable.

It has fared no better with the "great pathfinder's" Collapse Theory, founded upon his material conception of history. In the opinion of Marx, the entire history of mankind, with all its political,

its religious and industrial phenomena, is at any and every one of its stages the result of evolution, and is destined to evolve itself into a still more perfect form, so that "nothing is stable and immutable except the one constant law of perpetual change." The fundamental principles of morality, the eternal truths of revelation, the belief in God and the great hereafter,—all are doomed to disappear or to be radically changed in this never-ending process of evolution. Nor is that change the result of the operation of an intrinsic principle, but is the necessary outcome of changed economic conditions. It is an evolutionary process in which economic conditions determine politics, morality and religion, and hence must of necessity lead to the establishment of the Socialist commonwealth. For private ownership of its very nature gives rise to unrestricted competition; this in its turn brings about concentration of capital and the pauperization of the labor class, and when this has advanced to a certain stage, political and religious thought will be out of harmony with the antiquated economic system, labor will organize and finally burst the shackles of monopolized capital and common ownership of all the means of production will be the result. In this theory, therefore, Socialism is an historic necessity, resulting inevitably from the law of economic evolution.

Now, this fundamental theory has been considerably modified of late years. Present-day Socialists still hold with Marx that human society, as well as individual man, is the product of a material evolution. They still hold that "matter is not the creation of a spirit, but that the spirit itself is but the highest development of matter." But the inference that Socialism is an historic necessity is quite generally admitted to be false, although the statement is still found in most Socialistic programmes. Whilst present-day Socialists almost universally defend Marx's material conception of history, they for the most part deny that the implied evolutionary process will spontaneously lead to the establishment of the Socialist commonwealth.

It is because of this change of view that modern Socialism has become secondarily a political system. As long as Socialists firmly believed that economic evolution would of itself give rise to an industrial commonwealth, they despised politics; but when years of experience had proved that such a belief was ill-founded they formed into political parties, the ultimate aim of which was to obtain control of the government, and that once obtained, to change the State

itself into a Socialist commonwealth. On this point the Chicago platform says: "All our present demands are but a preparation of the workers to seize the whole power of government, in order that they may thereby lay hold of the whole system of industry, and thus come into their rightful inheritance."

It is to this change of tactics that we must attribute the present friendly attitude of Socialists toward the labor unions. Not so many years since, Socialists were bitterly opposed to these unions, because organized labor means higher wages, and higher wages strike at the very root of Socialism. But when they resolved to attain their end by politics, they felt the want of the workingmen's vote, and to secure that they began to fraternize with the unions. Touching this point, the Chicago platform has these significant words: "In accordance with the decision of the International Socialist Congress of Brussels, Zurich and London, this convention reaffirms the declaration that the trades and labor unions are a necessity in the struggle to aid in the emancipation of the working class, and we consider it a duty of all workers to affiliate with this movement." That this approval of the unions does not proceed from any desire to improve the wage-earner's condition under the present system, but only from self-interest, is quite evident from the concluding paragraph of this same platform. "The interests of the working class," it says, "make it imperative that labor organizations equip their members for the great work of the abolition of wage slavery by educating them in socialist principles."—It is to be hoped that this plain language will be a warning to those unions that have allowed themselves to be deceived by the Socialists' protestations of friendship.

The one Marxian principle that is still widely defended by Socialists, though the German Revisionists headed by Bernstein have abandoned even this, is the so-called "Unjust Capitalization of Surplus-Value." The workingman's labor capacity, they maintain, has become a merchandise which the capitalist buys at a greatly reduced price. As a general rule the workman receives only such wages as are required for his daily support. "Part of his working time, let us say five hours, is spent in producing in a different shape the value which he receives in money. This is the necessary time of work, and if nothing more were required of him, he would have no reason for complaint. But he is forced to work ten or twelve hours, and this extra time produces no value for him, but only for the

capitalist,—this, therefore, is a surplus-value, which the capitalist acquires without compensation. The surplus-value thus acquired is in its turn employed to facilitate production in order to obtain other and greater surplus-values, and is thus transformed into productive capital." Hence productive capital is nothing but the sum total of unjustly acquired surplus-values, and is itself, therefore, an unjust possession which by right belongs to the laborer.

This specious reasoning about the capitalization of surplus-values forms the great battering-ram of Socialism against capitalists. The reasoning is, indeed, fundamentally false, inasmuch as it presupposes the injustice of private ownership, and denies the lawfulness of reasonable profit for the capitalist; but this fallacy is apt to escape the ordinary run of workingmen, and thus the one thing that appeals to them is that they are forced to work part of their time without pay, and that therefore they are the victims of a crying injustice, which can be done away with only by the establishment of the Socialistic commonwealth.

This leads us to a consideration of the last point of our inquiry, namely, the dangers of Socialism. International Socialism, we have seen, does not differ in its essential principles from the scientific Socialism of Marx. Its one great aim is the establishment of a co-operative commonwealth, in which all class distinction shall be abolished. That the establishment of such a commonwealth would be the greatest misfortune that could befall the human race, has been pointed out a hundred times by men whose knowledge of human nature and economic systems entitles them to a respectful hearing. This misfortune, they tell us, would arise not only because of the chaos that must necessarily result from the radically changed economic conditions, but also, and chiefly, because of the destruction of the home and of religious institutions. For though it is true that Socialism is primarily an economic system, and as such may seem to leave the family and the Church untouched, nevertheless the various conditions which it proposes to establish,—the perfect equality of all, whether men or women, the complete abolition of class distinction, the entire absorption of the individual in temporal interests, and the undue meddling of committees in domestic affairs and Church matters, must ultimately lead to the disintegration of the family and the disestablishment of the Church. And though this phase of the contemplated commonwealth does not appear in Socialist programmes, except in the statement that

religion is a private affair, yet it is clearly enough indicated in the speeches and writings of Socialist leaders.

However, as far as this country is concerned, it is not from the establishment of the Socialist commonwealth that the chief dangers of Socialism arise. Powerful as the Socialist coalition may be, on American soil it will never succeed in the ultimate realization of its plans. The millions of land-owners and small tradesmen, together with the powerful capitalist class, will remain strong enough to resist successfully all attempts at expropriation,—and without universal expropriation the Socialist commonwealth must remain an idle dream.

On the other hand, it is likely enough that both the Republican and the Democratic parties will make concessions to the Socialists, and allow Socialist ideas to color their politics. State Legislatures also are apt to be influenced by Socialist principles. The final clause in the Socialists' plank of present demands has in part been put to the vote of the people, and some of its provisions have been adopted by several States. It reads thus: "The Socialist party pledges itself to watch and work for popular government, including initiative, referendum, proportional representation, equal suffrage for men and women, municipal home rule, and the recall of officers by their constituents." In the same category is their demand for the complete education of children, calling not only for free text-books, but also for clothing and food to be provided by the municipality. Some of these demands are receiving considerable attention, and have in part been acted upon by both parties. In this manner Socialism may in course of time receive a partial recognition, and may even cause considerable harm; still it is not in this line that its real danger lies.

The real danger with which Socialism threatens us is fierce class hatred, increased misery of the working class, and moral and religious ruin.

The very life of Socialism depends upon the discontent of the labor class. Where the laborer is satisfied with his present lot, Socialism can adduce no argument in its favor. Hence, Socialists use every means within their reach to fan the flame of class hatred. Exaggerated accounts of the iniquitous proceedings of trusts and of capitalists generally, coupled with harrowing tales of misery among the lower classes, fill the columns of their papers and give point to the harangues of their demagogues. They use the most specious

arguments to convince the laborer that he is the only source of wealth, and that he is the very one who, under present conditions, shall never enjoy its blessings. As a result of these agitations, Socialist ideas have found their way into the workingmen's unions, and labor troubles are fast becoming the order of the day. Even so conservative an organization as the American Federation of Labor had on its records for the past year 1,806 strikes, involving 256,838 employees, and entailing upon the union workers a cost of $2,864,642, besides loss of wages. Many of these strikes were undoubtedly justified, but many others would not have occurred had it not been for the disturbing influence of Socialism.

To this same influence must ultimately be attributed a large share in the unusual violence that has accompanied many strikes during the last few years. From January 1, 1902, to September 30, 1904, there resulted from strike violence 198 deaths, 1,966 persons suffered injuries, and 6,114 were arrested. It may not be true that Socialists directly and personally instigated these violent proceedings, yet no one who understands their principles can deny that they almost inevitably lead to such outbreaks.

How successful Socialists are in duping the unions we shall better understand if we bear in mind that, in 1892, at their convention in Denver, the Western Labor Union, with a total membership of about 150,000, the Western Federation of Miners, and also the United Association of Hotel and Restaurant Employees, were led to indorse Socialist politics and adopt its platform. For some reason not yet fully explained, these unions failed to vote the Socialist ticket at the last election, but they clearly showed of what spirit they were by the manner in which they conducted their strikes. Last year Colorado held the banner for strike violence, with a record of 42 killed, 112 injured, 1,345 arrested and 573 deported.

As Socialism fosters discontent among workingmen, so does it feed upon their misery. Its policy, as Bebel puts it, is to "retain the wounds of the body social in a festering condition." How well it succeeds in this is quite evident from the frequent recurrence of strikes. Every strike, whether just or unjust, entails hardships and want upon thousands. Any one who comes in contact with the working class knows what a strike means for the families whose bread-winners are thrown out of work. When these strikes are just, the resulting misery may be excused; when they are suc-

cessful, the damage done may, to some extent, be repaired; but when they are inaugurated simply to promote some Socialistic idea, and then in the end fail of success, as happily they do in nine cases out of ten, they are nothing short of criminal, and their inevitable result is "to retain the wounds of the body social in a festering condition."

More ruinous still are the effects of these Socialist agitations upon morals and religion. That there are at present in the ranks of Socialism men of undoubted moral integrity and sincere religious faith will hardly be denied, even by the most uncompromising anti-Socialists. But neither can it be denied by the warmest friends of Socialism that these good men are in decidedly bad company, and it is this bad company that does all the mischief. Socialism as such need not necessarily lead either to loss of faith or loss of moral integrity; but the Socialism of flesh and blood that is stalking through the land to-day, and is carrying on its propaganda among our workingmen, is aiming at both. Socialists of this class will tell you that "religion is a private affair," yet they make it their chief business to pluck the last vestige of it from the hearts of the people. It has been said that Socialism, too, has a religion; and so it has, but that religion means the deification of man as the highest evolution of matter. Almost every Socialist magazine and newspaper teems with materialism; and so do the speeches and lectures of Socialist leaders, delivered at popular gatherings. No opportunity is passed by to impress upon the laborer the supposed fact that beyond matter and man there is nothing; and that those higher beings whom he has been taught to look upon as spirits "are but the fantastic reflections of his own self." To what can such continued dogmatizing lead but utter loss of faith? And as it leads to loss of faith, so does it also lead to loss of moral integrity; for these two go hand in hand. Now this loss of faith is precisely what these propagandists intend. The belief in an hereafter, where present wrongs shall be righted, does not fit in with their system. The more exclusively a man looks for his ultimate reward to the good things of this world, the more readily will he espouse the cause of Socialism; and to that they direct all their efforts.

Hence, whatever may be said of Socialism when viewed in the abstract, there can be no two opinions about it when it is taken in the concrete, as it is fighting its battles all the world over;—as such it is a menace to the best interests of the individual and of society

alike. The rapid growth of Socialism, therefore, may well fill thoughtful men with alarm. Were the laborer and trades unions to become thoroughly imbued with Socalist principles, we would be on the eve of a most sanguinary war between the masses and the classes—a war that would end, not in the establishment of the Socialist commonwealth, but in temporary anarchy, to be followed by military despotism. Nor is it at all unlikely that it may come to this, unless timely measures be taken to remedy present evils. Wise and effective legislation on the part of the State, regulating competition, prohibiting monopolies, and controlling the operation of trusts, is at the present moment an urgent necessity. Such legislation, however, will accomplish but little, unless there be at the same time an awakening of the sense of justice among capitalists, giving ungrudgingly for a "fair day's work a fair day's wages." Nor yet will it even then be altogether effective except on the supposition that the labor class be renewed in the spirit of Christianity, which teaches rich and poor alike to seek the treasures of earth in such wise that they may not lose the boundless treasures of heaven.

B. J. Otten, S. J.

HIS CROWN OF SORROW.

(*Continued.*)

IV.

THE days went by without any compromise by Douglas Wharton. The men, convinced of the justice of their cause, met obstinacy with obstinacy. Milltown was developing an ugly temper and Viola trembled for its result. There were nightly meetings at Labor Hall, in the village, where rash judgment and inflammatory counsel ran riot. But Mark Donovan and his friends kept the men in hand.

"Our cause is just and violence will but injure it," urged Mark. "No good cause was ever yet helped by lawlessness."

Sensational newspapers, with lurid headlines, exploited the strike as the first blow in the new revolution—the uprising of labor against capital. Peripatetic orators, avowed enemies of law and order, came from the slums of the city, taking advantage of the strikers' excited mood to push their own sinister ends.

"We must fight shy of anarchy and socialism," pleaded Donovan and his friends. "We must win squarely on our own merits or not at all. Defeat before dishonor! There's red enough in that flag for me," said Mark, waving the stars and stripes, after an anarchist with a scarlet pennon had left the platform.

The venerable Bishop went to Douglas Wharton, suggesting arbitration and offering, himself, to mediate the difficulty. He was famous in Pennville for adjusting grievances between employers and discontented employees, bringing the sweet reasonableness of the Gospel to bear on the most troubled situation. Whenever a great strike had reached a deadlock, it was Dr. Rogers who was called on to settle it. And settle it he generally did.

The strikers of Milltown eagerly accepted the Bishop's suggestion, but the mill-owner was obdurate. So, the days dragged on to exasperation. Then word reached Viola that Donovan's wife and baby were ill.

That night Viola sought Donovan's home. Mary Donovan and Margaret Burke sat in a darkened room amid evidences of abject poverty. On the bed lay a tiny girl—dead.

"Where is Mark?" asked Viola indignantly. "He should be here."

"At Labor Hall," sobbed Mary. "They expect trouble there to-night, and they asked him and Matt Burke to go. He's been down there since five o'clock."

"I will find him and bring him home," said Viola. "It is shameful to desert you at such a time."

"Don't blame the poor fellow," crooned Mary. "Sure, he doesn't know that—that Eily's dead. She died since he went out."

Viola found Labor Hall and pantingly climbed the stairs leading from the street to a closed door on the second floor. There was turmoil within, and a loud voice was raised in denunciation of her father.

Viola stood there trembling, her heart aflutter with terror at the words she heard—minatory words, calling for swift retribution on the author of the strikers' woes. Cheers greeted the speaker, mingled with shouts of disapproval. Clearly, Mark Donovan had his following in that angry assembly.

Viola hesitated, in doubt. Should she knock or not and apprise the men within of her presence? She must speak to Donovan at any hazard.

She rapped on the door, tentatively at first, as if afraid; then louder and more insistently. The door flew suddenly open and through a haze of tobacco smoke Viola made out the tall form of Mark Donovan on a platform at the other end of the hall. His hand was raised, as if commanding silence, when he recognized Viola over the heads of his audience.

A light from heaven illumined the dark places in his mind. If these rough men had any chivalry of soul, this was the time to appeal to it.

"Here's Miss Wharton herself—our best friend!" he roared. "Three cheers for Miss Wharton, boys!"

With a rumble of chairs, the men jumped to their feet, acclaiming Viola with a thunder of welcome.

Mark ran forward. "Say something to calm them, for heaven's sake! They're wild to-night," he whispered in the uproar. "Just a word! I'm at my wits' end to control 'em."

It was the psychological moment and Viola seized it.

"Men and friends," she called in girlish treble, tremulous with emotion when she found herself on the platform, facing that yelling

crowd; "Men and friends, I pledge myself to-night to do all in my power to aid you—"

"Get your father to meet our committee at the mill to-morrow afternoon," called a voice from the floor.

"I promise it," called Viola back. "Now go home quietly, like decent, self-respecting men, and trust my word."

With a ringing cheer the men shuffled from the hall and tramped down the stairs.

"Come, Mark," said Viola, "you must go home at once. You're needed there. Eily is—"

She did not finish, but Mark read in the tremble of her voice what she would have said.

"God bless you, Miss Wharton," he said hoarsely. "You saved the day for us, and—and—" he faltered, fearful to utter the apprehension that was choking him.

"Bear up, my friend," whispered Viola. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

"Thanks, oh, thanks—God help me this night!" he murmured. "One moment, Miss Wharton. Ho, there, Thornton, and you, Clark, and Matt Burke, come with me," he called to a group of men who stood about, smoking. "We must leave Miss Wharton at home safe. Don't be alarmed, Miss Wharton," he went on; "but you're in our hands just now, and we're responsible for your safety. There's bad blood in town to-night."

Thornton, Clark and Matt Burke fell in respectfully behind Viola and Donovan, and together they left the hall and passed through the men waiting sullenly without, many of whom acknowledged Viola's presence, lifting their caps in rude courtesy.

"You must go to Mary," whispered Viola, as the little group passed Donovan's darkened home.

"Not until we see you safe at Belvidere," insisted Mark.

Nor, though she pleaded to the contrary, did Mark and his friends leave Viola until they had seen the door of her father's house close behind her.

V.

For Douglas Wharton it had been a day of anxiety. Rumors of trouble had reached him in the seclusion of his mansion. Dr. Rogers had spent the afternoon with him, with all the sweetness of his winning personality, all the influence of his saintly and unselfish life,

urging the obstinate manufacturer to recede from his position of haughty obstinacy. The good Bishop had left him with a sigh of regret, and Wharton had withdrawn to his library.

There, before the portrait of his wife, he sought distraction and comfort in his books. But before that beautiful face blooming on the pictured canvas the thought of the strike and the defiant strikers gave way to that other, ever-recurring, insistent thought of the spirit world. His reading emphasized it. His favorite poets confirmed it. The *In Memoriam,* which he loved, was not only the dirge of a noble friendship, the heartbroken cry of a stricken soul, but a sublime argument for, a stately confession in the immortality of the soul.

He turned to another poet and read:

When the hours of day are numbered
  And the voices of the night
Wake the better soul that slumbered
  To a holy, calm delight,

* * * * * *

Then the forms of the departed
  Enter at the open door;
The beloved, the true-hearted,
  Come to visit me once more.

* * * * * *

And with them that Being Beauteous,
  Who unto my youth was given,
More than all things else to love me,
  And is now a saint in heaven.

"A saint in heaven," he mused lovingly, poring on the pictured face above him. Ah, if only she were here, how would she counsel him in his distracted state? Well he knew what her advice would be. Peace and conciliation would be the message of those sainted lips; amicable concession and calm reason, not resistance and arrogant defiance. His heart, indeed, counselled moderation, but wounded pride bade him resist to the last. He had been flouted, defied, by a horde of ignorant drudges, stiff-necked English and Irish ingrates, who sought to dictate terms to him, Douglas Wharton, master and millionaire. They were—they must be—suffering. Poverty and hunger stalked among them and sat at their hearths. Their pale faces, pinched and hollow, told the tale as they met

daily in groups at the street corners, or hung about the mills looking for the compromise that would call them to their looms and spindles and dyeing vats. But he would crush them, even though the sweet face above him looked reproof.

The book slipped from his knee to the floor; his head fell forward on his breast.

Surely, this was the wife of his youth, who, wondrously vivified, stepped from the canvas and stood before him. Her face was close to his; her lips moved and spoke his name. Now she raised a white hand and laid it on his shoulder.

He awoke with a start, to see Viola, his daughter, reincarnation of her mother's beauty, bending over him.

"You frightened me, Viola," he said.

"Pardon me, papa," she coaxed. "You are tired and worn out with the events of the last few days. You need rest and must go to bed at once; but, before you go, I want you to promise me something."

She stood behind his chair, her arms around his neck, her soft cheek laid against his.

"What is it, child?" he asked wearily.

"To meet the men's committee at the mills to-morrow afternoon."

"Impossible," he answered firmly.

"No, papa, no," she pleaded. "You will meet them and talk with them. Believe me, they are reasonable and open to conviction, but there must be mutual forbearance. They are willing to meet you more than half way, and, papa dearest, I have promised them that you will—"

"You! Who authorized you to do so? You do not mean to say, child, that you have been among them? You take your life in your hands by doing this—"

"No, no, dearest. I am perfectly safe among them—as safe as mamma would be, were she in my place. They have their own ideas of justice and right. They are even stubborn, unreasonable, if you will, but they are not violent and they are not ungrateful. They have long memories. Mark Donovan now—"

"He's booked to go, at any rate," snarled the father. "The insolent ingrate—"

"Mark Donovan is a noble fellow and your best friend, papa, if you but knew. But he is also a friend to the hands. He thinks the union is right—"

"He would run my business for me, would he, and tell me whom and whom not to employ? No, I tell you, I will not yield. If they want to return to work, they must come to me and take my terms. As for your friend, Donovan, in mill of mine he shall never again set foot."

"Oh, papa, the poor fellow is in sore trouble—a dead baby and sick wife at home, and not a cent for food or medicine. And yet, would you believe that he left his dying child to-night to save your life and mine?"

"What do you mean, Viola?" asked the astonished father.

"I mean that but for him Belvidere might be in ashes ere now, and you and I—"

"Impossible, child," gasped the father, now pale with fear. "I knew that there was a violent element in Milltown, but I didn't think they'd go to the extreme of incendiarism or murder. How do you know this?"

"I heard Mr. Donovan with my own ears, this very night, talk down their evil counsels, quell the turbulent, and plead for your life with the lawless among them. This, too, at the risk of incurring their enmity."

"Is this true, child?"

"True as the Gospels," answered Viola. "And, oh, papa, before it is too late, I entreat you to desist from your harsh attitude. These men are at your mercy. You have power of life and death over them and are responsible to God for the way you treat them. A word from you and they starve, a word and they return to work. But you must be reasonable. They have convictions which you must at least respect, if you do not agree with them. There is hunger and sickness in their homes. They are desperate. Do not drive them to extremes. Mr. Donovan has them in hand now, but who knows how long he can check them? Oh, papa, be considerate, be kind to these poor people. Think of their long hours, their hard lives devoid of all pleasure or hope, their years of patient service in your interest, their children crying for bread, their wives hollow-eyed from hunger. I beg of you to meet them—for my sake, papa, and for dear, dear mamma's."

The girl's tearful plea touched the millionaire's haughty heart. His pride melted before her eloquent prayer. How could he refuse to meet them when she took such an interest in these poor men? Surely they could not be altogether bad when she espoused their

cause. Well he knew that, could she come from the spirit land, the girl's mother would plead for those who had been the objects of her solicitude in life.

He put his arm about Viola and drew her to him.

"I will meet them, darling," he whispered, "since you have promised them."

She flashed into a smile at the word and kissed him affectionately. "Oh, you are the best and noblest of papas," she laughed. "Now, go to bed and take a good rest. Good-night, dearest; good-night!"

She went from the library to her room, where on her knees she gave thanks to God for her father's long-delayed surrender to reason and justice.

Douglas Wharton sat listening to the crepitating music of her footfall, until it died away on the remote stairway.

"So like her mother," he smiled, glancing at the face on the pictured canvas above him.

VI.

The clock in the hall had chimed midnight, but Douglas Wharton did not retire, for he was ill at ease. This revelation of his unpopularity in Milltown aggravated the wound of his pride and self-esteem. That his name should have been coupled with the suggestion of assassination gave him a new aspect of himself. He saw himself hated, flouted, jeered. His power was gone. He could no longer intimidate these men who had so long and tamely done his bidding.

In his perturbation he threw open a window and stepped from the library on to the terrace. It was a calm, still night, sweet with the odor of woodbine and roses. The lawns lay in full moonlight, the spruces and rhododendrons in deep shadow. A white mist filled the valley below and hid the town and mills from view.

In a tumult of emotion he paced up and down the terrace, glad for the night air, which cooled his fevered brows. Suddenly a man emerged from behind a clump of rhododendrons and strode toward the terrace. Wharton saw him and stopped in his walk. The man came forward to where he stood.

"Oh, 'tis you, Mr. Wharton," he said eagerly, speaking in a subdued voice. "I'm glad I've found you. I saw you come out of the house, but wasn't sure of you."

"Well, Donovan, what do you want?" asked Mr. Wharton coldly.

"I want you to take care of yourself for—for Miss Viola's sake," answered Donovan. "Tisn't an hour since I left her here. Listen, Mr. Wharton! My child's lyin' dead down there beyond, an' my wife's sick. There is my place by rights, but since I left your daughter and went down home, I heard bad news, sir, that wouldn't let me rest till I saw you. If there are villains among us, sir, don't blame us—I mane the strikers. That's the worst of strikes; every hoodlum that thinks he has a grievance or a grudge agin' a good man takes advantage of a strike to work their own ends, and the strikers are blamed for it. But there are bad men around, and I hear they mane mischief to you, sir. I had my own time to-night restrainin' 'em, but I hear they're plottin' throuble. For the love of God, sir, I beg of you to be careful for the next couple of days. Take good care of yoursel', and, if anything happens, don't blame the strikers an' don't blame me."

He was standing in front of his master and did not see a dark figure creeping stealthily towards them from an angle of the terrace. Mr. Wharton, however, saw him.

"Who's that?" he cried, abruptly, his nerves unstrung by Donovan's admonition.

Mark turned, as the man was almost upon them. He knew him at a glance.

"You, Bradshaw!" he shouted. "Ha, you villain, you would?" leaping forward as the man raised a revolver.

"My God! I've got it," he called, clutching his breast and reeling back into his master's arms. "'Twas meant for you, Mr. Wharton, but, thank God, 'tis as it is, for Miss Viola's sake."

The shot aroused the household. The coachman and gardener came running from their quarters. The butler, maids and cook emerged in various degrees of deshabille. Bradshaw had fled, and though the coachman and butler gave vigorous chase, they could not find him.

"This is awful," sobbed Viola, kneeling at Donovan's side in the library, whither he had been carried. "It will kill his poor wife. Oh, Mark, Mark! devoted to your master even to death!"

Looking down on the injured man, a text of the gospel he had long rejected sang itself in Douglas Wharton's brain: *Greater love than this no man hath than that he lay down his life for his brother.*

"His wife must be notified, but not alarmed," he thought. "Go, Cassidy, and tell Mrs. Donovan her husband cannot come to her to-

night. Say that he is safe with me, and will be home in the morning. And, by the way, Cassidy, give her this," handing him some bills. "She needs it badly, I fear. You need not return till you are summoned in the morning. Miss Gray, will you please 'phone to town for Dr. Moore, and do you, Fleming, take the automobile to the village for Dr. Brown. Urge him here with all speed."

"I will go to Mrs. Donovan, too," pleaded Viola. "Una will do all that is possible till Dr. Brown gets here, and I can keep Mark's wife company. The doctor will be here in a little while," she said, as she caught the toot of the automobile far down the avenue.

Viola departed with Cassidy for the stricken home in Milltown, where Mary Donovan, comforted by sympathizing neighbors, was waking her dead babe. On their way they met the automobile whirring back to Belvidere with Dr. Brown.

The doctor's prognosis was favorable. Donovan would recover, but he would need rest and careful nursing for a time. In the meantime the truth must be prudently broken to his wife and his babe interred without his presence at the funeral, for from Belvidere he might not be moved without the risk of grave complications.

Next afternoon, a little white hearse drove away from his cottage in Milltown, while Mark lay tearfully protesting at his absence, in an upper chamber of his master's mansion.

That same afternoon, true to the word he had pledged to Viola, Douglas Wharton drove to the mills and there met the strikers' committee.

Mark Donovan's counsel to his fellows had paved the way for a cool discussion of their grievances, and it needed but a little mutual concession to arrange an amicable compromise.

It may have been galling to the manufacturer to abdicate his former position of haughty resistance to their demands; but Donovan's blood, shed in his defence, absolved those rough men of whatever excesses of speech they might have used against their master. Mark had saved the day. His touching devotion to Douglas Wharton set the seal of brotherly love on the truce between master and man.

Thereafter there was joy in the humble homes by the river. The welcome whistles blew morning, noon and evening, and the hum of loom and spindle once more took up the old angelic refrain of peace on earth, good will to men.

VII.

Of the aftermath of the strike Death reaped a goodly share. Hunger and want had brought sickness to Milltown. Smallpox had appeared in the village, and many doors flaunted the health officer's yellow label of quarantine.

The danger did not deter Viola Wharton from her ministrations of love. These poor people, she argued, had suffered through her father's harshness. Greater need, therefore, was there of her charity in their affliction. So, despite warning and entreaty, she moved, sublimely careless, through the village, seeking out and relieving urgent want; leaving here money, there groceries, wine and dainties for the invalid in haunts of sickness.

Mary Donovan was especially in need of her care and forethought. Her baby's death and her husband's injuries preyed on her delicate constitution and sent her to bed in the fires of fever.

"You must be careful, Miss Wharton," urged Dr. Moore. "Your strength is sapped with overmuch anxiety and watching. Send Mrs. Donovan a nurse, if you will, but do you, yourself, stay at Belvidere till this outbreak passes."

Her father protested and appealed. Una Gray besought her with tears to cease her visits to the sick woman. But Viola would go to her side.

"She's not worth the risk," remonstrated her father. "But the way of a maid is the way of the wind. Oh, why will women be so wilful?"

He was desperate, for he knew the terrible danger that beset her. "The very air of the place is mephitic," he urged. But in vain.

Mark recovered and Mary was convalescing, when one morning Viola complained of weariness and a headache.

"'Tis nothing," she laughed to Una Gray.

Una did not take the matter so lightly. Apprehensively she watched by her young mistress and heard her wander in her sleep—an incoherent babble of mere nothings.

Next morning she was worse. Doctor Moore came and saw her. Her father paced the library uneasily. The doctor, grave and haggard, found him there.

"What is it?" asked Douglas Wharton.

"Smallpox," murmured the doctor.

"God's will be done!" moaned the father, dropping on his knees and from his broken heart, in the face of death which he felt hover-

ing by his beloved's bed, making, after years of rebellion and denial, humble confession of God and His omnipotence. It had taken this terrible menace to recall him to a recognition of that Divinity which is Master of life and death.

"Save her, if money can save her," he entreated Dr. Moore.

"Science can do something. God must aid," said the doctor reverently. "I will do my best. Put there your trust and be of good cheer," pointing upward.

Awful hours followed for the millionaire. Money—what was it now? He had it and to spare; but could it bribe God, or avert His angel, Death, from Belvidere? The nothingness of all things earthly came home to him. The impotence of man before the decrees of Omnipotence became plain. "*Vanitas Vanitatum,*" he moaned in his desolation.

The news flashed through Milltown and left a shadow on every home therein. Its women wept and stormed heaven with their prayers. Gloom settled upon the mills.

"If prayers could save her, if prayers could save her!" sobbed Mary Donovan in her grief, now triplicate by reason of Viola's doom.

"God help her poor father—God and His Blessed Mother!" sighed Margaret Burke.

All that night, beads in hand, Mark Donovan watched on the lawn outside Viola's window. He might not enter to get news of the girl he worshipped. With the first twitterings of the sparrows Una Gray came to the window with a handkerchief to her eyes, waved her hand and drew down the shade. Mark saw the signal and knew that the angel of Death had been in the room. With a great cry he dropped on his knees amid the rhododendrons, and with his prayers sped Viola's pure soul to heaven.

In the days that followed Douglas Wharton took no account of time's passage. It went unheeded by him, light succeeding darkness and darkness light, mechanically, as it were. His mind received impressions only as water into which a stone is cast. The stone sinks from sight leaving no mark, and the water is untroubled. He was vaguely conscious of the hushed going and coming of servants, of the presence of a few brave friends, who came to the infected house and spoke words that he neither heard nor comprehended. As in a dream, he saw the venerable Bishop at his

side, and heard his sympathetic voice droning consolation in his ear.

He had an indistinct memory of a black-plumed cortege wending its way through green summer lanes to the churchyard of Saint James the Less, and of women weeping aloud among the cypresses.

But all things seemed afar off and unreal. All he knew, clearly, was that Viola was gone; that he should nevermore hear her musical laughter in Belvidere, catch the rustle of her gown in the library, or hear her footsteps in the tesselated halls.

"Think of the poor consumptives and the little cripples," was her last message to him; and these words he kept repeating over and over in the solitude of his desolation, as if fain to extract some comfort from this last sacred injunction of his darling.

VIII.

The work of the mills went on as usual, under competent foremen, while their master underwent his solitary chastening in the marble mansion on the hill.

He was close to the feet of God now, stricken, docile, humbly submissive; for God, in His own inscrutable way, had drawn him from his obstinacy and revealed to him the terror of His majesty, the power of His ineluctable decrees. Through the cross he had come to the crown and, in meekest resignation, was content to await in God's good time the day of reunion with his beloved.

He knew now that they were not dead but lived, glorified and triumphant, where sorrow enters not, nor is there sickness or death.

He could not now admit the thought of their annihilation. The very thought was treason, blasphemy. Instinct alone yearned after immortality for his two Violas. By prayer he could commune with his dead. He might not, indeed, recall them to his presence, but he could entreat God to forefend them from harm in the world to which they had gone. Such prayer had become a necessity of his being. It comforted and upraised him with the thought of their immortality. Prayer for the dead, he came to understand, was a demand of the heart as natural, as necessary as love itself. Nay, it was a result of that love, seeking protection for those who are beyond our physical help, but whom we can yet beseech God to cherish and defend.

He saw, too, and understood what was meant by the Communion

of Saints; and so, bit by bit, the truth, the beauty, the consolation of Catholic doctrine unfolded itself to his vision, and bit by bit he accepted it and was grateful for its solace and encouragement.

So, too, in after years, he realized the divinity of sorrow, and recognized that what at first appeared to him as blackest visitant was but the angel of mercy and regeneration coming in dark disguise, to bring him by thorny paths to the feet of God.

Worn out at last with grief, but reconciled to God's will, he sat, one evening, in his library before the portrait of his wife. The Bishop had just gone, after an afternoon of consoling converse. Douglas Wharton took up a book the Bishop had brought him. It was a volume of Massillon's sermons, and he turned to a page the Bishop had marked. Therein he found all his lingering doubts resolved, his heart uplifted and his faith confirmed by the following passage:

"If we wholly perish with the body, what an imposture is this whole system of laws, manners and usages, on which human society is founded! If we wholly perish with the body, these maxims of charity, patience, justice, honor, gratitude and friendship, which sages have taught and good men have practised, what are they but empty words, possessing no real and binding efficacy? Why should we heed them, if in this life only we have hope? Speak not of duty. What can we owe to the dead, to the living, to ourselves, if all are or will be nothing? Who shall dictate our duty if not our own pleasures, if not our own passions? Speak not of morality. It is a mere chimera, a bugbear of human invention, if retribution terminate with the grave.

"If we must wholly perish, what to us are the sweet ties of kindred? What the tender names of parent, child, sister, brother, husband, wife, or friend? The characters of a drama are not more illusive. We have no ancestors, no descendants, since succession cannot be predicated of nothingness. Would we honor the illustrious dead? How absurd to honor that which has no existence! Would we take thought of posterity? How frivolous to concern ourselves with those whose end, like our own, must soon be annihilation! Have we made a promise? How can it bind nothing to nothing? Perjury is but a jest. The last injunctions of the dying, what sanctity have they, more than the last sound of a chord that is snapped, of an instrument that is broken?"

Yes, his two Violas were alive in the beatific vision of God. And

where they had gone, thither, too, by God's grace, would he go, and by the same sure road of Catholic truth.

That truth he had already investigated. He was familiar with its doctrines, practices, articles of faith. So, the following Sunday, he was formally received into the Church by the Bishop in his private chapel at the Cathedral.

Then, indeed, was he at ease, for was he not verily now one with his sainted dead, according to their cherished wish in life, in a closer, holier union than any mere relationship of the flesh could have given him? Soon he would be one with them for eternity, sharing with them the blessedness of those who die in the Lord. Truly the prayers of Milltown had been heard, and the benefactions of his wife and daughter rewarded a hundred fold in the sweet peace the mill-owner knew.

A new era of happiness and prosperity dawned upon Milltown. It was never again troubled by strikes, for it never again knew discontent, employer and employées working for each other's good in a spirit of true Christian democracy, that made the Wharton Mills the model industrial establishment of Pennville.

"How do you do it?" asked less fortunate employers of Douglas Wharton.

"It is the Master's secret, and simplicity itself: *Do unto others as ye would that others do unto you.* That is the golden rule. Follow it and you cannot err," was his answer.

One morning they found him dead, with a smile on his lips, in the chair before his wife's portrait. He had passed peacefully away in the winter of his days, and the tears of Milltown followed him to the now consecrated vault in the churchyard of Saint James the Less.

"My poor little cripples! how nobly he remembered them!" smiled the good old Bishop, when it was made known that, together with a rich endowment for its maintenance, he had devised his mansion of Belvidere as a home for crippled children, to be known, in memory of his daughter, as the Viola Home, a mortuary chapel for himself, his wife and child to be built therein and their remains laid in a crypt there.

"And my poor consumptives!" sighed Dr. Moore. "He has left me $50,000 for the sanatorium I have been for years importuning the State to build. The Wharton Refuge will be his monument more lasting than bronze, and his name will be in benediction among

its inmates. Truly was he God's steward, and would that, in the last day, every rich man may give as good an account of his stewardship!"

To Mark Donovan, for faithful service and noble devotion to his interests, he gave shares enough to make him a partner in the mills, devising the residue to his nephew, Lionel Wharton.

"Because in God's hand, by her blameless life," read a codicil to the will, "she was the instrument of my conversion from error, through the prior conversion of my wife and daughter, I give and bequeath to Una Gray an annuity of $5,000. *Blessed are the pure of heart; for they shall see God.*"

P. J. COLEMAN.

EDITORIAL.

TWO LITERARY CENTENNIALS.

SPAIN is celebrating the tercentenary of the immortal author of "Don Quixote," and the magazines of every country are teeming with eulogies both of Cervantes and La Mancha's knight. One of the best is by Havelock Ellis, in the *North American* for May. According to him "Don Quixote" is the world's greatest and most typical novel. "Tristram Shandy," "Robinson Crusoe," "Tom Jones," 'La Nouvelle Héloise," "Wilhelm Meister" are all swept aside, and "Don Quixote" is declared to have "inspired many of the masterpieces of literature, to have entered into the lives of the people of every civilized land, and to have become a part of our human civilization." Cervantes became a writer by accident. He was a soldier, an occupation peculiar to the princes of literature in Spain; no other nation being able to make the same claim. It was Cervantes himself who said that "the lance has never blunted the lance, nor the lance the pen," and another Spaniard has declared that every writer should speak "*por la boca de su herida,*" by the mouth of his wound. He was a soldier at Lepanto, a slave for five years in Algeria, and when ransomed by a benevolent monk was a private soldier again; Lope de Vega, his future rival in literature, being at the same time in the ranks, though much younger than Cervantes. The second part of Don Quixote appeared when its author was sixty-nine years of age, and it is somewhat of a damper on ambitious youth to be told that "seldom has any great novel been written by a young man. Those that have achieved fame were all written by men who for the most part had passed middle age." It is notable that "Don Quixote" has no villain among the six hundred and sixty-nine personages who figure in the story; and though the author had been the chained captive of the corsairs of Algeria, and a supposedly "bloodthirsty Spaniard," hating the piratical and heretic English, though he lived at a time when there was bitter antagonism between Spain and Portugal, yet to English and Portugese and Moors he shows no other feeling than that of the most distinguished and considerate courtesy. The reviewer finds that Don Quixotes and Sancho Panzas abound in Spain to-

day, and that such is the reason for the despair of ever seeing that country advance on the road of material progress. Perhaps it is just as well if she does not, as the nations that do have not increased the sum of human happiness as much as they fancy. In any case, Mr. Ellis has not kept up with modern Spanish statistics. The Peninsula is progressing at great strides, but if it ever becomes a great centre of commerce, will it, when the fourth century comes round, celebrate the greatness of Cervantes with as much enthusiasm as it does to-day? "The lance never blunted the pen," but from present appearances modern machinery breaks it in pieces.

Schiller's centenary is also being celebrated, not the centenary of his birth, but, singularly enough, of his death, though ordinarily only saints have the distinction of having their departure from this life regarded as a festival. Quite the opposite of the heroic life of Cervantes, which happened to be in close touch with the world's momentous events, was the career of Schiller. Cervantes was a soldier, but poor Schiller had everything military in abomination, for he was flung as a mere lad into the horrible barracks or academy of his most serene master, Duke Karl Eugene, one of the princelings of Suabia, who sold his soldiers as "cannon fodder" to other powers, that he, with the proceeds, might lead a life of dissipation. The Duke tried to make a military surgeon out of the poet, but the poet fled after writing his "Robbers," a clumsy, ill-constructed, and boyish tragedy in seven acts, which, however, set the youth of Germany crazy. Unlike Cervantes, who had no villain in his characters, Schiller created them in his play and filled the roads and woods with them. He apologized for it later in life, and admitted that "he had presumed to paint men two years before he had known one." Nearly all his life was passed in the cruelest poverty. At one period he was writing verses and subsisting on potatoes, which was worse than "meditating the muse on a little oatmeal." At another he maintained that apples gave him an inspiration, and he munched them continually, for he had little else. He was actually starving. This condition of suffering will perhaps explain his readiness to engage in almost any occupation, no matter how poorly equipped. He was an army surgeon, but he could scarcely avoid that, for Duke Karl appointed him, though the Solitude and Stuttgart had given him very little knowledge of the art. He wanted to practice law, and fancied he could learn enough in a year or two, and when he was made professor of history at Jena he was in

poet to admire? Or is it a longing for better things? Is it a dim perception that Schiller was right when he said that without religion the State must totter to its fall?

THE PASSING OF COMBES.

JUST as the world is about to forget that there ever was an individual named Emile Combes, it is startled from its absorption on other things by seeing him emerge from the encircling gloom and, like Macbeth at the banquet, cry out, "Thou canst not say I did it." Did what? Suppress the Congregations. Why, no one is thinking of them. They have passed out of sight, and other more gruesome murders have occurred since. This recital of his exploits seems at first sight so inopportune as to awaken a suspicion that the *Herald,* which published his expostulation, is working off old "copy." Or has he, perchance, seen a ghost? The Congregations have been done to death; "there are twenty mortal murders on their crowns; their bones are marrowless; there is no speculation in their eyes," but apparently they are glaring at him, "making his seated heart knock at his ribs against the use of nature." But very likely there is a purpose in this quasi-posthumous history of his misdeeds. I did not kill them, he says. They killed themselves. They were medieval truck, foes to modern progress, free thought, free speech, free conscience, and a free press; they rushed to their own destruction by endeavoring to force their anachronisms upon the modern world. They were even ruining the Church itself, whose duty it is not to influence the State, but to teach religion, and the Church which we watch over should be grateful to us for helping it to shake off the incubus. They were not warranted by any law, had received no authorization. What few had been allowed to establish themselves in the country were admitted only temporarily, when it was impossible to get along without them, but they were never intended to be permanent any more than the Sisters are in the hospitals, who are only kept on sufferance until they can be replaced. They had so multiplied that they had spread like a network over France, exerting a vast political influence, as maleficent as it was vast. They had absorbed so much of the wealth of the country that their abolition was a necessity. The milliards which Waldeck-Rousseau spoke of were not imaginary, but real, and the dead hand was there. Finally, after robbing the clergy, they corrupted

its loyalty so that the secular priests, whose co-operation had been counted on in this patriotic movement, threw in their lot with the religious. If they, too, are suppressed, they will deserve the fate which it is hoped will overtake them. But, in any case, I am not the author of all this. My policy is identical with that of Waldeck-Rousseau. Only our methods differ. Both sincere lovers of our country, we deserve recognition. We tried to reform and save the Religious Orders, but their inherent and ineradicable Clericalism slew them.

But the puzzle remains. Why whet the vengeance of the public against the dead? If the plea were not so bitter, benevolence might suggest it was an appeal for remembrance of a passing shadow; or, perhaps, the incipient gnawings of remorse. Very likely it is a reminder to the world that the snake is scotched, not killed, and a warning not to let it live; and, perhaps, it is as an appeal to other lands to do as France did; it is a supply of thoughts for the paper-reading proletariats of other countries to digest and to get them ready for similar agitations against Religious Orders elsewhere. The document appeared simultaneously in the *Herald* and *La Prensa*, of Buenos Ayres. Are there Religious Orders in the Argentine which need looking after with their medievalism, their political manipulations and their milliards? Are there any in Austria, which is also reproducing the screed? Its publication in the *Herald* will scarcely trouble the American mind, and not much harm seems to have been done in England, except that a certain member of Parliament is getting nervous over the growth of monkish institutions in that country and is calling for an inquiry. In any case, this voice from the tomb will not change the public verdict about the character of Combes. Every one knows the rôle he played, and knows he was hired for it. He was the chief villain of the play, and when he reported to his intimates behind the scenes at the lodges that the deed was done they assured him: "Thou art the best of cut-throats; since thou didst it, thou art the non-pareil." It was only one of the minor culminations of the tragedy, beginning as far back as 1879, when Paul Bert was to the fore. The expulsion of the Religious was ordained, the rupture of the Concordat was down on the bill, and other things known to the initiated were to follow. When the time was ripe, opportunity made the man. One who could revel in the work without shame was needed, and the surgeon-statesman who could perform the operation was found.

Combes stood forth. But he is partly right in his disclaimer. The dead need not shake their gory locks at him alone. He is only one of a band. But as the one who strikes the blow has to flee, Combes is out and the play goes on. His explanations and palliations no one heeds. If he ever returns to power, it will be an accident that never happened to any of his predecessors. He has done the work for which he was peculiarly fitted. He has been paid for it by a perfunctory premiership, and now he is of no further use. Not that his accomplices will abate their anti-Christian fury. Not a bit.

> "They are in blood
> Steeped so far, that should they wade no more
> Returning were as tedious as go o'er."

They will make the round, and there are probably other things in store for France besides the expulsion of the Religious and the rupture of the Concordat. Of Combes, however, we have probably heard the last.

M. LOISY ON THE MAGNIFICAT.

M. Loisy's doctrine, that the authorship of the *Magnificat* is to be now definitely attributed, not to the Blessed Virgin, but to St. Elizabeth, evoked a refutation from Father Florian Jubaru, S. J., whose work has been honored by a letter from the Cardinal Secretary of State, written in the name of Pope Pius X, and commending the refutation because of its usefulness to all who are engaged in combating "the thoughtless modern criticism, so destructive of the precious treasure of Scriptural truth."

"To run counter to all Catholic tradition," says Father Jubaru, "it sufficed M. Loisy to find at the foot of the page in a certain critical edition of St. Luke this variant reading, '*Et ait Elisabeth,* a. b. l. Ir. et alii con. ap. Or.,' and to have to his hand a text of Nicetas. Here he thought he had touched the uttermost depths, without thinking that he should have examined seriously the documents referred to—he, who so emphatically blames the theologians for this manner of verifying references. In point of fact, he had with him neither Irenæus, nor Origen, nor any one of the Greek codices referred to by Origen. He had not seen the manuscripts of the ancient *Itala,* which have only the words, *Et ait.* He misconstrued the Vulgate. Whereas, the reading, *Et ait Elisabeth,* is found only in codices which in this point are not critically accepted.

This example of M. Loisy's personal method of exegesis will not tend to change the opinion of men who consider his manner of criticism thoughtless, hasty, and rash."

The chief intrinsic argument adduced by M. Loisy to prove that the *Magnificat* must be attributed to St. Elizabeth is the resemblance it bears to the Canticle of Anna, mother of Samuel in the I Book of Kings. This latter is the expression of gratitude arising from the heart of a hitherto childless mother for the miraculous favor of motherhood in advanced years. The *Magnificat*, according to M. Loisy, is clearly but a copy of it, and hence to be attributed to St. Elizabeth, for her circumstances were similar. The movement, says this author, is alike in both canticles from beginning to end. They begin with the same exclamations of admiration, and proceed on the same favorite Hebrew theme, the Divine power, namely, which exalts those who have and are nothing. They end with the same remembrance of the work of the Messiah, as the full accomplishment of Divine designs.

In point of fact, the characteristic note of the Canticle of Anna is developed in an altogether different way from that of the *Magnificat*. In the former, the power of God is exalted in order to show that Anna has triumphed over her rival, although she is nothing; in the latter, to show that, though Mary has been exalted, she is nothing. The theme and sentiment are entirely contrary. The Canticle of Anna being the first place in Scripture where the name of King Messiah occurs, it was naturally recalled by the Hebrew mind as an echo of ancient promises in order to celebrate His coming.

M. Loisy's extrinsic argument is based on certain ancient manuscripts, the principal of which are two of Northern Italy, the *Vercellensis* and the *Veronensis*, both probably of the fourth century. These have the reading, *Et ait Elisabeth: Magnificat*, instead of *Et ait Maria: Magnificat*. Father Jubaru says that in these codices the text was deliberately changed because it appeared to be scarcely worthy of the dignity of Our Lord and His family. Thus he shows that the words of Our Lord's relations in St. Mark iii. 21 were attributed to the scribes. Some modern critics, likewise, have thought that the Blessed Mother, on that extraordinary occasion, should have dwelt on some other theme than her own lowliness. The change introduced into the above codices was contrary to Christian tradition, all the Greek and Latin Fathers being against it.

Father Jubaru dwells lucidly on St. Luke, and shows that, understood in the traditional sense, the *Magnificat,* in which lowliness of personal sentiment is equaled only by sublimity of thought and fact, is, even from a literary point of view, a masterpiece entirely exquisite and perfectly adapted to the persons and circumstances. He who does not appreciate it lacks the literary sense which made Renan exclaim, in speaking of the marvellous story of St. Luke, "It is the most beautiful book in existence." The essay of Father Jubaru was read at the Marial Congress in Rome last December, and first published in the Acts of the Congress. It has since been printed in separate form.

A SCHOLARLY PHYSICIAN.

A GRADUATE of a Russian University, who came over to the United States to study certain industrial and manufacturing problems, was surprised to find that many of the so-called graduates of our universities were men of no education in any broad sense of the term. He was brought intimately in contact with men who had graduated from the various scientific departments, but whose breadth of culture was absolutely limited by the narrow bounds of the specialty which they had taken up when very young. He found them entirely lacking in that educational sympathy which characterizes the university graduate in Europe. The preliminary classical and literary training gives an interest in art and letters such as is denied to the American specialist. To a foreigner who picks up the volume of addresses by Professor Osler,* knowing that he is one of our greatest American physicians and expecting perhaps to find the narrowness that characterizes so much of American specialism, it will be a distinct surprise to note how broad and deep are the cultured interests of this teacher of medicine. While the very fact that he should have been asked by so many universities in different parts of this country and Canada to deliver addresses on special occasions shows how much his position as a physician is appreciated, the addresses themselves are the index of a scholarly mind that has never ceased to keep itself in touch with the best thoughts of the great writers in all languages.

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* Aequanimitas, with Other Addresses to Medical Students, Nurses and Practitioners of Medicine, by William Osler, M. D., F. R. S., Professor of Medicine, Johns Hopkins University, Baltimore. P. Blakiston's Son & Co., Philadelphia, 1904.

Favorite authors he has many and they have been read with a thoroughness and attention that enables him to quote them with supreme aptness. John Henry Newman is evidently one of his favorites, and whenever educational problems are touched upon is sure to be quoted with an apt felicity that is indeed enviable. For instance, in these days of huge educational institutions, it is interesting to find Osler insisting that the vitalizing element of education lies in the men who work in its halls and in the ideals which they cherish and teach. It matters not whether endowments are great or small, the equipments palatial or humble, the fate of an institution rests not on these, but on its teachers. Newman's words are quoted with telling effect: "An academical system without the personal influence of teachers upon pupils is an Arctic winter." "It will create an ice-bound, petrified, cast-iron university and nothing else." "With this influence there is life, without it there is none. If this influence is deprived of its due position, it will not by those means be got rid of; it will only break out irregularly, dangerously."

Professor Osler was one of the principal factors in the first medical faculty—that of Johns Hopkins at Baltimore—which insisted that medical students should have a university degree before beginning their medical studies. In these addresses his advice to physicians and students is always to cultivate their intellect in much wider interests than those merely of their professional vocation. He has insisted that the great classics shall be the favorite reading of the physician at some hour during every day, and has even suggested that every one should have a copy of the Old and New Testments, of Shakespeare, Montaigne, Plutarch's Lives, Marcus Aurelius, Epictetus, the Religio Medici, Don Quixote, Emerson and Oliver Wendell Holmes' Breakfast Table Series on his dressing table to read for half an hour before retiring and to have open during the making of the toilet in the morning.

It is supremely interesting to find that Osler has insisted on having the young physician cherish his ideals, if he is to have that highest success in life, true happiness. In a recent address, for instance, he said (and the words should be cherished by the young physicians who at this season begin their careers):

"My message is chiefly to you, students of medicine, since with the ideals entertained now your future is indissolubly bound. The choice lies open, the paths are plain before you. Always seek your own interests, make of a high and sacred calling a sordid business,

regard your fellow creatures as so many tools of trade, and, if your heart's desire is for riches, they may be yours; but you have bartered away the birthright of a noble heritage, traduced the physician's well deserved title of the Friend of Man, and falsified the best traditions of an ancient and honorable Guild. On the other hand, I have tried to indicate some of the ideals which you may reasonably cherish. No matter though they are paradoxical in comparison with the ordinary conditions in which you work, they will have, if encouraged, an ennobling influence, even if it be for you only to say with Rabbi Ben Ezra, 'What I aspired to be and was not, comforts me.' And though this course does not necessarily bring position or renown, consistently followed, it will at any rate give to your youth an exhilarating zeal and a cheerfulness which will enable you to surmount all obstacles; to your maturity a serene judgment of men and things, and that broad charity without which all else is nought; to your old age that greatest of blessings, peace of mind, a realization, maybe, of the prayer of Socrates for the beauty in the inward soul and for unity of the outer and the inner man; perhaps, of the promise of St. Bernard, 'pax sine crimine, pax sine turbine, pax sine rixa,' (peace without guilt, peace without alarm, peace without complaint.)."

THE MARQUETTE LEAGUE.

THIS new association has submitted its first annual report to the public, and its achievements deserve recognition. The League was formed for the protection of the American Indians and was organized under the auspices of the St. Vincent de Paul Society of New York, May 23, 1904. It was endorsed at the International Convention of the Society at St. Louis last September, and subsequently approved by the Council General of Paris. The Report informs us that while the League is an offshoot of the Society of St. Vincent de Paul, it is not to remain exclusively in the hands of the Society, but trusts that those who are not Vincentians will also take up the work, the Conferences, however, cooperating in their efforts. It has received the blessing of the Pope, and is now engaged in enlarging its membership by establishing centres in the great cities of the country. A record of its first year's work is furnished in the Report, and it makes very gratifying reading. First among its achievements is its efficient co-operation in the defeat of the Bard Amendment with regard to the Indian Tribal Funds; a measure

which, had it passed, would have worked serious difficulties in the care of the Catholic Indians. It has also published the account of the proceedings of Congress relative to the Tribal Funds and has spread the pamphlet widecast throughout the country. A Women's Auxiliary Committee is projected to aid in the work, and it is proposed to send delegates to the Lake Mohonk Conference which meets every year to discuss Indian affairs; and which, though not proclaiming itself to the public to any great extent, has exercised considerable influence in shaping the policy of the Government in its dealing with the native tribes. "The Indian Rights Association," which figures largely at the Mohonk Conferences, was conspicuous in its support of the Bard Amendment. Financially, the Marquette League starts off in a very encouraging fashion. It records the donation of $1,000 to build a chapel and reports the transmission of $1,641 to the Bureau of Catholic Indian Missions. As a large number of the native races are Catholics, and as there is no other means of coming to their rescue except by the formation of such associations as the Marquette League, the urgency of supporting it by money and by public utterances is apparent. The power exerted by such conventions as the Mohonk Conferences is an object lesson to Catholics as to the value of united effort to sustain the generous efforts which this young but vigorous association is making in behalf of the Red Men for whose conversion such glorious confessors and martyrs of the Church labored and died. The struggles of our predecessors in the faith should not be allowed to be fruitless because of our apathy and inaction.

THE CHRONICLE.

HOME NEWS.

Meeting of the Archbishops.—The annual meeting of the Archbishops in the United States was held in Washington, May 3. His Eminence, Cardinal Gibbons, presided, and there were present also Archbishops Williams, Farley, Ryan, Ireland, Riordan, Keane, Moeller, Christie and Glennon, who was later succeeded as Secretary by Archbishop Moeller. Among other important topics discussed was the care of the Italian and Slav immigrants to the United States, as these are a subject of special solicitude to His Holiness, Pius X. It may be added that Archbishop Glennon has inaugurated a successful plan for placing Catholic colonists from the south and east in Missouri. A stock company has been organized with a capital of one million dollars, and large tracts have been purchased in three counties of southern Missouri. There are colonies of Italians in West Virginia and several of the southern States. The Corbin colony at Sunnyside, Ark., which was begun in 1895, has removed to Tontitown, in the same State, where the climatic conditions are more favorable, and the colonists are now prosperous and happy. Several movements are on foot to secure Italian immigrants for South Carolina and other points south, but unless they be provided, at least for the present, with priests of their own nation considerable harm to their religion must result.

Catholic Societies.—Closely following on the Brooklyn societies, the Baltimore Catholic societies entered the Federation on April 30, when an enthusiastic mass-meeting was held in the Maryland Theatre, Baltimore. His Eminence Cardinal Gibbons presided at the meeting, to which every Catholic society and organization in the city had sent delegates. Addresses were made by Bishop McFaul, of Trenton; Mr. T. B. Minahan, President of the American Federation of Catholic Societies, and Mr. Condé B. Pallen, of New York.—On the same day the Pittsburg Federated Societies held a meeting. Rev. Thomas Giblin, C.S.Sp., made an eloquent address on the scope and objects of the Federation, and Mr. P. H. McGuire outlined what Federation has already accomplished in this country.—The first convention of the Federated Societies of New York County was held May 15. Two hundred delegates were present from thirty-five societies having a membership of 40,000. Mgr. Lavelle, representing Archbishop Farley, pronounced the Federation movement to be the greatest in the State and in the country to-day. A constitution and by-laws were adopted, and a committee appointed to name delegates for the National Convention, to be held in New Orleans in October.—The Kansas State Federation met in convention May 23. Bishop Lillis, of Leavenworth, celebrated Pontifical Mass and addressed the delegates. Bishop

Hennessy, of Wichita, on the following evening, delivered a forcible lecture on "Federation, Its Aims and Advantages." Similar meetings have been held in other States during the past month.

The Catholic Knights of America held their fifteenth biennial convention in St. Louis, May 9. A reception was tendered to the Delegates by Mayor Wells and the State Council of Knights. Archbishop Glennon addressed them at solemn Mass upon the opening of the Convention.

The New York State Council of the Knights of Columbus was held in New York City May 2. One thousand delegates were present, and the Hon. D. B. Lucey was elected State Deputy. Delegates were named for the general convention to be held in California in June.

It is worthy of note that at the recent annual meeting of the Association of Catholic Charities in New York, the Secretary of the State Board of Charities paid a remarkable tribute to the charitable work of Catholic societies. In the State fifty million dollars are yearly devoted to charity, two-thirds of this amount is contributed by private associations, most of these being such Catholic organizations as the St. Vincent de Paul Society.

Missions.—The Bureau of Catholic Indian Missions, composed of Cardinal Gibbons, Archbishops Ryan and Farley, Very Rev. Dr. Dyer, S.S., and the Rev. William H. Ketcham, Director of the Bureau, met in Washington in the beginning of May. Father Ketcham presented his annual report, and stated that while the condition of the Catholic Indian Mission schools during the past year was far from ideal, it has been more satisfactory than at any time since 1901, when government support was wholly withdrawn. He paid a special tribute to the Apostolic Delegate, Archbishop Falconio, and to Mr. Charles J. Bonaparte for their devotion to the interests of the Bureau. Such has been the success of the Indian Bureau, that the Archbishops decided to establish a similar one for the Catholic Negro Missions, and place a priest at its head with residence in Washington.

On the occasion of the Archbishops' meeting, the Missionary Union held its semi-annual conference, Archbishops Farley and Ryan being present. Reports were presented of work being done and contemplated among the non-Catholics of this country, and especially of the new feature of educating missionaries in a special house of studies at Washington.

Father Leopold Van Gorp, S.J., who died at St. Ignatius Mission, Montana, April 7 (not April 11, as stated last month), came to this country from Flanders in 1855, while yet a novice. Having completed his studies, he was sent, in 1866, to Colville, Washington, and the following year to Montana. In addition to his zealous missionary labors, he administered for years the property of the Rocky Mountain Mission in Montana, Idaho, Washington, Oregon, and Alaska. For seven years he was Superior of that extensive mission, being succeeded by Very Rev. George De La Motte, in 1900.

Unfair Legislation in Illinois.—The Catholics and Lutherans of Illinois have taken joint action against certain bills introduced in the State Legislature, affecting both church and school interests in that State. One of the bills provides for the consolidation of schools in country districts, and for the conveyance of the pupils to and from school at the public expense. Hence, it has been called the Free School-ride Bill. Another aims at compelling all trustees of charitable institutions to furnish to the State bonds amounting to twice the sum such trustees are supposed to handle. They would also be compelled to make semi-annual reports to the county courts. By such a bill, Catholic Bishops, in whose name the property of churches and charitable associations is held, would be obliged to furnish extravagant bonds. A House bill, similar to the first above named, provides for free text-books and free conveyance. Such legislation would clearly militate against all private schools, besides doubling the taxes which Catholics are already paying for the support of public schools. Amendments have been offered exempting large centers of population like Chicago from the operation of these laws, but all the Catholics of the State, as also the Lutherans, are united in opposing their enactment.

Catholic University.—The Board of Trustees met at the University May 3. The officers are His Eminence, Cardinal Gibbons, President; Archbishop Williams, Vice-President; Bishop Maes, Secretary, and Hon. Charles J. Bonaparte, Treasurer. The financial report presented by Mr. Bonaparte who succeeded Mr. Waggaman as treasurer, was encouraging. With last year's collection still intact, that of the present year has now reached $107,000, and sixteen dioceses have still to report.

The Board of Studies, composed of Archbishops Farley and Ryan and Bishops Maes and Harkins, met at this time. Very Rev. Charles P. Grannan, Professor of Sacred Scripture, was chosen as Vice-Rector of the University as successor to Right Rev. P. J. Garrigan, of Sioux City. Professor McCabe, of the University of Dublin, has been called to the Department of Political Economy. The Oblate Fathers have secured property near the University, on which to erect a House of Studies. This will be one of the affiliated colleges.

The Hierarchy and Clergy.—The solemn ceremony of conferring the pallium on Archbishop Glennon, of St. Louis, took place at the Old Cathedral in that city May 14, in the presence of a vast throng of the hierarchy, clergy and laity. His Eminence, Cardinal Gibbons, officiated and Archbishop Ireland, of St. Paul, preached the sermon.

Rt. Rev. Thomas F. Hickey, Coadjutor of the See of Rochester, was consecrated titular Bishop of Berenice in the Cathedral of Rochester May 24. Most Rev. Archbishop Farley, Metropolitan, officiated and was assisted by Bishops McQuaid, of Rochester, and Ludden, of Syracuse.

Most Rev. Francis A. Symon, Archbishop of Attalia and member of the Roman Curia, is visiting the Polish parishes and settlements in the United States, not, however, in his official capacity. His tour will extend principally through Pennsylvania, Missouri, Minnesota, and Wisconsin.

Very Rev. Hyacinth Cormier, O.P., Master General of the Dominican Order, will soon arrive to begin a visitation of the houses and colleges of his Order in America. He expects to attend the inauguration of the Dominican house of studies at Washington, August 4, the feast of St. Dominic.

Mgr. Coccolo, rector of Pius X College for Foreign Missions and President of the Italian Anti-Slavery Society, is also in the United States on a mission of propaganda.

By reason of his impaired health, Mgr. Francis Marchetti, for the past five years auditor of the Apostolic Delegation, Washington, has been obliged to suspend his labors and go abroad to rest. He sailed for Europe May 10.

His Holiness, Pius X, has raised to the dignity of Monsignor, Very Rev. Michael P. Connery and the Rev. Paul Hoelscher, D.D., of the Buffalo Diocese, and Rev. John H. Tihen, rector of the Pro-Cathedral, Wichita. He has also conferred the degree of D.D. upon Rev. Patrick Cronin, L.L.D., who for thirty-one years has been editor of the *Catholic Union and Times*, Buffalo.

Rt. Rev. Libert H. Borynaems, Bishop of Hawaii, passed through this country last month en route for Rome. At the same time many American and South American Bishops left for their *ad limina* visit to the Holy See.

A new diocese has been formed in the Milwaukee Province, with the Episcopal See at Superior, Wis. This division was found necessary by reason of the growth of Catholicity in the western part of Wisconsin. which will now be divided between La Crosse and the new diocese.

Archbishop Christie, of Oregon City, will give the benediction at the opening exercises of the Lewis and Clark Exposition at Portland, June 1.

Very Rev. Anacletus di Angelis, O.F.M., died May 6 from injuries received in an accident. He was a native of Roccagorda, Italy, whence he came to the United States forty years ago. He had been for six years Provincial of the New York Province of his Order.

CANADA.

Separate Schools.—The clause in the Constitution of the new Provinces of the Northwest, making separate schools obligatory, was passed by the Dominion Parliament May 3, when the amendment presented by Mr. Borden that these Provinces "be unrestricted in their rights to legislate on matters of education," was defeated by a vote of 140 to 59. Premier Laurier's majority would have been assured even had the Catholic members refrained from voting, as all but Ontario and Prince Edward's Island contributed to it. The clause, as amended, sanctions conditions already existing in the two Territories, and provides that "nothing in these laws shall affect any right or privilege concerning separate schools which any class of persons have by law at the date of the passing of the present Act." According to it, all schools will be subject to Government support

and supervision; religious instruction will be allowed for one half hour before the close of the day's session. This is considered to be a satisfactory solution of the difficulty by the majority, though some Catholics do not take it as an unmixed blessing. They fear that when conditions change, Catholics in the Northwest will be at the mercy of the legislators by reason of the amendments to the Bill. Moreover, separate school privileges are to be allowed only where Catholics are in the minority.

Auxiliary Bishop of Montreal.—Right Rev. Zotique Racicot was consecrated titular Bishop of Pogla and Auxiliary Bishop of Montreal on May 3, by Archbishop Bruchesi of that city, assisted by Archbishop Langevin, of St. Boniface and Bishop Emard, of Valleyfield. Very Rev. C. Lecoq, S.S. Superior of St. Sulpice Seminary, Montreal, preached the sermon on the occasion when were present Mgr. Sbaretti, Apostolic Delegate, twenty-five members of the Canadian Hierarchy and a large concourse of priests from Canada and the United States. There are 400,000 Catholics in the Archdiocese, three-fourths of the number being in Montreal. There are 124 parishes and missions, 33 Religious Communities and about 700 priests.

Indian Population.—Superintendent Pedley of the Department of Indian Affairs now estimates the Indian population of the Dominion at 108,000—an increase of 9,000 since 1897. In the older Provinces they have grown to 35,000 since the founding of Quebec and Montreal. The majority are in the West and Northwest, where by treaties with the tribes in 1870, an area of 5,000,000 acres was reserved to them inalienably.

Area of the New Provinces.—Each of the new Provinces of Alberta and Saskatchewan has an area of 275,000 square miles, *i.e.*, more than double the area of New York or Pennsylvania, and greater than that of the German Empire. The tide of immigration has already set in, not only from the Eastern Provinces of Canada but from the United States as far south as Texas. In 1903-'04 there were 45,000 immigrants, three times more than in 1900-'01. Within the past year the number reached 75,000, about one-third coming from the United States. The Mormons, too, are crossing the border, but they are being vigorously dealt with by the Provincial government.

Newfoundland Fisheries.—At its last session the United States Senate amended and killed the Hay-Bond reciprocity treaty between Newfoundland and the United States. The Newfoundland Legislature has now passed Premier Bond's Bill, excluding American fishermen from the waters of Newfoundland. Fishing vessels and their cargoes will be seized and forfeited if found within three miles of the coast with fishing supplies purchased outside of Canada. The operation of this law may be suspended at the discretion of the Dominion Government.

Earl Grey at Niagara.—On April 29 Governor-General Grey visited the great power plants on the Canadian side of Niagara Falls, and laid some brick in the new tunnel now being constructed as an outlet for the water to Horse-shoe Falls from the enormous wheel-pit. Earl Grey was accompanied on this occasion by his wife and daughters.

Dominion Defences.—Complying with the obligations it has recently assumed for the defence of Canada, the Dominion Government is about to build two forts at Beaumont, nine miles east of Quebec. They are so placed as to completely command the channels of the St. Lawrence, and their cost will be $3,000,000. The forts at Quebec and Levis will be reconstructed and equipped with the most modern artillery.

Death of an Editor.—M. Jules Tardivel, founder and editor of *La Verité*, died at Quebec, one month ago. He was of the vigorous Veuillot type of editor, and through his paper aimed many a piercing shaft at Liberalism in philosophy and religion. The late Pontiff recognized his merits and sterling Catholic qualities by many testimonials of appreciation and affection.

Chevalier Larocque.—This sturdy Catholic and journalist passed away last month at Montreal, his native city. He, too, had received many honors from the Holy See for his services to the Catholic cause. In 1867 he joined the Papal Zouaves, and took part in the engagements before the final occupation of Rome by the Italian troops.

Birth Rate in Ontario.—According to the Montreal *True Witness,* the Protestant school population of Ontario has been steadily decreasing during the past ten years, while that of Catholic schools has been constantly increasing. Publicity and public discussion have wholly failed to find or apply an effectual remedy. The separate schools system makes it possible to ascertain these conditions and compare statistics of the Catholic and Protestant schools.

ROME.

The Encyclical on Christian Doctrine.—This last Encyclical of Pope Pius has aroused a good deal of attention. Quite in accordance with the Pontiff's practical Apostolic zeal, it insists on the chief thing which modern progress lacks—Christian knowledge; and, in consequence, Christian morality. The evil is undoubtedly great, even in regions where its existence is not clearly perceived. Deprived of all consistent Christian instruction and formation, people can scarcely be expected to lead good lives. The Pontiff goes to the root of things—the chief evil of the day is ignorance of religious truth; the chief duty of the minister of religion is to instruct his people. The rules laid down are clear and definite: the young must be instructed in catechism for an hour on all Sundays and holydays; there must be special courses of instruction for the Sacraments of Penance, Confirmation and First Communion; the Society of Christian Doctrine should be canonically established in each parish; even those who are grown up, but not instructed, must be taught the truths and duties of religion; finally, in larger cities, special measures must be adopted for the instruction of students in non-religious schools.

The XVI International Eucharistic Congress will open on June 1, Feast of the Ascension. The Cardinal Vicar has issued a circular to the Bishops of Italy in order that the people may be acquainted with the purpose of

the Congress and stimulated to greater reverence for and more frequent reception of the Blessed Eucharist; in order that the priests, also, may promote various pious practices towards this august Sacrament, especially retreats before First Communion, and, finally, that local Catholic journals may contribute to those ends. The work of the Congress will regard, first, the part of the Catholic press and of Congresses in increasing popular knowledge and love of our Lord in the Blessed Sacrament, which Father Faber calls justly the most marvellous and perfect of the works of God; secondly, Eucharistic associations of priests, people, men, women, young people, working-people, etc.; thirdly, the worship of the Blessed Sacrament—Holy Mass, its excellence, assistance at it; First and monthly Communion; adoration by day and night, visits, Eucharistic festivals, etc. The Catholics of the world are invited to contribute precious stones and gold to decorate the table of wood on which the Blessed Eucharist was first celebrated.

Catholic Spain at the Vatican.—For the celebration of the Jubilee of the Immaculate Conception, the Spaniards have gone back to their most ancient traditions and made pilgrimages to their immemorial sanctuaries. Principal amongst these is the shrine of the Madonna of the Pillar in the Cathedral of Saragossa, concerning which the ancient tradition is that the Blessed Mother here appeared to St. James the Apostle when he was preaching in Spain. For two superb crowns for the Mother and Child, the people, led by the Queen-Mother, contributed 10,000 gems and a mass of solid gold; and with the exquisite Catholic delicacy of the nation, a committee composed of the noblest families, and headed by the Archbishop of Saragossa, carried the crowns to Rome to have them blest by the Pope. In Rome the members of the committee were joined by the Spanish Ambassador and his family, the Spanish Cardinal Vives, the Spanish students and residents, all receiving Holy Communion from the hand of Pope Pius, who presented to the Archbishop of Saragossa the rich chalice with which he had celebrated mass.

Organized Action of Catholic Young Men.—On April 10, the Roman societies of young men began a series of meetings in the hall of the Circolo S. Pietro. There was a very large gathering of some fifteen associations of various kinds—university circles, devotional confraternities, unions in defence of morality, social societies. But they had assembled for the purpose of taking part more actively, more intelligently, and more harmoniously in Catholic social action. Commercial, political, social, and moral questions were to be proposed for consideration, study, and agitation. The first session was taken up chiefly with the question of a law prescribing the observance of the Sabbath. It was resolved that active efforts should be made at once, by writing, by conferences, etc., to form public opinion on the matter, and to investigate how the law could be practically applied to the existing industries of the city.

Death of Cardinal Aiuti.—After much suffering, borne with heroic resignation, Mgr. Aiuti, one of the most recently created Cardinals, died in Rome on April 29. He was a Roman by birth (born in 1849), and a dis-

tinguished student of the Roman schools. Devoted early to a career of ecclesiastical diplomacy, he filled various posts before he was made Apostolic Delegate for India and titular Archbishop of Acrida in 1887. Called to Rome in 1891, he labored in the cause of reunion of East and West. He was Nuncio in Bavaria in 1893, and in Lisbon in 1896. In 1903 Pope Leo made him Cardinal. He was a member of several Roman congregations and of the Commission for the Apostolic Visitation of Italy.

The New Dignity of Vicars General.—Pope Pius recently raised all Vicars General to the dignity of Honorary Protonotaries during their term of office. Thus they become Prelates, though not Domestic Prelates, and wear a special dress, entirely black. Thus vested they take precedence of other ecclesiastics of non-episcopal character, except vicars of the Regular Orders, Abbots, and Prelates of the Roman Curia. They share the privilege of supernumerary Protonotaries in causes of beatification and canonisation. In the celebration of Low Mass they differ in nothing from ordinary priests.

A South-American Cardinal.—The Brazilian Minister to the Vatican has been officially notified that Bishop Braga, of Petropolis, will soon be raised to the Cardinalate. His See, erected about twelve years ago, contains a million Catholics. He is about 37 years of age, and has been three years a Bishop. This is the first creation of a South American Cardinal. Henceforth, there will be always one, but chosen according to merit, personal or national, from the various republics. Mgr. Braga is an ecclesiastic of great distinction and merit, and his country has lately shown specially its loyalty to the Holy See.

ITALY.

Recent Emigration.—From 1897 to 1900, during which time there was free emigration to Brazil, 576,733 Italians took the way of exile; and during the four following years, 950,000. The greater part of these were in the flower of their age. It is estimated that at present there are 3,000,000 Italians on the American continent, a number equivalent to one-tenth of the population of Italy. In 1903, more than one-half of the emigrants were carried in foreign ships, with a loss to the nation of 20,000,000 francs. The emigrants are mostly of the agricultural class; yet there are vast tracts of their native country uncultivated, and vast means of development not utilized. Italy is tributary to the foreigner for an enormous amount of grain, while her fields produce not more than two-fifths as much as those of France, and only a third of her soil capable of irrigation has received this improvement. The system of taxation, universally condemned, bears, in many respects, no proportion to that of other countries. Meanwhile, after 30 years of radical government by ministries existing for the moment, it is hard to point to many laws of real benefit for the country.

Progress of Catholic Social Action.—A meeting of the great central committee, around which are grouped the Catholic associations for social betterment, was held at the residence of the Archbishop of Milan on

April 5. Count Medolago-Albani, the President, read a report which shows the activity, social interest, and statesmanship of this body of social workers. Since the recent reorganization of the work by Pope Pius, 2,243 associations have been affiliated. They are scattered over all Italy, from Venice to Sicily, and include associations of mutual benevolence, popular bureaus, co-operative societies of producers and workmen, rural banks, agricultural unions, etc. Since that time, also, there has been an important correspondence carried on, and valuable legal work has been done in favor of clients. An inspection of the affiliated economical establishments has been inaugurated. Life insurance, especially in the great Catholic association of Verona, has progressed. The agricultural unions have been brought into closer touch with one another, with the purpose of finally establishing one central bureau of information and direction. The rural banks have been put in line with certain legislation concerning them; they have been protected, and their administration improved. The national federation of Mutual Assistance has been encouraged and aided. Various statistics have been compiled and made available, and various other publications have been distributed. The meeting agreed upon a line of most practical and intelligent action with regard to local labor problems, taxation, etc., the action and rights of municipalities and associations in these matters, the formation of opinion amongst the voters, the improvement and combination of various public services, the observance of Sunday, provision for the needs of the people, especially laborers and the poor, etc. All this admirable social work is a striking lesson for Catholics everywhere.

Congress of Sacred Music.—The Congress will be held in Turin on the 6th, 7th, and 8th of June, and promises to be imposing and important. The Committee, which has been most active, has prepared a number of questions for consultation—the formation of singing schools, the teaching and diffusion of Gregorian chant, the construction of organs, the use of harmony, the printing of music books, the formation of a high school of sacred music. The Committee has consulted all the Bishops of Italy as to the establishment of a general Italian Cecilian Society. From the encouragement given by several Prelates, it is hoped that the society may be founded at the Turin Congress.

GERMANY.

Häckel and the Jesuit Wasmann.—Professor Ernst Häckel, of the University of Jena, who was born seventy years ago at Potsdam, near Berlin, has not much love for the capital, which he visits seldom, and one of the reasons for his dislike is that his ambition of being called to a chair at the Berlin University has never been fulfilled. The shining lights of Berlin have never regarded him as their peer, and the celebrated Berlin scientists Virchow and Dubois-Reymond have scornfully repudiated his views and his books. The two great men are dead, and recently Häckel ventured into Berlin where, on April 14 and 16, he delivered two lectures to mixed audiences, at which the men of science

shone by their absence. He told his hearers that there was a special reason why at this juncture he should come to Berlin: namely, the scientific change of front that had been made by the Catholic Church and the Jesuits. He then devoted his first lecture to a discussion of a chapter from a recent work(1) of Father Erich Wasmann, S.J., the well-known biologist and one of the foremost scientific authorities on ant-life. He praises Wasmann very highly as a scientist, claims him as a disciple and calls upon him to follow the example of Hoensbroech and Renard and leave the Jesuit Order. His second lecture was devoted to his old hobby, the descent of man from an ape-like ancestor. Before the lecture he paid a visit to the zoological gardens, where, as he told his hearers, he saluted a dear cousin, a "Miss Chimpanzee." He is the extreme upholder of extreme Darwinism, or rather of the theory which bears his own name "Häckelism." Life springs from inorganic matter, whence it progresses through countless evolutions till man is reached, whose intellectual life does not differ from that of the animal in kind, but only in degree, in a word, Häckel's teaching is materialism. The lectures are, as is the Professor's wont, full of misrepresentations, unproved assertions and contradictions, and full of the vilest abuse of his opponents. "Popery is the greatest swindle that has ever dominated the intellectual world. During my recent visit to Rome cultured Italians spoke to me with the utmost contempt of the Vatican; 'the eldest daughter of the Church' is seizing her mother by the throat; only the Germans, these lazy thinkers, are opening the gates to the Jesuits."

The Jesuit Father Wasmann, in an open letter addressed to Häckel and printed in the *Germania,* indignantly protests against being identified with "Häckelism." The Professor has juggled with the Jesuit's book. Wasmann is only a moderate adherent of the theory of evolution, a theory which, as a biologist and a philosopher, he has been led to embrace as the result of long years of study in his own field of research, and which he upholds only so far as it seems to him to be proven. For his scientific conclusions neither the Church nor the Jesuits are responsible, at the same time he is convinced that they do not clash with Catholic dogma. Father Wasmann sums up Häckelism in the following words: "It is a philosophical nuisance (*Unfug,* misdemeanor), because it states that the laws of nature have their origin in the denial of all primitive laws; it is a theological nuisance, because it transforms the concept of God into a mere nothing, and should in honesty call itself atheism; it is a social nuisance, because it proclaims the struggle for existence and the chance survival of the fittest as the only laws of nature and makes them also the only laws of human society. Häckelism therefore is the prop of Anarchism and of Social Democracy, as Bebel one day admitted in the *Reichstag.*" To Häckel's advice that he should leave the Order, Wasmann replies as follows: "From your standpoint this advice is not surprising; on the contrary, it is quite intelligible.

(1) Die moderne Biologie und die Entwicklungstheorie, Freiburg, Herder, 1904.

If really—as you maintain—there were no personal God, no immortal soul, no life hereafter, I should be a great fool if I subjected myself to the life of sacrifice of a Christian, let alone the life of a member of a religious order. If, on the other hand—and this is my firm conviction—there exists a personal God, an immortal soul, a life beyond, then the folly is not on my side, but on yours. To you, too, Professor Ernst Häckel, this conviction will be brought home sooner or later. God grant, that it may not be too late."

The general public outside of Germany does not know that Häckel has no standing among the real men of science in Germany; his followers must be sought in that motley crowd of uneducated or half-educated infidels and scoffers. The celebrated Professor Paulsen, of Berlin, thus speaks of Häckel's "Riddles of the Universe": "I have read this book with burning shame, shame at the condition of the general and philosophical culture of our people." With just indignation he calls Häckel "the fanatic of Atheism." Professor Driesch, a pupil of Häckel, says: "Darwinism belongs to history, like that other curiosity of the nineteenth century, the philosophy of Hegel. Both are variations on the theme, 'how to lead a whole generation by the nose.'" And Professor Loofs: "I have demonstrated that Häckel by the exploitation of the lowest kind of trashy literature, by loud-voiced declamations coupled with extreme ignorance, by a literary manner which, particularly in scientific writings, is most unseemly, has shown that he has not a normal scientific conscience."

In view of his fanatical war against the Catholic Church the *Tägliche Rundschau*, a leading organ of the *Evangelische Bund*, hails this atheist and mountebank as a—true and genuine Protestant!

The Toleration Bill.—(See MESSENGER, April, p. 460). The bill brought for the second time before the *Reichstag*, to enact personal and corporate liberty of worship throughout the Empire, has now passed the committee stage, and will be reported to the House. The Protestant Conservative members of the committee, owing to outside influence, showed themselves so hostile to the bill that they refused to take part in the discussion. The Socialist leader, Baron von Volmar, even revealed the interesting fact that the Socialist committee members had been approached and urged to vote against the Bill. In the meantime, the orgies of intolerance are going on as shamefully as ever. The industrial town of Meerane, in the Kingdom of Saxony, counts among 30,000 inhabitants 300 Catholics. They addressed a petition to the Saxon ministry to allow them to have Mass six times in the year! After a delay of nine months the answer came as an Easter greeting that the ministry failed to see the need of Catholic service in that town, and that moreover the Catholic service would cause a disturbance of religious peace!—At Heiligendamm, a watering-place in Mecklenburg-Schwerin, a Catholic priest was sojourning a few weeks ago to take the waters. There is a Catholic chapel in the town, but the visiting priest was forbidden to say Mass there. "The Toleration Bill," says the *Germania*, "*must* become

a law. Has it ever been reported from Turkey, that a Catholic priest was prevented from saying Mass?" But in Saxony, Braunschweig and Mecklenburg all things are possible!

The Bill for the Relief of the Coal Miners.—(See MESSENGER, March, p. 328, seqq.) The government bill to remedy some of the most urgent complaints of the miners has been so emasculated in the Committee of the Prussian Legislature by the combined Conservatives and National-Liberals, that the members of the Centre-party voted unanimously against the skeleton that was left of the Bill. If the Prussian legislature fails to do justice to the miners, the question will have to be dealt with by the *Reichstag*.

The War Against the Catholic Students' Clubs.—(See MESSENGER, May, p. 571). The ugly and fanatical agitation against the Catholic University students, which is being fanned by the *Evangelische Bund*, but has been condemned in the name of law and order by all fair-minded men, from the Emperor down, is still kept up, especially in Göttingen and Charlottenburg. The Pro-rector and Senate of the University of Göttingen have gone the length of petitioning the Prussian Minister of Public Instruction for the repeal of the order issued by him forbidding, temporarily, the re-establishment of the general committee of students, which the Minister had dissolved. By this action the authorities of Göttingen have openly taken sides, in defiance of law and justice, against the Catholic clubs, and if the news contained in some German papers is true, namely that the Universities of Oxford and Cambridge in England, as well as 148 American university professors have congratulated the Senate of Göttingen on their strange and indefensible action; this only shows that outside of Germany the real situation and the nature of the quarrel are wholly misunderstood. In the meantime the students of the Technical Institute of Charlottenburg, with the exception of course of the Catholics, are in open rebellion against their rector, Dr. Miethe, because he has dissolved their general committee, which, by a breach of promise made to him, they had re-constituted to the exclusion of the Catholic clubs upon whom they had fixed the stigma of "infamy." The Prussian Minister of Public Instruction is trying to bring order out of this chaos, by a general meeting of the university rectors of the Kingdom, which is to be held in Berlin these days under his presidency, and at which ways and means will be devised to put an end to this disgraceful persecution of the Catholic students.

The Fameck Cemetery Affair.—(See MESSENGER, February, p. 208). The appeal of the Bishop of Metz and of the parishioners of Fameck to the Council of State for a denominational division of their new cemetery, has been rejected and their cause is definitively lost, although a petition of the Catholics of Lorraine, bearing 80,000 names, praying for denominational cemeteries, had been presented. As a last resort the people of Fameck will pray the governor-general of Alsace-Lorraine to grant them their cemetery as a favor. The noble bishop of Metz, a former

protégé of Emperor William, by his fearless and truly apostolic administration, has completely won the hearts of his diocesans, both French and German.

The German Anti-Duelling League.—Thanks to the indefatigable activity of its president, that peerless Catholic and nobleman, Prince Karl von Löwenstein, the German Anti-Duelling League has been propagated all over Germany among educated men, both Catholic and Protestant. The League has now come forward with positive projects for legislation, which, if accepted in the Reichstag, will strike at the root of the senseless and barbarous crime of duelling.

Catholic Teachers in Rome.—A group of 150 teachers of Catholic schools, ladies and gentlemen, from Berlin and Eastern Prussia, made an Easter pilgrimage to Rome and were received in audience by the Holy Father in Holy Week. The Holy Father addressed them in beautiful and touching words, encouraged them in their noble but difficult profession and gave them and their families the Apostolic Benediction. He allowed one of the pilgrims to photograph him. When all the pilgrims had kissed the Pope's hand His Holiness departed, but returned to them as soon as they intoned the *"Grosser Gott"* and lingered till they had finished the grand old hymn.

The Jubilee of Saint Boniface.—On June 5 of this year, 1,150 years will have passed away since the glorious martyrdom of the great apostle of Germany, Saint Boniface. This jubilee will be marked at Fulda, the tomb of the Saint, by an octave, from June 5 to 11, of a splendid series of religious celebrations. The apostolic nuncio at Munich, three cardinals, all the bishops of the German Empire, the Archbishop of Westminster, several bishops from Austria, Belgium and Holland, the leading Catholics of Germany, both lay and clerical, will, by their presence, add lustre to the celebrations.

AUSTRIA.

Death of Bishop Strossmayer.—The death of M'gr. Strossmayer, announced more than once before it happened, filled with sorrow all the South-Austrian Slavs, whose great leader he, although of German extraction, had always been in matters national as well as religious. He died on the eighth of April, at the age of ninety, after having played a great part during fifty years. After brilliant studies and some years of teaching, he became court preacher. In 1849, when the Austrians, had, by the aid of the Croatians, crushed the Hungarian insurgents, the Abbé Strossmayer was made Bishop of Diakovar, with jurisdiction extending over all Bosnia and part of Servia. The government soon forgot its debt to the Croatians, whose right to federal existence was championed by the aid of the Croatians, crushed the Hungarian insurgents, the Abbé fortune in their favor for schools, etc. His influence led to his exile, and after his return in 1865, he refused a seat in the Diet. Henceforth, while losing no interest in the national cause, he was less prominent in political affairs.

FRANCE.

Progress of the Disestablishment Bill.—The Republic, says Article 1, guarantees freedom of worship. The Parisian deputy, M. Lerolle, proposing an amendment, said that recent events had shown how liberty of conscience was understood in France. In its name schools had been closed, religious associations suppressed, their property seized, officials, because they practised their religion, degraded from their rank at the word of informers. The amendment was that the Republic guarantees to all entire freedom of religion and worship. This was, of course, rejected. Attempts to maintain the budget of worship, even after disestablishment, on grounds of legality, justice, and religion, were likewise defeated. The declaration of official atheism in Article 2 was maintained. A majority of a few votes saved, against government opposition, the expenses of chaplains in certain schools, in hospitals, refuges, and prisons, on the ground that otherwise the practice of religion would be impossible in these. Provision was refused for any chaplains with the army in time of war. A very serious question has halted somewhat the progress of the bill: who will assume the Church debts, which are very considerable, in case of disestablishment? A villainous attempt was made to insert in the text of the bill a declaration that the actual Church properties were only administered by the present authorities, not owned by them. This was, however, defeated. It was, further, magnanimously conceded, notwithstanding radical uproar, that the transferred Church property should be held by associations in union with Rome; that is, that the Catholic Church would really be entitled to hold, that is, to lease, her churches and other property, due regard being had to other proposed provisions.

Frank Socialists on Disestablishment.—One of the leading socialist deputies, M. Allard, supported by fifty-nine of his party, declared during the discussion on disestablishment that he had no intention of concealing their purpose of de-Christianizing France; and this, he contended, ought to be the purpose of all true Republicans. "We must speak plainly: the Church, Catholicism, and even Christianity, are incompatible with the Republican government. Christianity is an outrage on reason, an outrage on nature. We socialists combat religions because we consider them a permanent obstacle to progress and civilization." The present ministry, as its two predecessors, governs by the support of radical socialism, and takes its policy thence. What, then, will be the administration of the disestablishment measure when it becomes law? M. Allard proclaimed, some time ago, that God was but "the awkward artisan of a spoiled work." And the socialist leader, Jaurès, "dictator of the Chamber of Deputies," insisting some years ago on the *laïcisation* of schools, said: "If God himself rose up before the multitudes in palpable form, the first duty of man should be *to refuse him obedience*, and to consider Him as an equal with whom one disputes, rather than a Master whom we accept." Again, "The idea which must be safeguarded above all others is that there

is no such thing as *a sacred truth;* that *no power,* no dogma, must limit the perpetual effort, the ceaseless seeking of the human race. . . . Humanity sits like a great commission of inquiry whose powers are limitless."

Bloodshed at Limoges.—Some 20,000 men, chiefly employed in the artistic pottery works, "struck" at Limoges. Mingled with them were between one and two thousand men who were ready to avail themselves of any pretext to resort to violence. Property was destroyed, houses pillaged, arms seized, and barricades erected in the streets. Threats were made that the churches would be invaded during service and chairs broken on the heads of the women and girls. Red and black flags were raised, and an attack made on the prison. The dragoons charged with drawn sabres, and were met by revolver fire. After showing great forbearance and self-control the soldiers fired. Two or three persons were killed, and a large number wounded. M. Haviland, one of the chief owners of the potteries, affirmed that his men would not of themselves resort to deeds of violence, but these excesses were caused by outsiders who had come on purpose to work mischief. After the outbreak had been thus suppressed the men went back quietly to work.

Violence Done to a Bishop.—As Bishop Dubillard, of Quimper, in Brittany, descended from his carriage at the door of the hall in which the Congress of Catholic young men was about to be held, he and his priests were surrounded by some 200 socialists, who tried to prevent their entrance, and flung mud and stones at them. The Bishop was not frightened, but entered the hall and presided at the opening of the Congress. After blows given and received the carriage was driven away. The scene in the hall was enthusiastic, and there was no further disturbance; nor at the close, late in the night, did the socialist band again put in an appearance.

Protests Against Disestablishment.—Recently one deputy presented a protest against the farcical disestablishment bill signed by 123,000 persons, all of one department—Calvados; and this notwithstanding the difficulty of getting the signature of rural voters, and the number who did not dare, for family reasons, to sign their names. About the same time, M. de Mun presented the protest of 83,000 persons from Finistère. After these the *Official Journal* registered almost daily similar protests from various departments of the country. There is not a doubt that, if the necessary trouble were taken, millions and millions of protests would be poured in. Meanwhile, the radical majority in parliament closes all the avenues to a public manifestation of sentiment. They refuse to consult the country by putting off the bill until the elections next year—the country never has been consulted on the measure—they refuse to hear the municipalities; finally they refuse to consult the councils-general.

Further Proof of Religious Enthusiasm.—Whoever looked on "the living realities" around them during Holy Week, would be inclined to think that the Church, in her historic manner, is likely to bury her

grave-diggers. The persecution has served only, says the *Univers,* to double the number of worshippers and communicants. There was a certain triumphant confidence in the discourses everywhere to the thousands who filled the churches, which shows how well the preachers felt the support of the people. The Repositories of Holy Thursday, and the pulpits of Good Friday, attracted enormous crowds. The Communions of men were most remarkable on Easter Sunday. Notre Dame, Paris, was filled with men, and all seemed to approach the Holy Table. Old men, who had come for the sixtieth time themselves, had brought their little grandsons this year to initiate them into the historic traditions.

M. Loubet Decorates a Sister.—During his recent visit to Bordeaux, M. Loubet visited the establishment for deaf mute girls, which is in charge of the Sisters of Charity of Nevers. After he had awarded medals of honor, he gave the cross of the Legion of Honor to the Superior, Sister Angélique Camaux, directress of the schools for forty-six years. The heart of the good-natured President overflowed: "He knew," he said, "all the good they were doing. His visit to that house, in which they devoted themselves to the disinherited of nature, would be one of the most precious memories of his trip to Bordeaux; and the joy he felt in recompensing forty-six years of devotedness and sacrifice was one of the keenest of his life." Then he left 200 francs for candy. Yet, said the *Univers,* a simple decree of a sectarian minister will suffice to close the establishment and expel the religious, whose vows were officially declared to be a violation of the law of nature, and who were themselves declared to be unfit guardians or educators of the young.

The Paris Congress and the Press.—The Diocesan Congress of Paris, which assembled on May 3, decided upon the following points, amongst others, for practical action. A staff of ecclesiastical lecturers will be formed to address particularly assemblies of men. Catholics must be aroused against the evil of buying books and newspapers injurious to them and their religion. They must be urged to boycott rigidly all unwholesome publications; to support only the decent and honorable; to encourage a sound press by their subscriptions, advertisements, and information. A diocesan committee will be formed to refute and prosecute before the courts the calumnies of the corrupt Parisian journals and other publications. A bureau will be formed in each district for the propagation of clean journals and for the accomplishment of the program of the Congress. The work of distributing wholesome reading should be developed everywhere, including hospitals, etc. Parish bulletins are to be increased and improved.

Death of Madame de La Moricière.—The widow of General de La Moricière, whom Pope Pius IX placed at the head of his troops, in 1860, died at Paris, during the first days of May, in her seventy-ninth year. Her maiden name was Amelia d'Auberville. Spouse of one of the most famous soldiers of his time, who was already a general at the age of thirty-four, and governor of Algeria at thirty-nine, her life was one of

glory and of sorrow. After Abd El Kader, the intrepid and long successful desert leader of the Arabs, had surrendered to her husband, the sword of the vanquished Emir was sent by the commander-in-chief, the Duke d'Aumale, to Madame de La Moricière; but the favorable terms granted by his admiring captor were violated by the French government, and the Emir was imprisoned in the Castle of Amboise. At the fall of Louis Philippe and the proclamation of the republic under Louis Bonaparte, General de La Moricière was arrested and exiled. In 1860 his friend, Mgr. Xavier de Mérode, brought the invitation of Pio Nono to head the Pontifical Zouaves, and Castelfidardo and Ancona were the answer. Mde. de La Moricière was the niece of the Duchess de Noailles, who died on the revolutionary guillotine, and the friend and protegee of the famous Sister Rosalie.

"The Green Peril"—Absinthe.—Its production has recently been prohibited in Belgium. The 735 hectolitres annually consumed in France fifty years ago have now become 133,000. Half a century ago, the total amount of alcoholic drink consumed in France was about 600,000 hectolitres; now it is, 2,000,000. Lunacy and crime have increased in proportion. Sixty years ago there were 10,000 lunatics, now there are 80,000. Within about thirty years, crime has increased almost tenfold. The havoc wrought in France by "absinthism" is fearful. Fearing an invasion of it, Belgium prohibits the Green Peril. The "clerical" government of Belgium, the most stable popular government in the world, passes not one useless parliamentary measure, nor omits any really useful one, while the enlightened secret society administration of France has been engaged for now five or six years in paralyzing the power of the nation and in making it atheistic.

ENGLAND.

Lord Rosebery on the Government's Educational Policy.—The chief accusation made by Lord Rosebery, at the fourth annual dinner of the Liberal League, against the Government's education measures was that they overburdened the municipality of London. He emphatically rejected, "from the bottom of his heart," Godless education, and insisted that the future of the race depended on the education of the young—"education, religious, moral, intellectual, and physical." His lordship went into no further details as to the method of imparting religious education, which, he wisely said, it was the duty of the Churches to impart. He would not pay the Churches for discharging this sacred duty. This is precisely what the various religious bodies in England do not ask to be paid for. They merely ask for their share of public money for secular education, imparted according to Government standards and subject to Government inspection.

Government Measures Regarding Aliens and the Unemployed.—A government bill has been read the first time in parliament establishing local authorities in the metropolitan boroughs, under a central authority, to deal with the problem of the unemployed. The local authorities will

endeavor to find employment, the central will have discretionary power to provide it, but, as it appears, only in farm colonies. The organizations outside London will be optional, and under borough or county councils. A second bill, similarly read a first time, appoints inspectors of aliens, who must be landed at some one of eight chief ports. Persons without means of support, or defective so as to be a burden on the rates, will not be admitted. Neither will be those condemned abroad for non-political extraditable offences. Aliens actually in the country may be expelled for offences entailing imprisonment without option of fine. Magistrates may recommend expulsion instead of, or in addition to, sentences which they are empowered to impose.

Proposed Reform of Liquor Traffic.—An important Scottish deputation requested the Liberal leader, Sir H. Campbell-Bannerman, to give his views on local option as the best solution of the liqour problem in Scotland. Sir Henry, with whom Mr. Asquith associated himself, said that he had long been an advocate of this policy: "The great, the best, the supreme judges were," he said, "the inhabitants of a district whose daily lives were affected by the liquor traffic." They would not propose for Scotland the recently enacted English Licensing Law; they would deal with the Scottish licensing question in view of the wants and wishes of the Scottish people. Some Scots held opinions different in some respects from the temperance advocates; but in this point regarding local option, the two statesmen who were consulted were, as to the general principle, in agreement with the deputation.

Apologetic Lectures at Westminster.—Much attention has been drawn to the lectures on fundamental religious truths delivered in the Hall of the Catholic Cathedral of Westminster. The speakers were amongst the most distinguished of the Catholic clergy and laymen in London. Admission was by ticket, but there was not room for all who sought to come, the great majority being men. The interest aroused was shown by the questions proposed for solution after each lecture. Amongst the subjects treated were, The Existence of God, Immortality, Free Will, the Witness of the Gospels, etc. The success in London inspired the lecturers to go to Scotland. The Cathedral of Glasgow was unable to accommodate the audience. In Edinburgh and Aberdeen, public halls were filled with sympathetic audiences, consisting, as elsewhere, in considerable part, of non-Catholics and university men. It has been proposed to organize still better and on a much larger scale this system of public lectures.

Finding of the Remains of Father Law.—Father Prestage, S.J., determined to return to South Africa and find the grave and remains of Father Law, twenty-four years after the heroic pioneer missionary had perished in the wilderness. Starting on foot from Selukwe, Father Prestage, with seven native carriers, crossed the country on foot by native paths, there being no road. On the way they crossed the Sabi River, swift and half a mile wide, but not deep. Its valley was intensely hot, and flies were about in myriads. Yet thousands of natives live here, and the missionary must one day live amongst them. Passing into that part of Gazaland,

which is under Portuguese jurisdiction, they were joined by Captain Machado, and after four days reached the last residence of King Umzila, near which Father Law died. After some difficulty, the natives told the story of the missionary's death, and pointed out his grave. It was covered with stones carefully arranged. At a depth of four feet and a half they found what remained of the body. The skull and bones were completely covered with a network of roots of grasses and plants, which, in their love for phosphorous, had penetrated deep down to find their favorite food. The appearance was as if the skull and bones had been covered with cocoanut fibre. A considerable portion of the cranium was intact, but was very thin and required the most careful handling. Most of the frontal bone was preserved, but the rest of the facial bones, save the lower jaw, had disappeared. The arm and hip bones, with those of the legs, together with several ribs and smaller bones, were also found. The body had been buried in a horizontal position, contrary to the custom of the natives. Trouser and shirt buttons found proved that the body had been buried in clothes. Returning with the remains, Father Prestage accomplished his journey of 660 miles in 48 days.

IRELAND.

Mr. Balfour Again on an Irish Catholic University.—The week ending on April 22 witnessed a remarkable reaffirmation of Mr. Balfour's views on the vexed and apparently unsettable question of higher education for the Catholics of Ireland. He had done his best, he said, but in vain, to persuade the House and his countrymen at large of the justice of Irish Catholic demands for university education. Trinity College was and had always been a distinctly Protestant institution. Some other provision must, in plain justice, be made for Irish Catholics: "I have never seen or heard any answer to the broad line of argument I have advanced in countless speeches on this subject," added Mr. Balfour. The fault in the whole matter he frankly admitted, was in English public opinion, owing to which no government, conservative or liberal, would be able to undo the admitted injustice to Irish Catholics in the matter of university education. Mr. T. P. O'Connor, translating his words, said the whole obstacle was "the ignorance, prejudice, and religious intolerance of Great Britain."

A Proposed Inquisition.—It comes naturally and logically from a liberty-loving Orangeman, Mr. T. L. Corbett, an Ulster Unionist. He is about to propose in the House of Commons, that, in view of "the great increase in the number of conventual and monastic institutions, and their competition in laundry and other work with labor regulated by the State," the government should at once investigate the number, resources, schools, titles to property, etc., of all these establishments; and "should further provide that all such institutions, of whatever religious denomination, should be placed under effective public supervision." The *Times* is informed that "liberationists" on the Liberal side of the House will support the proposed scheme. Mr. Corbett and the "liberationists" have had, evidently, psychic communication with Mr. Combes, who is an adept on convents.

RUSSIA.

Religious Freedom.—One of the most notable things in modern Russian history is the Tsar's proclamation of religious liberty, if, as we trust, it will be put into actual effect. "The act of quitting the Orthodox faith to enter into any other Christian confession"—thus runs the proclamation—"entails no liability to punishment or disability in personal or civil rights. Persons of age who leave the Orthodox Church will be recognized as belonging to the creed which they have embraced. If one of a married couple so change, the children under age will be considered as belonging to the parent who has not changed. When both change, all children over fourteen years of age change with them, the other children being considered as still in the original religion. Christians may cause to be baptized in their own faith all foundlings and children of unknown parentage not yet baptized." Several other imperial provisions regard schismatical or heretical bodies in the national church itself.

SWITZERLAND.

Number and Position of Catholics.—The results of the census taken in December, 1900, have but recently been published. The Catholics, who were 971,809 in 1850, now number 1,379,664; while the non-Catholics, including Jews, have increased from 1,426,797 to 1,935,779. Catholic families here also are larger than those of the wealthier Protestants. Catholics have been augmented, too, by immigration. In the canton of Geneva, the 29,764 Catholics of 1850 have gone up 67,162; the non-Catholics, from 34,713 to 65,447; but two-thirds of the Catholic increase is due to immigration, which explains their less influential position. Their growth aroused hostility, and sixty years ago a formidable secret society, the *Protestant Union*, was formed against them. Hence, the laws of 1872 and 1873. The religious were dispersed and their property confiscated, the Bishop was exiled, the priests deprived of their means of livelihood, and their churches given over to renegades invited from abroad. The persecution failed; and although the hostile laws remain in many cases, and fanaticism is by no means extinct, the Church, as usual, weathered the storm.

Religious Expelled.—The Federal government has recently expelled the White Sisters and the Franciscan Tertiaries from Lugano. "The impression made by this ukase," says the *Patria* of Lugano, "has been extremely painful throughout all the cities where the victims have been known solely by the good they did amongst the people by their works of refined charity. In fact, the White Sisters took care, with love and intelligence, of the children's asylum at Massagno; of the female refuges at Lugano and Gerso, saving the children of the people from the corruption of the streets and training them in useful employments. How many fathers and mothers blessed their beneficent work!" The Franciscan Brothers were particularly occupied in the care of the sick. Hearkening to the cries of a few anticlericals, the Federal government drove them out. Meanwhile, continues the *Patria*, all manner of foreigners are living at Lugano, some by cheating, others by immorality, many of them guilty of offences in their own country, but the Federal government and its magistrates have no concern about them.

THE READER.

An Observer in the Philippines. By John Bancroft Devins. American Tract Society.

"Dr. Devins," says Governor Taft, in the "Foreword" of this volume, "is a Protestant clergyman, and looks at the situation from a possibly different standpoint than that of a Protestant layman"—namely, as a parson—"or from that of a Catholic layman or a Catholic clergyman, but yet it seems to me there is very little in the book to which exception could be taken by either a Protestant layman or by a good Catholic, whether priest or parishioner."

The extent of Governor Taft's endorsement may be inferred from the opening phrase of the "Foreword." "I have examined the manuscript with as much care as I could give it *in the very short time* which other duties permitted." Slight as it is, however, the enterprising American Tract Society, under cover of an alleged description of the Islands, which, by the way, to a great extent is second-hand matter, has contrived to get the approval of a great representative of the Government to launch upon the world an appeal for funds in order to carry on the work of proselytizing the Catholic Filipinos. The Governor has been constituted a sort of ecclesiastical *censor librorum.* It is a sort of incipient union of Church and State, and the Filipinos may be led into the delusion not, of course, intended or warranted by the "Foreword," that Protestantism is the American State religion, which is not far off from the conviction of many of the parsons.

The imprint of the American Tract Society makes it clear that it is sectarian in its purpose and not a mere book of travels. The main body of it, after a few perfunctory descriptions is devoted to extolling the efforts of the Protestant sects in making use of the Aglipay troubles to upset the faith of the natives. "Dr. Stuntz," we are told on page 259, "believes that the Aglipay movement will be a great help to Protestantism," and his reason for this assertion is this: "It breaks the solid front of Romish opposition. It helps us by detaching tens of thousands of members from a nominal connection with the Church of Rome. Our preachers get a hearing with them, and hundreds accept the Word and are saved. They would never have left the Church to become Protestants, but once outside and hungry for spiritual food they hear the Word and are saved."

In pursuance of this scheme of easy salvation by which any naked Igorrote or Negrito can hear the Word and be saved, as well as the other Filipinos who are clothed and in their right mind, a conference was held in the office of the American Bible Society in the Walled City Manila, and the direct proposition was made to Aglipay to study the situation more carefully and throw his strength into the Protestant movement, and a promise was secured that he would carefully consider the question of the Word of God, marriage of the clergy and the abolition of Mariolatry."

Thus, this Aglipay trouble, which is a source of annoyance to the President and Secretary of War, is actively fomented by the efforts of parsons from the United States. If they would stop their meddling the situation would be cleared immediately. For these Filipino agitators are not clamoring for the Word of God. That is a hollow pretence. They are merely political

"strikers," hungry for place, who are quite alive to the advantage of being backed by these American evangelists, and are availing themselves of it to the fullest extent. It supplies them with funds from the gullible old ladies, male and female, of America. Thus, we have the Friar troubles all over again. Only the friars are the pale-faced parsons and not the swarthy old padres. But it must not be forgotten that the Filipinos, at least those whom the ministers patronize, hated the friars not because they were friars but because they were foreigners. How will our semi-ready Anglo Saxon friars fare if ever the natives achieve power. The war cry of "The Friars must go" may later on ring in their ears.

There is considerable imitation of the old friars by these new evangelists and one cannot help asking the meaning of this masquerade. Bishop Brent volunteers the information:

"Among the great masses of the people there is not enough intelligence to distinguish between a higher and a lower form of Christianity." Is it to help this inability to distinguish that he assumes the garb "of the lower form?" Is he following the tactics of his friend Bishop James H. Van Buren in the "Cloud Lands of Porto Rico," who informs us in the *Spirit of the Missions* for April, 1905, that "the people who have settled in the vicinity have brought Roman traditions with them. They have been accustomed to the ways of Rome, but they are ready to accept the Catholic doctrine which we bring them?" In consequence he actually had the audacity to hear the confessions of these poor people who were evidently under the impression they were dealing with a genuine Catholic priest, and he smugly adds: "We gave them in the Saviour's name absolution and remission of their sins which God hath commanded His ministers to declare and pronounce to His people being penitent."

If these fiery apostles are really actuated by the desire to preach Christianity, why do they not address themselves to the reformation of their fellow-countrymen who are on the Islands, and who are apparently very much in need of being "saved?" On page 345, we read: "Protestants in Manila do not have the church-going habit. With thousands of Americans, not Roman Catholics, the three small Protestant Churches are never full. At the second service on a Sunday afternoon, fifteen persons were in the audience, *including eight who were in some way connected with the Church and its official work.* "Never full" is a euphemism for such a vacuity: "In the Provinces there is practically no church attendance by Americans," and the writer adds, "A mission to the Americans is quite as necessary as to the Filipinos." One is tempted to say more necessary, especially as Governor Taft declares: "One of the great obstacles that this Government has to contend with is the presence in a large majority of the towns of the archipelago of dissolute, drunken and lawless Americans who are willing to associate with low Filipino women, and live on the proceeds of their labor. They are truculent and dishonest. They borrow, beg, and steal from the natives. Their conduct and mode of life are not calculated to impress the native with the advantage of American civilization. When opportunity offers, however, *they are loudest in denunciation of the Filipinos as an inferior, lying race.*"

Would it not be a praiseworthy work for the parsons to look after these derelicts before exploiting the Filipinos, who probably cannot make head or tail out of their discordant presentations of Protestantism, or if they grasp anything, laugh at it? In any case, the concluding phrase of Governor Taft's philippic furnishes a very valuable criterion for estimating the correctness of the constant diatribes we are getting about Philippine morality.

The Spirit of Sacrifice. By Rev. S. M. Giraud, Priest of Our Lady of La Salette. Benziger, New York. $2.00 net.

This ascetical treatise is written especially for religious communities. The author calls it the *Spirit of Sacrifice,* because the religious is intended to be largely a propitiatory and impetratory victim; a spiritual condition which is especially needful, he reminds us, in the times in which we live. The work is professedly based on Rodriguez and St. Jure, and the translation, for such it is, has been revised by Rev. Herbert Thurston, S.J. In the chapter on "Manifestation of Conscience," the censor appends as a note, the decree *Quemadmodum* of Leo XIII, who ordered Superiors of Sisters and Lay-brothers not to *demand* manifestation of conscience from their subjects, though permitting their subjects, if they so desire, to make their troubles known. The faults, however, laid down in the body of the chapter as subject-matter of such manifestation, are very little beyond the accusations of defects made in Chapter; the writer very properly saying that there are faults of a certain nature which it would be inexpedient, at least as a rule, to mention otherwise than in confession. Leaving out the clause "at least as a rule," the doctrine of the book seems to avoid the censure conveyed in the decree. The book is divided into four parts, and deals with the Motives of Religious Life, Novitiate, Vows and Community Life, covering thus the entire ground.

Cantate Mariæ. By David Bearn, S.J. Burns & Oates. $1.00 net.

This little book, as its name implies, is devoted to singing the praises of Our Blessed Lady. It is all worth reading, but Father Bearn seems to be at his best with his imagery and thought when his verse flows most rapidly. For instance, we have in *Our Lady Love*:

Through all the storms, thy name the throstle trilled
From topmost finial of the budding larch,
While breath of opening violets filled
The dolorous winds of March.

Of thee the ousel's Easter carol rang
Within the milk-white pear and cherry bloom,
Until the silver rain of evening sang
From out the April gloom.

The blossom falls, a shower of perfumed snow,
As on the whitethorn bough the birds alight;
Faint shadows of thy sweetness come and go,
From morn till moonlit night.

Again in *Our Lady of the Fountain,* we have:

Wren and linnet, lark and mavis join in chorus high;
All the budding bell-like blossoms swing in mute reply;
Chant of Sext from priestly voices in the cloister nigh.

Mirth and music laughing, ringing all that sunlit day,
Night stars look into the garden where the viols play,
Drowning chords of nobler music where the pale monks pray.

The *London Tablet* has already complimented the author on the cleverness which could describe in verse such exhilarating piety as we find in *Our Lady of the Boys;* the statue, namely, in a play ground where the boys come to pray:

She is so fair and white and sweet,
  This gentle Queen and Mother Maid;
The players in the games full heat,
  In spirit seek her hallowed shade,
Longing if but for one wee space,
  To leave the laughter and the noise,
And whisper, "Mary, full of grace,
  Our Lady of the Boys!"

The Transplanting of Tessie. By Mary T. Waggaman. Benziger, New York. 60 cents.

Miss Waggaman tells, with her usual skill, an interesting story of a little girl who, after passing her very early life in a convent, adapts herself to the new conditions into which she is thrown when her Protestant relatives assume charge of her. Little Joe's sickness, and the two encounters with the outlaw, give a great deal of pathos to the narrative.

The Apple of Eden. By E. Temple Thurston. Dodd, Mead & Co., New York.

We do not wish to review this book; first, because of the book itself, and, secondly, because of its publishers who had given the impression by their Encyclopædia, that they were unwilling to put on the market statements offensive to Catholics. Possibly they are unaware of it, but this book offends grievously. Its choice of theme, its situations, its suggestions, its doctrine, its conclusions, are all calculated to irritate extremely. Nor is there anything in the book to recommend it artistically. There is no delineation of character; no descriptive power; no skill exercised in the narration; nothing but the ugly and distasteful subject to hold the attention of the morbid reader. We were under the impression that better powers of discernment were employed in the choice of books.

Mrs. Darrell. By Foxcroft Davis. Macmillan Co., London. $1.50.

It is to be hoped Mrs. Darrell is not a type of American women. Elizabeth Brandon at first, she marries offhand an English officer whom her stupid old father introduced to her on the street; their mutual acquaintance before that being of about five minutes duration. She sails with Darrell to India. With them is Darrell's friend Pelham. Mrs. Darrell falls in love with him. When the situation is becoming perilous the husband promptly dies, Pelham, being away at the time, cannot be communicated with, and love for him turns to hate. Mrs. Darrell then returns to America and falls in love with a rascally American Senator named Clavering, who is expelled from the Senate and who proposes to her to divorce his ignorant old wife in order to marry; a little matter of three thousand dollars which Mrs. D. stands in need of, helping her to decide. Pelham arrives in time, the Senator is dismissed and Mrs. Darrell becomes Mrs. Pelham. Poor Pelham.

Oedipus at Colonus. Sophocles.

From St. Joseph's College, Philadelphia, comes an elaborate volume with the alternate pages in Greek and English, giving the text of this great play of Sophocles. A most distinguished success attended the presentation of this drama, and this splendid book was published to enable the audience to follow the actors, all students of St. Joseph's College, who presented the tragedy to the public in the language in which it was originally written.

Merely to have attempted such a work speaks highly for the scholarship of the institution. When a similar effort was made by Harvard some years ago only the principal actor essayed the rôle in the original text; the rest of the cast were compelled to give their lines in English. In this instance all the participants in the drama spoke Greek. The College deserves to be heartily congratulated.

Nature Study. Overton and Hill. American Book Co.

This little volume is called a *pupil's text-book,* and is designed for the simultaneous training of children in the study of language and nature. Its whole purpose is to make the young student observe, and thus proceeds by questions and supposes much study. The objects are mostly common insects, plants, and effects in nature.

Steps in English: Books I and II. American Book Co.

Book I is, as the authors (Messrs. Morrow, McLean and Blaisdell) state, a collection of exercises for children, each week's work containing four daily exercises in composition and one in elementary grammar. The method is one of question and suggestion; and the purpose, to keep the young learner at one line of work until a certain degree of proficiency is acquired. The exercises consist of observation lessons, studies of stories and poems, with studies of note and letters.

Book II is intended to be a practical teaching manual for the three years preceding the high school. The two parts, grammar and composition, are designed for simultaneous study. By the use made of examples and selections, by constant question and application, the pupil is stimulated to industrious, practical, and efficient work.

BOOKS RECEIVED.

The Philippine Islands. By Blair & Robertson, Vols. XXII, XXIII. Arthur Clarke Co., Cleveland.

Historical Sketches of the Theological Seminary of St. Charles Borromeo. Overbrook, Pa.

Installation of President Finley, New York City College

St. Vincent de Paul Quarterly. May, 1905.

Report of Superior Council of Society of St. Vincent de Paul of New Orleans to the Council General in Paris.

Report of Sixth Annual Meeting of International Truth Society. 1905.

Tenth Annual Report of Seton Hospital. New York City.

O'er Ocean and Continents. By Fiscar Marison. Calumet Publishing Co., Chicago.

Vie de la Très Sainte Vièrge. par le R. P. De Gyvelde, O. F. M. De la Revue du Tiers Ordre.

Le Mouvement des Metis en 1869. par l'Abbe Dugas, Librairie Beauchemin. Montreal.

LITERARY NOTES.

In the New York *Herald,* April 15, 1905, the following news item was given to the world: "*Professor Haeckel adopts Father Wasmann's Theory that Human Beings are not in the Scheme of Evolution.* Special cable to *La Prensa,* of Buenos Ayres, transmitted to the *Herald* for simultaneous publication: Berlin, Friday.—Professor Haeckel, lecturing here to-night, upheld

Father Wasmann's hypothesis that man is exempted from the Darwinian theory of evolution because he is essentially different in form from animals, and advocated the introduction of Father Wasmann's book in the schools."

Now it is reported from the other side that Haeckel maintains that Wasmann agrees with him. Which is correct?

Brunetière has caused a little stir recently by his apparent advocacy of Comte's Positivism as an instrument of Christian apologetics, and also for seeming to coincide with the fashionable scientific delusion about the unknowableness of God. De la Taille, in an elaborate article in the *Études* of May 5, vindicates him from the aspersions, and shows how he made use of both of these philosophical vagaries only "to bring the attention of the unbelieving world to Catholic theology, and in doing so has deserved the thanks of theologians."

To celebrate the centennial a Schiller Society in Germany has arranged for a complete edition of the poet's works at 25 cents a copy, and 60,000 have been sold in advance. The Swiss Government has presented a copy of William Tell to each of its 200,000 school children.

In a book entitled, "The Viceroy's Post Bag," the well-known writer, Michael MacDonagh, gives us the inside history of the way Ireland lost its Parliament on Stephens Green. It was by lobbying. He has been able to gain access to many documents in the British Museum and Home Office, and to show that the Repeal of the Union was brought about by shameless bribery. The list of bribes is enormous and it reveals promises of place, pension, legal appointments, bishoprics (Protestant, of course) promotions in the peerage, etc. Graft is evidently not exclusively an American method of improving the fruit of the political tree.

Hard words are frequently heard against the grasping methods of the publisher of books. One of them has taken up the cudgels in defence of the craft in a book entitled, "Confessions of a Publisher." Among other things, he says:

"Figure it for yourself. The retail price of a novel is $1.50. The retail bookseller buys it for about ninety cents. The wholesale bookseller buys it from the publisher for about eighty cents. This eighty cents must pay the cost of manufacturing the book; of selling it; of advertising it; must pay its share toward the cost of keeping the publisher's establishment going—and this is a large and increasing cost; it must pay the author, and it must leave the publisher himself some small profit. Now, if out of this eighty cents, which must be divided for so many purposes, the author receives a royalty of 20 per cent. (thirty cents a copy), there is left, of course, only fifty cents to pay all the other items. No other half-dollar in this world has to suffer such careful and continuous division!"

It is very consoling to have this author-publisher denounce such books as "Eben Holden" and "David Harum" as being inferior stuff; but "after all," he says, "novels have less to do with literature than they have with popular amusement."

"Gil Blas" was, as every one knows, the work of Le Sage. Few are aware, however, that is was made a part of Spanish literature by a Spanish Jesuit, Padre José Francisco Isla, who, when the Society was banished from Spain in 1767, retired to Bologna, where he lived fourteen years in exile, poverty, and ill-health. To relieve his idleness and lighten his sufferings, he translated Gil Blas. It became a Spanish classic. Padre Isla was the famous

author of Fray Gerundio de Campazas, a book which did for the Spanish pulpit what Don Quixote did for chivalry. The absurd methods of preaching then in vogue did not survive the ridicule that Fray Gerundio brought upon them. As the book was thought to be disrespectful to the monks and friars it was put on the Index. Thirty-one pages of Sommervogel's folio edition of "The Writers of the Society of Jesus" are taken up with the enumeration of the works of Padre Isla. A series of papers on Isla can be found in the current *Stimmen aus Maria-Laach.*

Lord Llandoff, writing in the *National Review,* comments on the action of Combes in France. The article has produced a veritable sensation. It calls attention chiefly to the pretext of the persecution, viz., that "the teaching Orders are unfit trainers of free citizens; that their educational system is incompatible with republican ideals, and that they openly conspired with monarchical factions to compass the ruin of the Republic." Lord Llandoff denounces it all, and demands the proof.

A recent book on *Le Pape et l'Empereur,* by Henri Welschinger is most favorably reviewed by the *Athenæum.* The visit of the Pope, Pius VII, to Paris is described as being a bad bit of policy, which, however, had the good effect of winning back the affections of many Frenchmen for the Sovereign Pontiff. The Pope's insistency in compelling the second marriage of Josephine, so as to leave no doubt in the matter of validity is ascribed as one of the reasons of Napoleon's hatred of Pius, and his attempt to have the Patterson marriage annulled is judged to have been merely a feeler for the projected divorce from Josephine. Finally the eulogy of Christianity by Napoleon, when in St. Helena, though admitted by Welschinger, is rejected by the reviewer.

In discussing the publication of the *Register* of Walter Giffard, Archbishop of York in the thirteenth century, the *Athenæum,* continuing its course of vindication of the monasteries of England at that period, notes that the editor of the *Register,* who by the way is very careless in other matters, declares that the episcopal visitations revealed "a very low state of morals." "The evidence is all the other way," says the reviewer, "and the true study of this register bears weighty evidence as to the morality and disciplined life of a vast majority of these monasteries, for during a period of over twelve years Giffard had to find fault on only seven occasions with the fifty-six religious houses in his charge."

Lovers of Ibsen will be pleased to hear that he hated children, flowers and music.

A new English magazine called *The Crucible,* devoted to the interests of the Higher Education of Women, will issue its first number June 20, 1905. Among the contributors are three nuns, one of the Holy Child and another a Benedictine. The third does not give the name of her religious family. Three other ladies are on the list—Emily Hickey, Marie Maugeret, and Margaret Fletcher. The sterner sex is represented by Rev. W. D. Strappini, S.J., and Dom Lambert Nolle, O.S.B. The Editor is at 89 Woodstock Road, Oxford.

The *Living Age,* of April 29, has an excellent article by Rev. William Barry on "Agnosticism and National Decay." It is a theme often discussed in pulpits, but Dr. Barry reaches an audience who balk at churches. Huxley and Spencer are both adduced as witnesses of the ruin which the doctrine

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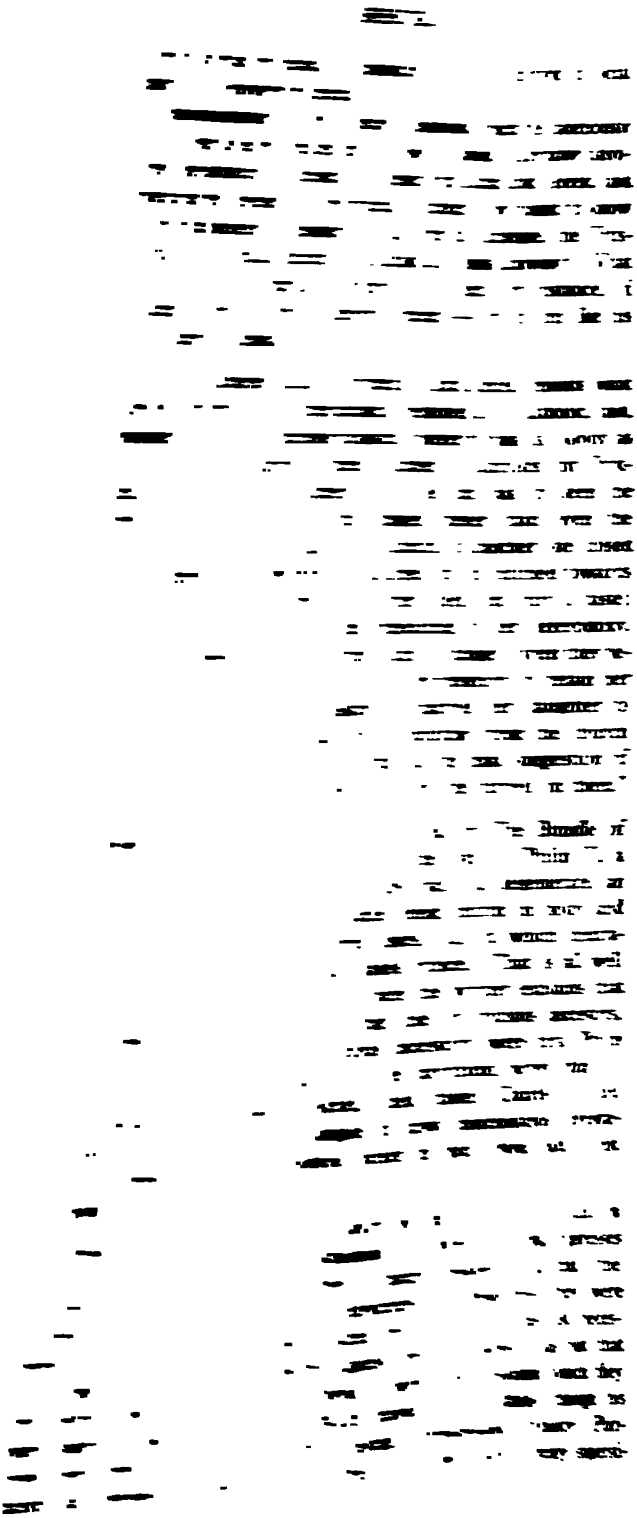


tious and as authoratative and scholastic as Duns Scotus. Mr. Frere thinks that it has an evil effect on the conscience, and truthfulness was never the Puritan's strong point." All this is very dreadful.

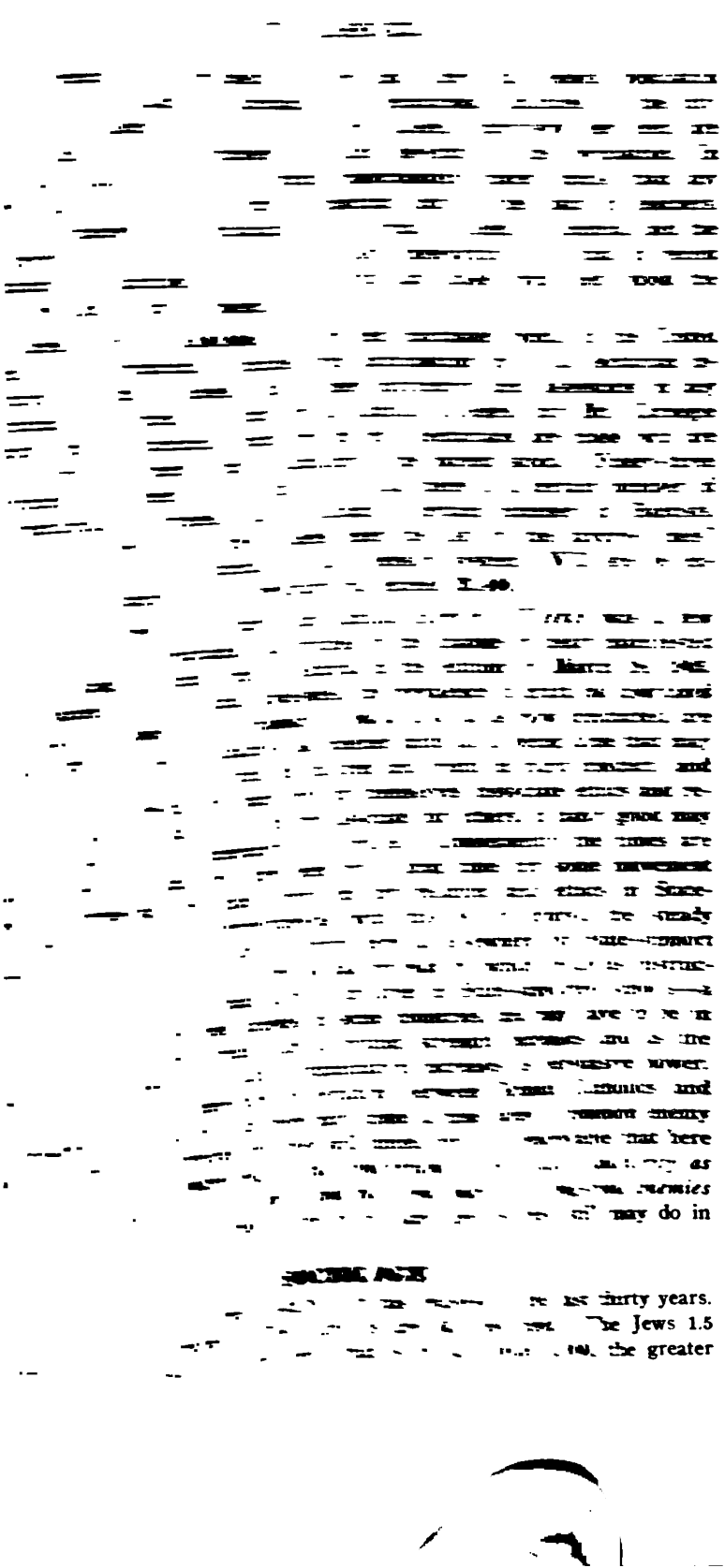
EDUCATION.

All Protestant and Catholic England is in a ferment of excitement about the action of St. Joseph's College in Bradford. In order to get money to support the establishment, a concordat was made with the Town Council, which substantially permitted that body to name all the teachers. It was also stipulated that no religion should be taught until after hours. When brought to task about it, the college people said that there was a secret arrangement between them and the Town Council. The defence was most regrettable, as it forces the conviction on the public that the Church, in general, would resort to these dishonorable methods. The shock produced by the ill-advised action was very great, and the bishops have united on a decisive condemnation of the entire scheme.

In the May number of the *Cornhill* is "A Plea for the Useless." The "Useless" are those who do something in art, literature, philosophy, etc., which does not result in any immediate or *any* return in hard cash. Dr. Rouse, the writer, is a schoolmaster, and rates himself as one of the "Useless." It is a humorous attack on the prevalent superstition that only the education which can turn out a boy who can make money is worth consideration on the part of the fond parent. He concludes, and all will agree with him, that: "That education is not the best which looks no further into the future than the creation of a nation of persons who are not so much shopkeepers as shopwalkers, whose business it is to extract cash from customers, rather than to see that what is offered for sale is the best article possible."

A faint idea may be had of the difficulties of Catholics in England to establish and maintain their schools from the fact that ninety-two of their school houses have been condemned as absolutely unfit for use, so that if the law is enforced 70,000 children will have to be turned out immediately. Moreover, 314 have been ordered to make such changes in drainage, etc., as to render it almost impossible for them to comply. Even such requirements as the use of incandescent gas-burners instead of the ordinary gas jets have been insisted upon. The new Education Bill turns out to be a wooden horse which the Catholics have let into their citadel. It is noteworthy that, while this war about Catholic bricks and mortar is raging, the school inspectors report that "in spite of unsatisfactory conditions the teaching was found to be unsatisfactory in only nine per cent. of the schools." They were favorably impressed by the tone and discipline in a large proportion of the non-provided schools. In others they found "exceptionally good work." Meantime a Catholic Educational Council of seventy-two members has been formed in which noblemen, notable literary men, soldiers and bishops are found.

With regard to the Irish University, the Bishops have put themselves on record to agree to have the governing body composed chiefly of laymen, to ask no endowment for a theological chair, to impose no religious test, and to guarantee complete independence for professors. Surely they could go no farther, and yet the university is refused, although the Briton is supposed to be the ideal champion of fair play.



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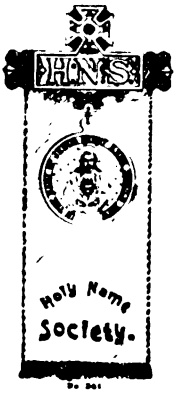

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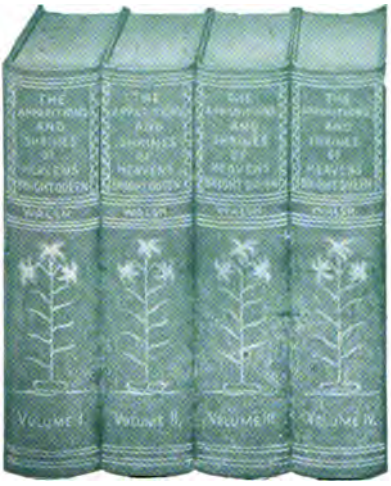

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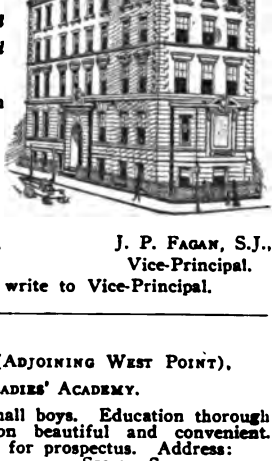

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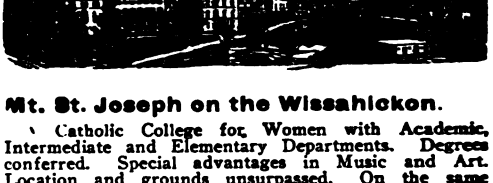

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number of them, of course, belonging to the 45,000 foreigners who happened to be in Rome at the time of the census. There were 312 Greek schismatics there also. The group of 2,682 said they had no religion, while 5,231 persons refused to make any declaration about their belief. The socialists of the Eternal City are as much opposed to Freemasonry as they are to "Clericalism."

In a work on the "Women of America," Miss McCracken informs us that "politics change women more than women change politics." In a chapter on Woman's Suffrage in Colorado, she arraigns the women for "poisoning the wells of mutual charity between rich and poor. Their affected and hypocritical kindness to the poor for the sake of securing votes is just as mean, or is, perhaps, meaner than purchasing them by money." The women of Colorado are up in arms against her in consequence.

A painfully graphic and interesting series of papers by Miss May Quinlan, descriptive of the London slums, can be found in the recent numbers of the *Tablet*. She concludes the last paper by saying, "I venture to suggest that the time has come for the Catholic laity to return to the practice of mediæval days, when charity was not done by proxy in the person of the relieving officer. In view of the immense number of the poor in our large cities, it is obviously impossible for the clergy to visit each individual parishioner—and this applies equally to the Sisters. The duty of a lay apostolate seems to be imperative." This applies to America as well as to England.

In Russia all classes are demanding political liberation, the lawyers being most prominent in the agitation. Even the National Church has joined in the universal cry, and a National Progressive Party, under M. Shipoff, has been started which asks for a House of Representatives to be called the Imperial Law Council. They do not yet claim universal suffrage. Recently there was a meeting of a secret parliament held in St. Petersburg, in which forty-eight journals of St. Petersburg, eleven of Moscow, and one hundred and ten of the provinces were represented. The interests of Jews, Poles, Finns, Armenians, Georgians, Lithuanians, Letts, and Tartars were promoted by spokesmen from Poland, Lithuania, Finland, the Caucasus, Siberia and Trans-Caspia. The proletariate was represented by the young Russians. Despite the vigilance of the police, or perhaps with their connivance, these 140 members held five successive meetings not in obscure resorts but in well lighted halls, where the most furious diatribes were uttered and practical resolutions passed. They asked not for reform but total reconstruction.

The last Canadian census reveals the fact that in spite of immigration from Protestant countries, the percentage of Catholics has increased. This is due to the dwindling of the birth-rate in the Protestant sections. In Ontario the population is 2,198,672, but the births registered numbered only 87,742, or at the rate of 22.1 per 1,000. This is far below the average of most European countries, being quite close to France, which is 21.9. In the French-Canadian districts it is on the contrary, very high; Nepissing being 49.3, while in a purely English section, like Prince Edward County, it is as low as 14.6. This record of Prince Edward is like that of Australia, where but for immigration the population would be stationary. And immigration is now in danger of stopping.

The Archbishop of St. Louis has organized a society for the guidance of the Catholic emigrants who are landing in myriads on our shores. The pecul-

iar and pressing need, at the present time, is that these new races of Croats, Poles, Hungarians, etc., cannot speak the language of the country, and find themselves the victims of landsharks as soon as they arrive. Instead of being directed to the agricultural districts where they belong, are left to add to the seething mass of humanity in the worst parts of the great cities. Even escaping that, they are not free from danger, and the *Western Watchman* has called attention to certain facts which show the urgent necessity of the movement.

The Washington Bureau of Statistics puts us down as the greatest coffee-drinkers in the world. England prefers tea, Germans beer, Russians whiskey, and France wines. We use 961,000,000 pounds of coffee as against Germany's 397,000,000. We drink 1,501,000,000 gallons of beer and Germany requires only 20,000,000 more to slake its thirst. Russia consumes 174,000,000 gallons of whiskey, and we think we need 125,000,000. Italy asks only for 11,000,000.

New York City convicted 2,466 persons of crime last year. Grand and petit larceny constituted half the offences. More than half of the criminals were born in the United States. Two hundred and ninety persons were convicted of homicide in the last ten years. Certain mission workers declare there never was a time in New York's history when there were more desperate and unemployed men in it than now. They are rated at 75,000; a condition which may explain the thefts and robberies which are increasing so alarmingly. The influx of these idle men is said to be mainly from the country districts.

The organization called the Federation of Churches informs us that the population of New York is 3,945,907, of whom 1,300,000 are Roman Catholics, 725,000 Jews; Protestant communicants, 331,698; additional Protestant attendants, 497,547, and churchless Protestants, 1,087,762. This gives 872 Protestants to a church, which is thought to be rather high. The Episcopalians rank higher in number, counting 69,849, the Congregationalist having only 18,644. The Protestant percentage of the population in 1903 was 8.56, and in 1904, 8.40; the Catholic percentage in 1903 was 25.85, and in 1904 was 26.04, Brooklyn having the same average as Manhattan. The Protestant church constituency is only a little more than one-fifth of the population, and the churchless or indifferent more than one-fourth.

Speaking of the American system of placing the capitals of the various States in small cities, Bismarck said that in that our founders displayed great wisdom, and that the French made a bad mistake in bringing their parliament from Versailles to Paris, as the curse of French legislature had been the tyranny of city mobs and especially of mobs occupying the galleries of the assembly chamber; that the worst fault in any deliberative body was speaking to the galleries, which were sure to get between the legislators and the people.

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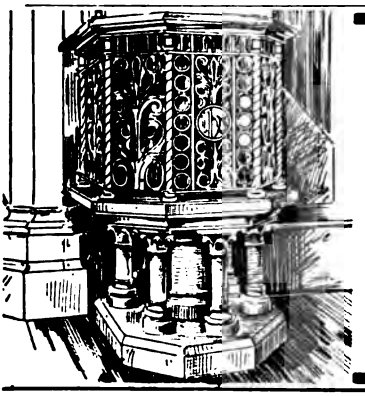

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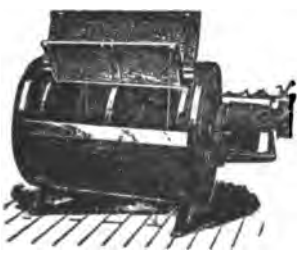

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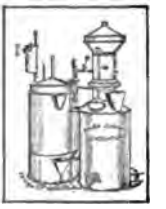

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